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ANNEX

THE

MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions,

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1849.

VOL. XLV.

ASTOR LIBRARY
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BOSTON:
PRESS OF T. R. MARVIN, 24 CONGRESS STREET.

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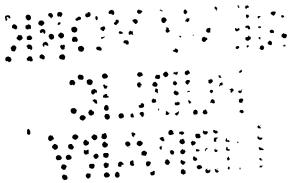

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

Abeih—see Syria.
Abenaquis, mission to, 16; annual survey, 16.
Adabazar—see Constantinople.
Africa, South, mission to, 2, 123, 213, 247, 284, 299, 370, 373–7, 409; annual survey, 2; general meeting, 123; land commission, 123, 373; admissions to the church, 124, 247, 374; encouragement, 124; station reports, 124; Umvoti, 124, 247; church members, 125, 284, 374; opposition, 126, 127, 131, 133, 284, 299, 375, 412, 415; Umsunduzi, 127, 373; new station at Table Mountain, 128; Inanda, 130, 247; Umlazi, 130, 247, 378–9; Ifumi, 132, 299, 378; new station at Ahmalongue, 133, 379; new station at Ifafa, 134, 376; commotion in the Zulu country, 140; Messrs. Abraham, Wilder and Tyler, 177, 370; Mr. and Mrs. Ireland, 247, 378; the work advancing, 370, 375; character of the people, 377; monthly concert, 378; letter from Mr. Grout, 409; schools, 409; journal of Mr. Bryant, 410; call for a printer, 410; superstition, 411, 413, 416; meetings for prayer, 412, 415; conversion, 414.
Africa West, mission to, 3, 120, 208, 219, 284, 370; annual survey, 3; Mr. Walker's tour into the interior, 120; annual report, 208; notice of Mrs. Walker, 208; schools, 209; religious interest, 209, 210; church, 209; death of Mrs. Griswold, 209; new stations, 210; remarkable conversion, 218; King George, 284; health of the mission, 370.
Ahmednuggur mission, 6, 176, 204, 264, 273, 284, 405, 417, 433; annual survey, 7; visit of Mr. and Mrs. Ballantine to Arungabad, 176; letter from Mr. Fairbank, 204; devices of the brahmins, 204; letter from Mr. Burgess, 205; seminary, 205, 405; Mr. Ballantine's report, 264; schools, 264, 268; liberality of English residents, 265; preaching, 205, 265; native assistants, 266; native church, 266; Seroor station, 267, 284; Seroor church, 268, 284; Seroor out-station, 268; Dajeeba, 268; Bhingar station, 269; Mr. Munger's tours, 269; striking incidents, 269–72; opposition and encouragements, 269–72; letter from Mr. Wilder, 417.
Aintab, station at, 4, 41, 134, 138, 232, 316, 406, 422; letter from pious natives to Mr. Van Lennep, 41; Mr. Schneider's journal, 134–8; persecution, 134–7; inquiry in other places, 134, 135, 233–5, 316, 317–19; progress, 136, 138, 139, 235, 319; admissions to the church, 136, 137; interesting young man, 137; zeal of the church, 232; Christian liberality, 235; congregation divided, 406; letter from Doct. Smith, 422; prejudice removed, 423.
Aleppo, station at, 5, 187, 233, 320; annual survey, 5; death of Bedros, 186; native brethren, 187, 233, 322; letter from Messrs. Benton and Ford, 320; Oriental Christianity, 320; character of the priesthood, 320; state of the people, 321; facility of intercourse, 321; religious services, 322; the school, 322; progress, 323.
Amahlongue—see Africa, South.
American Bible Society, 246.
American Board, survey of its missions, 1–17; annual meeting appointed at Oswego, 141, 285; meetings in behalf of, 248; annual meeting appointed at Pittsfield, 330; receipts of, 330; proceedings of the annual meeting, 337.
American Education Society, 247.
American Home Missionary Society, 245.
American Protestant Society, 246.
American Seamen's Friend Society, 245.
American Sunday School Union, 247.
American Tract Society, 246.
Amoy mission, 10, 49, 169, 176, 212, 253, 305, 405; annual survey, 10; church at Amoy, 49, 255; engraving, 50; Romanism, 51; church members, 170, 255; appeal for reinforcements, 254; an inquiring family, 170, 405; service for females, 171; nature of the work to be done, 171; Mr. Pohlman's death, 176, 212, 253; Mr. Talmage's return, 305; present labors, 305; the inquiring family, 306; reinforcement asked, 306.

Baptist (English) Missionary Society, 283.
Batticotta—see Ceylon.
Beirût—see Syria.
Bhinghar—see Ahmednuggur.
Bombay mission, 6, 163, 272, 369; annual survey, 6; tour of Messrs. Hume and Bowen in the Southern Concan, 163–8; annual report, 272; congregations, 272; schools, 272; discipline, 237; intemperance, 273; progress of Christian ideas, 273; new station at Satara, 369.
Borneo mission, 10; annual survey, 10.
Broosa, station at, 4, 148, 328; annual survey, 4; Mr. and Mrs. Crane, 176; effect of cholera, 148; interesting family, 148; persecution, 149; the church, 328.

Canton mission, 9, 33, 52, 56, 176, 405; annual survey, 9; Mr. and Mrs. Williams, 33; new version of the New Testament, 52–6; idolatry of the Chinese, 52; structure of the language, 52; proficiency of foreigners in Chinese, 53; annual report, 56; distribution of labor, 56; boys' school and Bible class, 57; medical practice, 57; demand for books, 57; Mr. Bonney at Honam, 176; preaching services, 405.
Ceylon mission, 8, 68, 88, 104, 141, 223, 227, 247, 255, 284, 307, 329, 380; annual survey, 8; Doct. Green and his assistants, 68; native helpers, 8, 88; native evangelical society, 88, 258; annual meeting, 89; village preaching, 89, 141, 259, 308; Chavagacherry, 90,

258; Varany, 90; bell at Manepy, 90; Batticotta seminary, 91–3, 223–7, 381; a village church, 93; statistics of idolatry, 104, 308; caste, 141; death of Mrs. Scudder, 247, 260, 263; happy deaths, 227–30, 307, 380; annual report, 255; churches, 256, 259, 308; Batticotta, 256; Oodoopitty, 257; Oodooville, 257; Tillipally, 257; Panditerripo, 257; native converts, 259; death of a catechist's wife, 260; progress, 284; Oodooville boarding-school, 309; other schools, 309; meeting of Batticotta graduates, 330.
Chavagacherry—see Ceylon.
Cherokees, mission to, 13, 104, 140, 284, 330, 350, 370; annual survey, 13; death of Miss Stetson, 104, 140; additions to the churches, 284, 370; Christian liberality, 330; interest at Dwight, 330; Fairfield, 370.
Choctaws, mission to, 13, 141, 210, 248, 285, 330, 350, 370; annual survey, 13; admissions to the church, 13, 141, 210, 248, 285, 330, 370; correspondence with, 350; the western churches, 210, 248, 330; liberality, 330, 367; new church organized, 365; piety and progress, 366; schools, 330, 366.
Church Missionary Society, 283.
Constantinople, station at, 4, 32, 37, 149, 176, 191, 213, 239, 275, 328, 370, 398, 401; annual survey, 4; Mr. Hohannes, 32, 176, 191, 213, 314; changes, 37; Mr. Dwight's letter from Malta, 38; change of Patriarchs, 41; movement in the interior, 68; Nicomedia, 149, 151, 194, 313, 328; Adabazar, 150, 314, 328; state of the church, 176, 191, 276, 328, 370, 401; new Patriarch, 193, 276; opposition, 193; Sultan's visit to Nicomedia, 194; revival in the boarding-school, 213, 239; children of missionaries, 240, 370; the co-pastor, 276, 328, 401; Bebek seminary, 276, 398, 402; religious interest, 277; political aspects, 277; fire in Pera, 328; interest in the truth, 402.

Dakotas—see Sioux.
Donations, 33, 69, 104, 141, 177, 213, 248, 285, 330, 371, 433.

Embarcation of missionaries, 68, 177, 248, 433.
Erzeroom, station at, 4, 98, 152, 240, 277, 328; opposition, 98, 153; toleration, 98, 241; Mr. Peabody's visit to Kasabah, 152–6; Geghi, 152–6, 279, 328; the Vartabed of Geghi, 155, 156, 241, 277; progress, 240; city missions, 241.

Fairfield—see Cherokees.
Foreign Evangelical Society, 245.
Fuh-chau mission, 10, 221, 300; annual survey, 10; Mr. Johnson's labors, 221, 300; Mr. Peet's labors, 222; schools, 222, 300; the greatness of the work, 222; encouragement, 223; mercenary professions, 300; call for more missionaries, 302; future life of the Chinese, 302; ancestral tablets, 302; funeral rites, 303; offering at the tombs, 303; ancestral homage, 305.

Greece, mission to, 3, 103, 175, 213, 404; annual survey, 3; encouragement, 103, 176, 213, 404; Simonides, 175; public worship, 176, 404; other services, 404.

Hana—see Sandwich Islands.
Hasbeiya—see Syria.
Hilo—see Sandwich Islands.
Home proceedings, 68, 141, 177, 248, 285, 330, 433.
Honolulu—see Sandwich Islands.

Ifafa—see Africa, South.
Ifumi—see Africa, South.
Inanda—see Africa, South.

Jewish missions, how to be conducted, 101.

Kaffir tribes, 172.
Kaposia—see Sioux.
Kaneohe—see Sandwich Islands.
Kau—see Sandwich Islands.
Kaulau—see Sandwich Islands.
Kealakekua—see Sandwich Islands.
Kohala—see Sandwich Islands.

Lac-qui-Parle—see Sioux.
Lahaina—see Sandwich Islands.
London Missionary Society, 283.

Madras mission, 7, 24, 176, 205, 213, 230, 329, 390; annual survey, 7; meeting simultaneous with that of the Board, 24; schools, 176; admissions to the church, 176; the Spirit needed, 205; Mr. and Mrs. Dulles, 213; human sacrifices in Goomsor, 230; Armenians in Madras, 329; extent of the field, 390, 392; distribution of laborers, 390; appeal for help, 391.
Madura mission, 7, 46, 168, 206, 213, 262, 284, 329, 385, 389, 416, 433; annual survey, 7; Mr. Cherry's visit to Combay and other villages, 46; Periacolum, 47, 262; village congregations, 48, 49, 207, 329, 387; persecution, 49; Doct. Scudder's labors, 168; Pulney Hills, 168; heathen villages, 206; baptisms, 207, 384; help needed, 208; Doct. and Mrs. Shelton, 213; character of the Catechumens, 262; Mr. Webb's children, 284; Doct. Scudder's departure, 263; medical establishments, 263; cholera, 264; annual report, 383; Mrs. Little, 383; native assistants, 384; native church, 384; preaching, 385; schools, 385; Pulney, 389; Romanism, 389; letter from Mr. Herrick—tour, 416.
Manepy—see Ceylon.
Massachusetts Sabbath School Society, 247.
Molokai—see Sandwich Islands.
Mosul, spirit of inquiry at, 97, 186, 310, 393.

Nestorian mission, 5, 25, 26, 32, 94, 157, 195, 241, 248, 279, 310, 370, 393, 418, 433; annual survey, 5; death of Mrs. Stoddard, 6, 25; Patriarch's hostility to the mission, 26–32, 94–6, 157–63, 196, 202, 243, 396; Mar Yohannan, 28, 200, 202, 242, 244; Mar Gabriel, 31, 96; the new King, 31, ecclesiastics, 31; Mr. Stevens, 32; disturbances, 96; movement at Mosul, 97, 186, 310, 393; the Turks in the mountains, 95, 195; prospect in the mountains, 161; Deacon Guergis, 162, 197, 281; missionary spirit, 162; seminary at Seir, 162, 163, 198–9; Noorullah Bey, 195, 248; Old Testament translated, 197; revival, 198–204, 248, 279, 396; famale seminary, 198, 199; Geog Tapa, 198, 200, 243, 281, 396; native preachers, 198; Deacon Isaac, 200, 244; Charbash, 200, 241; Degala, 200, 242, 281; Mar Yoosuph, 200, 244; Seir, 201; characteristics of the revival, 202, 243, 280; Ardishai, 241; Vaserowa, 243; Malik of Geog Tapa, 244; ravages of locusts, 311; interesting girls, 312; visit of Messrs. Perkins and Stocking at Mosul, 393–5; inquiring Jacobites and Romanists, 394–5; a new coadjutor, 395; mountains opened, 396; reformed liturgy, 396; letter from Mr. Cochran, 418; journal of John, 419.
New York Indians, mission to, 15, 367; annual survey, 15; annual report, 367; political changes, 367; churches, 367; schools, 367; social state, 368; discouragements, 368; encouraging facts, 369.
Nicomedia—see Constantinople.

North American Indians—see Abenaquis, Cherokees, Choctaws, New York Indians, Ojibwas, Oregon Indians, Pawnees, Sioux, Stockbridge Indians.

Oak Grove—see Sioux.
Ojibwas, mission to, 14; annual survey, 14.
Oodoopitty—see Ceylon.
Oodooville—see Ceylon.
Oregon Indians, missions to, 12, 68, 405; annual survey, 12; arrival of Messrs. Walker and Eells at Oregon city, 68; mission given up, 405.

Panditerripo—see Ceylon.
Pawnees, mission to, 14; mission suspended, 14.
Presbyterian Board of Missions, 245.
Pulney Hills—see Madura.

Salonica, station at, 5, 68, 176, 274, 403, 406, 424; embarcation of missionaries for, 68; instructions, 101; Messrs. Maynard and Dodd at Smyrna, 176; station commenced, 274; prospect, 274, 403; the teacher of the missionaries, 404; Mr. Maynard's sickness, 406; letter from Mr. Dodd, 424; death of Mr. Maynard, 424.
Sandwich Islands mission, 11, 17, 67, 73, 103, 109, 145, 175, 181, 213, 217, 329, 359, 405, 426; annual survey, 11; schools, 11, 20, 67, 74, 76, 78, 82, 83, 85, 88, 114, 115, 117, 119, 364; general letters, 17, 359; revivals, 18, 77, 80, 103, 113, 114, 116, 119, 145, 147, 217; the churches, 17, 19, 75, 85, 87, 111, 114, 118, 175, 362, 405; temperance, 19, 22, 81, 112, 118; Hawaiian piety, 18, 80; missionaries' children, 20; improvement, 21, 23, 75, 81, 82, 86, 87; Romanism, 19, 75, 77, 81, 84, 87, 115, 118, 119; benevolence, 68, 74, 77, 80, 82, 85, 87, 114, 117, 118, 217, 363; churches in Honolulu, 113–15, 175; tours, 76, 146; the domestic relations, 22; sickness, 175, 213, 218, 219, 328, 330, 359–61; former insecurity, 23; evils of heathenism, 23; visit to the King, 24; progress, 68, 112, 119; Kailua, 73; Kealalakekua, 74; Kau, 74, 175; decrease of population, 74; Hilo, 75, 181; Hilo boarding-school, 77, 364; Waimea, 78; native helpers, 79; Kohala, 82; Sabbath attendance, 82; Sabbath services, 109; a church rebuilt, 84; Lahaina, 83; Lahainaluna seminary, 21, 85, 363; Hana, 85; influence of foreigners, 86; Wailuku, 87, 405; Wailuku seminary, 21, 88, 364; Kaneohe, 103, 217; Molokai, 109, 145, 175; monthly concert, 110; out-stations, 111, 218; influence of foreigners, 86; Waioli, 119, 175; Waialua, 116, 175; gradual change, 116; Koloa, 118; demand for books, 218; death of Kaili, 219; letter from Mr. Clark, death of Mr. Chamberlain, 426.
Satara—see Bombay.
Seroor—see Ahmednuggur.
Shanghai, Mr. Bridgman's appeal for, 68.
Siam, mission to, 9; annual survey, 9.
Sioux, mission to, 14, 99, 177, 211, 213, 282, 285, 326, 404, 428; annual survey, 14; annual report, 99; Kaposia, 99, 285; Oak Grove, 109, 285; Prairieville, 100, 404; Traverse des Sioux, 100; Lac-qui-Parle, 100, 177, 211, 326; encouragement and religious interest at Lac-qui-Parle, 177, 211; Red Wing station, 282; prospects of the Dakotas, 285; prospect at Lac-qui-Parle, 326; opposition, 212, 326, 404; new treaty expected, 405; state of the mission, 428–32.
Smyrna, station at, 4, 236; annual survey, 4; Mr. Johnston's visit to Tokat, 236–9; Zille, 236; cases of interest at Tokat, 237; native assistants at Tokat, 237.
Stockbridge Indians, mission to, 15.
Syria, mission to, 5, 42, 182, 273, 323, 396; annual survey, 5; Hasbeiya, 32, 103, 182–5, 324; labors of a native assistant, 42–6; Messrs. Calhoun and Williams, 176; Mr. Whiting's visit to Hasbeiya, 182; new station at Tripoli, 185, 273, 396; report from the Beirût station, 187; cholera, 187; schools, 187–8; preaching, 188–9; report from the Abeih station, 188; movement at Damascus, 189; interest at Beirût, 190, 325; movement at Sidon, 190, 191, 323; inquiry in other places, 191; Mr. Whiting's visit to Tripoli, 273; Jerusalem, 325; Jaffa, 325; the priest of Aramôn, 328; opposition to Messrs. Wilson and Foote at Ehden, 396.

Table Mountain—see Africa, South.
Tillipally—see Ceylon.
Tokat—see Smyrna.
Trebizond, station at, 4, 312, 421; annual survey, 4; letter from Mr. Powers, 312; spiritual declension, 312; opposition, 313; cemetery, 313; death of Mr. Hohannes, 421.
Tripoli—see Syria.

Umlazi—see Africa, South.
Umsunduzi—see Africa, South.
Umvoti—see Africa, South.

Varany—see Ceylon.

Wailuku—see Sandwich Islands.
Waimea—see Sandwich Islands.
Waioli—see Sandwich Islands.
Wesleyan Missionary Society, 283.

INDEX TO NAMES OF PERSONS.

The following Index contains the names of the Missionaries and Assistant Missionaries, whose communications are inserted in this volume, and those about whom information is given.

Abraham, Mr., 177, 370.
Abraham, Mrs., 177, 370.
Adams, Moses N., 14, 326.
Adams, Mrs., 14.
Adams, Newton, 2, 130, 131, 284, 378, 411.
Adams, Mrs., 2, 131.
Aiton, John F., 14, 282.
Aiton, Mrs., 14.
Agnew, Miss Eliza, 8.
Alexander, W. P., 11, 24, 85, 363.
Alexander, Mrs., 11.
Allen, D. O., 6.
Andrews, C. B., 11, 67, 109, 113, 363.
Andrews, Seth L., 11.
Apthorp, Mrs., 8.
Armstrong, Richard, 12, 67, 113, 114, 219.
Armstrong, Mrs., 12.
Ayer, Frederick, 15.
Ayer, Mrs., 15.
Bailey, Edward, 11, 88.
Bailey, Mrs., 11.
Baldwin, Caleb C., 10.

Baldwin, Mrs., 10.
Baldwin, Dwight, 11, 83, 84, 85.
Baldwin, Mrs., 11.
Ball, Dyer, 9, 56, 57.
Ball, Mrs., 9.
Ballantine, H., 6, 176, 264, 265, 266.
Ballantine, Mrs., 6, 176.
Belden, Miss C., 13.
Benjamin, Nathan, 4.
Benjamin, Mrs., 4.
Bennet, Miss Hannah, 13.
Benton, William A., 5, 187, 320.
Benton, Mrs., 5.
Best, Jacob, 433.
Bishop, Artemas, 11, 113.
Bishop, Mrs., 11.
Bliss, Asher, 15.
Bliss, Mrs., 15.
Bliss, Edwin E., 4.
Bliss, Mrs., 4.
Bliss, Isaac G., 4, 98, 240, 241.
Bliss, Mrs., 4.
Bond, Elias, 11, 82, 83.
Bond, Mrs., 11.
Bonney, Samuel W., 9, 56, 176.
Bowen, George, 6, 163, 165, 167, 168.
Bradley, D. B., 9.
Breath, Edward, 5, 248, 433.
Breath, Mrs., 248.
Breed, David, 13.
Breed, Mrs., 13.
Bridgman, Elijah C., 9, 52, 54, 56, 68.
Bridgman, Mrs., 9.
Bridgman, James G., 9.
Brown, Miss Lydia, 11.
Bryant, James C., 2, 132, 213, 299, 378, 410.
Bryant, Mrs., 2, 132.
Burgess, Ebenezer, 6, 205, 265.
Burgess, Mrs., 6.
Burnell, Thomas S., 8, 9, 213.
Burnell, Mrs., 8, 9, 213.
Bushnell, Albert, 3, 284.
Bushnell, Mrs., 3, 210.
Butler, Elizur, 13, 370.
Butler, Mrs., 13.
Buttrick, Daniel S., 13.
Byington, Cyrus, 13, 330.
Byington, Mrs., 13.
Calhoun, Simeon H., 5, 68, 176.
Calhoun, Mrs., 68, 176.
Capell, Miss Mary Ann, 5, 8.
Castle, Samuel N., 11.
Castle, Mrs., 11.
Caswell, Jesse, 9.
Caswell, Mrs., 9.
Chamberlain, Levi, 11, 68, 175, 426–8.
Chamberlain, Mrs., 11.
Chandler, John E., 7, 8.
Chandler, Mrs., 7.
Cherry, Henry, 7, 46.
Cherry, Mrs., 7.
Clark, E. W., 11, 57, 67, 87, 175, 219, 426.
Clark, Mrs., 11.
Coan, G. W., 248.
Coan, Mrs., 248.
Coan, Titus, 11, 75, 76, 181, 182.
Coan, Mrs., 11.
Cochran, Joseph G., 5, 161, 162, 163, 279, 280, 281, 418.
Cochran, Mrs., 5.
Colton, Miss Marcia, 13.
Conde, Daniel T., 11, 67, 85, 86, 365, 405.
Conde, Mrs., 11.
Cook, Sylvester M., 14, 99.
Cooke, Amos S., 11, 113, 364.
Cooke, Mrs., 11, 364.
Cope, Edward, 8.
Cope, Mrs., 8.
Copeland, C. C., 13, 330.
Copeland, Mrs., 13.
Copeland, H. K., 13.
Copeland, Mrs., 13.
Crane, Oliver, 68, 176.
Crane, Mrs., 68, 176.
Cummings, Seneca, 10, 221, 222, 223.
Cummings, Mrs., 10.
Cunningham, Martha A., 14.
Dana, Mrs. Ann B., 13.
Day, Kellogg, 13.
Day, Mrs., 13.
De Forest, H. A., 5, 325.
De Forest, Mrs., 5.
Dibble, Mrs., 11, 12.
Dickinson, Miss Caroline, 13.
Dimond, Henry, 11.
Dimond, Mrs., 11.
Dodd, E. M., 68, 101, 176, 245, 274, 403, 406, 424.
Dodd, Mrs., 68, 101, 176.
Dolbear, Miss C. F. C., 13.
Dole, Daniel, 11.
Dole, Mrs., 11.
Doty, Elihu, 10, 169, 170, 253, 305, 405.
Doty, Mrs., 10, 171, 305.
Downer, Miss Lucinda, 13.
Dulles, John W., 7, 213, 390, 392.
Dulles, Mrs., 7, 213, 390.
Dwight, H. G. O., 4, 37, 38, 275.
Dwight, Mrs., 4.
Dwight, Samuel G., 11, 17.
Edwards, Miss Jerusha, 14.
Eells, Cushing, 12, 68, 405.
Eells, Mrs., 12, 68.
Ely, Edmund F., 14.
Ely, Mrs., 14.
Emerson, John S., 11, 113, 116, 118.
Emerson, Mrs., 11.
Everett, Joel S., 4, 37, 149, 150, 151, 152, 213, 276.
Everett, Mrs., 4.
Fairbank, Samuel B., 6, 204, 266, 433.
Fairbank, Mrs., 6.
Farrar, Miss Cynthia, 6, 7.
Fay, Miss Catharine, 13.
Fisk, Miss Fidelia, 5.
Fletcher, Adin H., 8, 93, 307.
Fletcher, Mrs., 8, 93, 257.
Foote, Horace, 5.
Foote, Mrs., 5.
Forbes, Cochran, 11, 12, 68.
Forbes, Mrs., 11, 12.
Ford, Edwards J., 5, 186, 262, 320.
Ford, Mrs., 5.
Ford, George, 7, 47.
Ford, Mrs., 7.
Fox, Miss Caroline A., 13.
French, Ozro, 6, 267.
French, Mrs., 6.
Giddings, Miss Eliza, 13.
Goodell, William, 4, 37, 176, 239, 313, 328, 370.
Goodell, Mrs., 4.
Goulding, Miss Harriet, 13.
Graves, Mrs. M. L., 6.
Green, Samuel F., 8, 68, 284.
Griswold, Mrs., 3, 204, 209, 210.
Grout, Aldin, 2, 124, 284, 370.
Grout, Mrs., 2, 125.
Grout, Lewis, 2, 127, 373, 409.
Grout, Mrs., 2.
Gulick, Peter, 11, 113, 117.
Gulick, Mrs., 11.
Hall, Edwin O., 11, 113.
Hall, Mrs., 11.
Hall, Miss Lydia S., 13.
Hall, Sherman, 14.
Hall, Mrs., 14.
Hall, William, 15.
Hall, Mrs., 15.

Hall, Miss Margaret, 15.
Hamlin, Cyrus, 4, 150, 313, 314, 398, 401.
Hamlin, Mrs., 4.
Hastings, Eurotas P., 8, 261, 381.
Hazen, Allen, 6, 267, 284.
Hazen, Mrs., 6.
Hemmenway, Asa, 9, 346.
Hemmenway, Mrs., 9.
Herrick, James, 8, 206, 385, 388, 416.
Herrick, Mrs., 8.
Hinsdale, Mrs. N. M., 4, 240.
Hitchcock, H. R., 11, 109, 111, 145, 146, 175.
Hitchcock, Mrs., 11.
Hitchcock, Jacob, 13.
Hitchcock, Mrs., 13.
Hitchcock, Miss Julia S., 13.
Hoisington, H. R., 8, 91, 223, 381.
Hoisington, Mrs., 8.
Homes, H. A., 4, 37, 194.
Homes, Mrs., 4.
Hopkins, Robert, 14, 213.
Hopkins, Mrs., 14.
Hotchkin, Ebenezer, 13, 141, 285, 370.
Hotchkin, Mrs., 13.
Howland, William W., 8, 88, 89, 329, 380.
Howland, Mrs., 8.
Huggins, Alexander, 14.
Huggins, Mrs., 14.
Hume, R. W., 6, 163, 165, 166, 272.
Hume, Mrs., 6.
Hunt, P. R., 7, 85, 390.
Hunt, Mrs., 7, 390.
Hunt, T. Dwight, 11, 68.
Hunt, Mrs., 11.
Hurter, G. C., 5.
Hurter, Mrs., 5.
Ireland, William, 2, 141, 247, 378.
Ireland, Mrs., 2, 141, 247, 378.
Ives, Mark, 11, 74.
Ives, Mrs., 11.
Johnson, Edward, 11, 175.
Johnson, Mrs., 11.
Johnson, Stephen, 10, 221, 300, 360.
Johnston, T. P., 4, 24, 119, 233, 234, 236, 237.
Johnston, Mrs., 4.
Ker, Miss Sarah, 13.
Keyes, Miss Harriet N., 13.
King, Jonas, 3, 103, 175, 176, 213, 404.
King, Mrs., 3.
Kingsbury, Cyrus, 13, 210, 330.
Kingsbury, Mrs., 13.
Kinney, Henry, 11, 17, 163, 164, 175.
Kinney, Mrs., 11, 17.
Ladd, Daniel, 4, 148, 149, 328.
Ladd, Mrs., 4, 148.
Lathrop, Edwin, 13.
Lawrence, Mrs., 8.
Lindley, Daniel, 2, 123, 130, 284.
Lindley, Mrs., 2.
Little, Charles, 8
Little, Mrs., 8, 383.
Lovell, Miss H. M., 4.
Lyman, D. B., 11.
Lyman, Mrs., 11.
Lyons, Lorenzo, 11, 78, 80.
Lyons, Mrs., 11.
Marsh, Cutting, 15.
Marsh, Samuel D., 2, 128.
Marsh, Mrs., 2.
Maynard, Eliphal, 68, 101, 176, 247, 274, 403, 406, 424.
Maynard, Mrs., 68, 101, 176.
McKinney, Silas, 2, 3, 377.
McKinney, Mrs., 2, 3, 133.
McMillan, George W., 7, 329, 388.
McMillan, Mrs., 7.
Meigs, Benjamin C., 8, 89, 90, 257, 259.
Meigs, Mrs., 8.
Mills, Cyrus T., 8, 9, 213.
Mills, Mrs., 8, 9, 213.
Minor, E. S., 8.
Minor, Mrs., 8.
Mudgett, Miss Sophia, 15.
Munger, S. B., 6, 269.
Munger, Mrs., 6.
Muzzy, C. F., 7, 48, 386, 433.
Muzzy, Mrs., 7, 8.
North, Alfred, 8.
Noyes, Joseph T., 8, 9, 213.
Noyes, Mrs., 8, 9, 213.
Ogden, Miss Maria C., 11.
Orr, James, 13.
Orr, Mrs., 13.
Osunkhirhine, P. P., 16.
Paris, John D., 11, 74, 75.
Paris, Mrs., 17.
Parker, Benjamin W., 11, 103, 113, 213, 217.
Parker, Mrs., 11.
Peabody, Josiah, 4, 152, 153, 154, 156, 277, 279, 328.
Peabody, Mrs., 4.
Peet, Lyman B., 10, 222, 302, 303, 305.
Peet, Mrs., 10.
Perkins, Justin, 5, 27, 32, 195, 196, 197, 198, 202, 310, 311, 393.
Perkins, Mrs., 5.
Petijohn, Jonas, 14.
Petijohn, Mrs., 14.
Pitkin, Horace, 13.
Pogue, John F., 11, 24, 68, 118.
Pogue, Mrs., 11.
Pohlman, W. J., 10, 49, 51, 59, 65, 169, 212, 253, 255.
Pond, Gideon H., 14, 100.
Pond, Mrs., 14.
Pond, Samuel W., 14, 404.
Pond, Mrs., 14.
Poor, Daniel, 8, 9, 93, 329.
Poor, Mrs., 8, 9.
Potter, Joshua, 14, 326.
Potter, Mrs., 14.
Powers, P. O., 4, 312, 313, 421.
Powers, Mrs., 4.
Preston, Ira M., 3, 210, 370.
Preston, Mrs., 3, 210.
Ranney, T. E., 13.
Ranney, Mrs., 13.
Rendall, John, 7, 385, 388.
Rendall, Mrs., 7.
Rice, William H., 11, 113.
Rice, Mrs., 11.
Rice, Miss Mary S., 5.
Richards, William L., 10, 17, 301.
Riggs, Elias, 4.
Riggs, Mrs., 4.
Riggs, Stephen R., 14, 177, 211.
Riggs, Mrs., 14.
Rockwood, Gilbert, 15.
Rockwood, Mrs., 15.
Rogers, E. H., 11.
Rogers, Mrs., 11.
Rood, David, 2, 134, 376.
Rood, Mrs., 2.
Root, Miss Mary Ann, 13.
Rowell, G. B., 11, 119.
Rowell, Mrs., 11.
Schauffler, W. G., 4, 37.
Schauffler, Mrs., 4.
Schneider, Benjamin, 4, 41, 134, 135, 136, 138, 316, 319.
Schneider, Mrs., 4, 240.
Scudder, H. M., 7, 25, 329, 390.
Scudder, Mrs., 7, 390.
Scudder, John, 7, 168, 213, 263, 329, 390.
Scudder, Mrs., 7, 263.
Scudder, William W., 8, 141, 247, 260.
Scudder, Mrs., 8, 247, 257, 260, 329.
Shelton, Charles S., 8.

Shelton, Mrs., 8.
Slate, Miss Juliet, 13.
Smith, Azariah, 4, 32, 41, 232, 233, 235, 317, 322, 422.
Smith, Mrs., 4.
Smith, Eli, 5, 103, 189, 190.
Smith, Mrs., 5.
Smith, Miss Esther, 13.
Smith, James W., 11, 118, 119, 360.
Smith, Mrs., 11, 118.
Smith, John C., 8, 104.
Smith, Mrs., 8.
Smith, Lowell, 11, 114, 115, 119, 360.
Smith, Mrs., 11.
Smith, Miss Maria M., 11.
Spalding, Henry H., 12.
Spalding, Mrs., 12.
Spaulding, Levi, 8, 25, 227, 308, 309, 329.
Spaulding, Mrs., 8.
Steele, William H., 10, 11, 346.
Stetson, Miss Eliza, 13, 140.
Stocking, W. R., 5, 32, 92, 199, 200, 202, 310, 311, 393
Stocking, Mrs., 5.
Stoddard, David T., 5, 345.
Stoddard, Mrs., 6, 25.
Strong, John C., 13.
Strong, Mrs., 13.
Talmage, John V. N., 10, 253, 305, 307.
Taylor, Horace S., 3, 385.
Taylor, Mrs., 8.
Thomson, F. B., 10.
Thomson, W. M., 5, 189, 323.
Thomson, Mrs., 5.
Thurston, Asa, 11, 24, 73.
Thurston, Mrs., 11.
Tracy, William, 8, 384.
Tracy, Mrs., 8.
Tyler, Josiah, 177, 370.
Tyler, Mrs., 177, 370.
Van Dyck, C. V., 5.
Van Dyck, Mrs., 5.
Van Lennep, Henry J., 4, 32, 41.
Walker, Elkanah, 12, 68, 348, 405.
Walker, Mrs., 12, 68.
Walker, William, 3, 120, 210.
Walker, Mrs., 208.
Ward, F. D. W., 7.
Ward, Mrs., 7.
Webb, Edward, 7, 284.
Webb, Mrs., 7.
Wetmore, Charles H., 11, 12.
Wetmore, Mrs., 11, 12.
Wheeler, Leonard H., 14.
Wheeler, Mrs., 14.
Wheeler, William T., 3, 210.
Whiting, G. B., 5, 42, 182, 184, 189, 273.
Whiting, Mrs., 5.
Whitman, Marcus, 12, 405.
Whitman, Mrs., 12.
Whitney, Mrs., 11.
Whitney, Miss Maria K., 24.
Whittelsey, Mrs., 8, 9.
Whittlesey, Eliphalet, 11, 83.
Whittlesey, Mrs., 11.
Wilcox, Abner, 11, 119, 120.
Wilcox, Mrs., 11.
Wilder, H. A., 177, 370.
Wilder, Mrs., 177, 370.
Wilder, Royal G., 6, 265, 266, 405, 417, 433.
Wilder, Mrs., 6.
Willey, Worcester, 13, 140, 285, 330.
Willey, Mrs., 13.
Williams, S. W., 9, 33, 212, 405.
Williams, Mrs., 9, 33.
Williams, W. F., 68.
Williams, Mrs., 68.
Williamson, T. S., 14, 99, 285.
Williamson, Mrs., 14.
Williamson, Miss Jane S., 14, 100.
Wilson, David M., 5, 185.
Wilson, Mrs., 5.
Wilson, J. L., 3, 209, 219, 370.
Wilson, Mrs., 3.
Winship, D. H., 13.
Winship, Mrs., 13.
Winslow, Miron, 7, 24, 176, 205, 247, 250, 329, 390, 392, 396.
Winslow, Mrs., 7, 213.
Wood, G. W., 4, 191, 192, 275, 328, 398, 401.
Wood, Mrs., 4.
Wood, Miss H., 14.
Wood, William, 6, 369.
Wood, Mrs., 6, 369.
Worcester, S. A., 13, 284.
Worcester, Mrs., 13.
Worcester, Miss Eliza Ann, 13.
Wright, Alfred, 13, 248, 285, 330, 365.
Wright, Mrs., 13.
Wright, Asher, 15.
Wright, Mrs., 15.
Wright, Austin H., 5, 157, 160, 161, 241, 311.
Wright, Mrs., 5
Youngblood, William, 10, 11, 176.
Youngblood, Mrs., 10.

☞ CORRECTION.—The date of the Annual Meeting at Pittsfield, p. 337, should be September 11th, instead of September 12th, 1849.

THE

MISSIONARY HERALD.

VOL. XLV. JANUARY, 1849. No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE history of the world is gradually losing itself in the history of the Church. Indeed, if we review the course of events during the last century, we shall find that there has been a remarkable tendency to this result. The rapid aggrandizement of Protestant nations, both in Europe and America, has already wrought wonders for 'the people that sit in darkness.' Hindostan has been withheld from the Man of Sin, and thrown open to the teachers of a pure gospel. China is casting aside its exclusive and intolerant policy, and receiving the missionary into its crowded population. A brighter day is dawning upon Africa, and Ethiopia has begun to "stretch out her hands unto God." Not that the statesmen and warriors who have been instrumental in effecting this change, contemplated any such result. No. 'They meant not so; neither did their hearts think so.' But he who sees the end from the beginning, has caused the wrath of man to praise him.

The year which has just left us, will be long remembered as one of the most eventful in the history of our race. *And the end is not yet.* The "distress of nations, with perplexity," has not passed away; "men's hearts" are still "failing them for fear, and for looking after those things which are coming on the earth." But whatever else may be uncertain, we may be sure of this, that the hand of the Lord is present in all these changes, laying broader and deeper the foundations of his everlasting kingdom, and preparing the way for the triumph of his anointed Son.

The connection between the convulsions of Europe and the progress of the missionary enterprise can be but imperfectly apprehended at present. What changes may take place in the relations of the continental powers to each other and to the whole world, we cannot predict. How far Romanism

is to be weakened, and to what extent it is to be driven out of heathen lands, is uncertain. But it cannot be that this shaking of the kingdoms of the earth shall be without its effect upon other nations. When the great earthquake occurred at Lisbon in 1753, the Atlantic Ocean was stirred in all its depths; and its mighty pulsations were felt on every shore. And in like manner the upheavings of European society are sending out their pulsations to every quarter of the world. The Moslem must feel them; the Brahmin must feel them; the Boodhist must feel them; and even on the other side of the globe, the gates which have begun to turn on their rusty hinges and admit the gospel to the perishing millions, will now move more swiftly than ever.

If we direct our attention more exclusively to the missionary operations of the past year, we shall find much to strengthen our faith and quicken our zeal. The reports of the different organizations, whether in Europe or America, which are laboring for the spread of the gospel throughout the world, show that God has been with his servants to cheer their hearts and bless their efforts. Our own missionaries have shared largely in the favor of Zion's King. Some of them, indeed, have encountered severe trials; a few have passed through deep waters; but most of them have been graciously permitted to pursue their way in quietness and peace; and all can sing of the goodness and mercy of their covenant-keeping God.

It is an important inquiry, as we stand upon the threshold of a new year, "Are we bringing all the tithes into the storehouse?" Have we given our property, our children, our own selves, to the Lord our God? Are we striving, each according to his ability, to hasten the day when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea"? Above all, have we strong faith, remembering the words of our gracious Master, "According to your faith be it unto you"? Christian Brother! The time is short. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

AFRICA.

SOUTH AFRICA.

UMVOTI.—48 miles N. E. of Port Natal, and 6 from the sea.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout. One native helper.

UMSUNDUZI.—30 m. N. E. of Port Natal, and 15 from the sea.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

INANDA.—22 m. N. E. of Port Natal, and 15 from the sea.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—22 m. S. W. from Port Natal, and 5 from the sea.—Newton Adams, M. D., *Missionary*; Mrs. Sarah C. Adams. Two native helpers.

IFUMI.—34 m. S. W. from Port Natal, and 7 from the sea.—James C. Bryant, *Missionary*; Mrs. Dolly F. Bryant.

OUT-STATIONS.—*Umlazi River*, formerly called Umlazi; *Umvabi*, 15 m. northeast, and *Inungwane*, 18 m. west, of Umlazi; all connected with the Umlazi station.

Stations not known.—Silas McKinney, Samuel D. Marsh, David Rood, *Missionaries*; Mrs. Maria L. McKinney, Mrs. Mary S. Marsh, Mrs. Alvira V. Rood.

On their way to the Mission.—Rev. William Ireland, *Missionary*; Mrs. Jane Ireland.

(5 stations, 3 out-stations; 9 missionaries—one a physician, 9 female assistant missionaries, 3 native helpers;—total, 21.)

Nothing has occurred during the past year to darken the prospects of this mission. The country in which it is located, is represented as pre-eminent for its beauty and fertility, and the climate seems to be well adapted to the constitutions of our brethren. There is no difficulty in gaining access to the natives. Indeed, there is a demand for more laborers than have yet been sent into the field. The territory occupied

by our mission is very large, and the population is constantly increasing.

Two churches have been organized, one at Umlazi, and the other at Umvoti. Seven natives have been reported as members of the latter; while in the former there were two in May, 1847, and several are supposed to have been admitted since. The accounts which the brethren give of some of these converts, are exceedingly interesting and hopeful. Schools have been established at most of the stations. The number of pupils reported one year ago was ninety.

Mr. and Mrs. McKinney arrived at Port Natal, July 31, 1847. Messrs. Marsh and Rood, with their wives, reached the same place, January 20, 1848. Mr. and Mrs. Ireland sailed from Boston, October 14, 1848. It is expected that three other ordained missionaries will embark for this mission in the course of a few months. Mr. Bryant, who left an affectionate people to devote himself to the evangelization of Africa, has been interrupted in his labors by a recurrence of pulmonary disease.

WEST AFRICA.

Baraka.—John Leighton Wilson, Ira M. Preston, William T. Wheeler, *Missionaries;* Mrs. Jane E. Wilson, Mrs. Mary H. Griswold, Mrs. Jane S. Preston. Four native helpers.

Ozyunga. — William Walker, Albert Bushnell, *Missionaries;* Mrs. Bushnell. One native helper.

(2 stations; 5 missionaries, 4 female assistant missionaries, 5 native helpers;—total, 14.)

Mr. Walker was the only missionary in the field, from the spring of 1847 to the close of last summer. He seems to have been abundant in his labors; but it has been impossible for him to do all that he could have wished. His health has been very good; indeed, at the date of his last communication, he had "not lost a Sabbath or a day from sickness."

The disturbing causes, which have been so prejudicial to the interest of the mission heretofore, appear to have been less active and hurtful the past year. The French have been uniformly kind and friendly. Mr. Walker reports the attendance on the services of the sanctuary as very good; and the preaching of the Word seems not to have been altogether in vain. He cherishes a hope that a native lad has been renewed by the Holy Spirit; and another has been mentioned as deeply serious. For the six months prior to July 21, the school at Baraka was "unusually well attended."

On the 14th of June last, Messrs. Wilson and Bushnell, with their wives and Mrs. Griswold, sailed from Providence on their return to the Gaboon. They were accompanied by Messrs. Preston and Wheeler, and Mrs. Preston, who have gone out for the first time. All arrived at Elmina in safety, August 1, and were expecting to reach their destination about the 20th of August. The mission has been greatly afflicted by the death of Mrs. Walker. Her decease occurred on the 23d of April. To the last she rejoiced that she had devoted her life to the welfare of Africa. It is the opinion of Mr. Walker, that no argument against the comparative healthiness of the Gaboon can be drawn from the death of his wife.

EUROPE.

GREECE.

Athens.—Jonas King, *Missionary;* Mrs. Anna A. King.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

After remaining at Geneva a number of weeks, and experiencing much sympathy and kindness from Christians in that city, Mr. King proceeded to Malta, that he might be nearer to Athens, arriving there November 1, 1847. Having carefully watched the course of events in Greece from this post of observation till June, 1848, he resolved to return to the scene of his former labors, in the hope that God would open a door of usefulness to him in the work of the ministry. In taking this step, he appears to have acted judiciously; and though he may not be able to do as much in his Master's service at first as he could wish, he is exerting an influence, it is hoped, which will hereafter be seen to have an important bearing upon the spiritual enfranchisement of Greece.

It would be premature to speak of the issue of the question now pending between Mr. King and the Government. There was a protracted examination of his case during his absence, but without any known result. At the present time, however, it would seem that the King's Attorney is in no haste to bring the prosecution to a close. As late as October 2, nothing had been done to affect Mr. King injuriously; and though the future must be regarded as somewhat uncertain, we may hope that there will be no material interruption of his labors.

WESTERN ASIA.

ARMENIANS AND JEWS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Anna W. Homes, Mrs. Seraphina H. Everett, Mrs. Nancy M. Hinsdale, Miss Harriet M. Lovell. One native pastor, one native preacher, eight native helpers.

William G. Schauffler, *Missionary to the Jews*; Mrs. Mary R. Schauffler.

BEBEK.—Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Martha B. Wood. One native preacher, one native helper.

BROOSA.—Benjamin Schneider, Daniel Ladd, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Charlotte H. Ladd. One native helper.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin. Four native helpers.

TREBIZOND.—Philander O. Powers, *Missionary*; Mrs. Sarah L. Powers. One native preacher, two native helpers.

ERZEROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss. One native helper.

AINTAB.—Azariah Smith, M. D., *Missionary*; Mrs. Corinth I. Smith. One native helper.

OUT-STATIONS.—*Nicomedia*, one native pastor, one native helper; *Adabazar*, one native helper; *Magnesia*, one native helper; *Salonica*, one native helper.

In this country.—Edwin Bliss, *Missionary*; Mrs. Isabella H. Bliss.

(7 stations, 4 out-stations; 18 missionaries—one a physician, 19 female assistant missionaries, 27 native helpers—two of them ordained pastors, 3 licensed preachers;—total, 64.)

The blessing of God has evidently been with the brethren who are laboring among the Armenians, during the past year. They have not been without their trials, some having suffered from ill health, and others having been driven from their dwellings by fire. The people, moreover, to whom they are breaking the bread of life, are still called to endure persecution for Christ's sake. But the Lord has been faithful to his promises, and his work has continued to prosper.

The Porte, mainly through the exertions of Lord Cowley, the British Ambassador, has at length acknowledged its Protestant subjects as constituting a distinct sect of Christians, with the same rights as the other acknowledged sects. The formal act of recognition took place on the 15th of November, 1847. This is an important step, and should be regarded with gratitude to God; but it will be some time before the new civil community will have actually secured for itself the blessings of religious toleration and liberty, especially in the provinces remote from the metropolis. Mr. Carr, the Resident Minister for the United States, has placed the missionaries under great obligations by his efforts to secure them the undisturbed enjoyment of their rights.

New churches have been organized at Erzeroom, Aintab and Broosa, making seven in all. The number of members in these churches is about one hundred and seventy-five. About a thousand Armenians have openly professed Protestantism. Our native brethren are learning the art of self-government on the principles of the gospel, but not without occasional internal difficulties.

The mission has twenty-six native helpers, reckoning among these the pastors of the churches at Constantinople, Nicomedia, Adabazar and Trebizond. The native brethren are trained as fast as possible to the support of their own religious institutions; but, as yet, they are almost as poor, through the violence of their enemies, as were the churches of Judea, for whom the Apostle Paul solicited contributions. It has been found very difficult to make the gospel bear upon the Armenians at Smyrna; but appearances are now more hopeful in that city. The reports on the state of things at Aintab, from Mr. Johnston, Doct. Smith, and more recently from Mr. Schneider, are exceedingly interesting and encouraging. The population of that place is reckoned at forty thousand.

The seminary at Bebek, and the female seminary in Pera, are both prosperous and valuable institutions. More than 3,500,000 pages were printed, during the year, in the Armenian, Armeno-Turkish, and Greek languages. Some most desirable works, however, remain unprinted, for want of funds that can be appropriated to the object.

Doct. Smith, after a brief visit to this country, sailed from Boston, July 22, and arrived at Smyrna, September 20. Mrs. Smith had not previously been engaged in the missionary work. Mr. and Mrs. Edwin Bliss have been obliged to leave Trebizond, and return to this country, her health having become seriously impaired.

The missionary labors among the Jews of Constantinople are now chiefly in the hands of brethren connected with the Free Church of Scotland. Mr. Schauffler assists them, however, in many ways. But his great labor is the production of the Scriptures in the Spanish and German languages, printed for the Jews in the Hebrew character. A new edition of the Old Testament in

Hebrew-Spanish has been steadily in progress; and 3,780,000 pages of this version, with the original Hebrew in parallel columns, have been printed during the year.

Two young brethren have been designated to the proposed mission to the Jews at Salonica, in Macedonia, one of whom is expected to embark very soon.

SYRIA.

Beirût.—Eli Smith, William M. Thomson, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Henrietta S. Smith, Mrs. Thomson, Mrs. Catharine S. De Forest, Mrs. Elizabeth Hurter. Two native helpers.

Abeih.—George B. Whiting, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs Matilda S. Whiting, Mrs. Van Dyck. Two native helpers.

Aleppo.—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Leonza G. Benton, Mrs. Mary E. Ford. One native helper.

Out-stations.—*Shemlân* and *Tripoli*.

Stations not known.—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Emeline Wilson, Mrs. Roxana Foot.

In this country.—Simeon H. Calhoun, *Missionary*; Mrs. Emily P. Calhoun.

(3 stations, 2 out-stations; 9 missionaries—one a physician, 1 physician, 1 printer, 11 female assistant missionaries, 5 native helpers;—total, 27.)

The past year has been one of unusual progress in this mission. Messrs. Ford and Wilson, with their wives, sailed from Boston last winter, and joined their brethren early in the spring. Mr. and Mrs. Foot embarked at Boston, June 22, and arrived at Beirût, Aug. 24. Strengthened by these reinforcements, and encouraged to hope for additional laborers, the mission are laying their plans for a more widely extended system of operations. Already, indeed, a new station has been commenced at Aleppo; the Spirit of God having apparently prepared the way for the young brethren who have gone thither. Other places, it is hoped, will be occupied at no distant day.

The great problem of religious toleration has not been fully worked out at Hasbeiya. The heads of the Greek Church, finding that the Government would no longer lend its aid to oppress the Protestants, resorted to ecclesiastical penalties. These they employed with much skill and energy; and at first they entertained strong hopes of success. The ordeal through which our Protestant friends were called to pass, was very severe; but they all, with one exception, remained steadfast and unshaken. The fierceness of the storm seems to have passed by; still the liberal principles recently promulgated by the Sublime Porte, may not have their legitimate sway at Hasbeiya for some time to come.

The formation of a purely native church is an important event in the history of this mission. Heretofore the native converts have joined the mission church, so called, composed in part of missionaries and their families. Within the last year, however, they have requested a separate organization; and they now constitute a church of Christ, similar to those previously formed among the Armenians. The successive steps which led to this result, have been already described in the Herald. The present number of members is not known.

Mr. and Mrs. Lanneau, not regaining their health sufficiently to resume their labors in Syria, have been released from their connection with the Board. Mr. Laurie, having become satisfied that his constitution is not adapted to the climate of Western Asia and the exposures of missionary life in that part of the world, has taken a pastoral charge in Massachusetts.

NESTORIANS.

Oroomiah.—William R. Stocking, Austin H. Wright, M. D., Joseph G. Cochran, *Missionaries*; Mrs. Jerusha C. Stocking, Mrs. Catharine A. Wright, Mrs. Deborah W. Cochran, Miss Fidelia Fisk, Miss Mary Susan Rice. Ten native helpers, five of them being preachers.

Seir.—Justin Perkins, *Missionary*; Mrs. Charlotte B. Perkins. Two native preachers.

In this country.—David T. Stoddard, *Missionary*; Edwin Breath, *Printer*.

(2 stations; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, 12 native helpers;—total, 24.)

The influence of this mission has been gradually penetrating the mountains of Koordistan; and it has now become apparent that the gospel is to be introduced into those wild regions, not from the Tigris, but from Oroomiah. "No portion of the Nestorian people," says Doct. Wright, "now remain unvisited, except a few living in the outskirts of their country on the north and south. The whole field is before us, and we know its wants." And it is a most fortunate circumstance, that just at this stage of the mission our brethren are assisted in their work by several native preachers, who are admirably adapted to the kind of labor which is required. They are ready to encounter hardship "as good soldiers"; and they have such a knowledge of the truth, and such a love for the souls of

their countrymen, that, with the divine blessing, they cannot fail to do much for the benighted mountaineers.

In April last, the Patriarch began to exhibit a spirit of hostility to the mission. Considering the character of the man, this is not surprising. Though regarded as a saint heretofore, he has recently shown that the temper of the meek and humble Christian may have no necessary connection with his office. Indeed, he has proved himself to be one of the most wicked and reckless of men. He has been supported and encouraged by a portion of his people, and he has sought assistance from Mohammedans and Jesuits; but the better part of the Nestorians, including nearly all the ecclesiastics, are friendly to the mission. This is a striking fact, and it shows how strong a hold our brethren have been enabled to gain upon the community. The mission has been, and is still, in some danger from the combination which has been formed against it; but we may hope that God will give them a deliverance in his own good time, and overrule all the machinations of its enemies for the furtherance of the gospel.

The seminary for boys at Seir has thirty-seven pupils, and the female boarding school at Oroomiah has thirty-six. Both institutions have been a great blessing to the Nestorians. The free schools, having more than six hundred pupils, are gradually improving. It is a pleasing circumstance that the Bible is the book chiefly used in them.

The Old Testament is in the course of translation from the Hebrew; and the Peshito version, in accordance with the wishes of the Nestorians, is to be printed in parallel columns. Bunyan's Pilgrim's Progress has been carried through the press; and it is found to be admirably adapted to the taste of the people.

Mr. and Mrs. Cochran were detained at Erzeroom last winter by the sickness of the latter; but they proceeded on their journey when the season had become favorable for traveling this year, and arrived at Oroomiah in the month of June. Miss Rice reached her destination, November 20, 1847. The impaired health of Mr. Stoddard having made a journey necessary, he left Oroomiah in June last, accompanied by his family, intending to visit Constantinople, and then return after an absence of some four months. At Trebizond, however, Mrs. Stoddard was attacked by the cholera; and though in perfect health on her arrival in that city, disease proved fatal. She died on the 2d of August. Her surviving brethren and sisters among the Nestorians are sorely tried by this event. "It has made a wide and sorrowful breach," says Mr. Perkins, "in our little missionary band." Mr. Stoddard has since brought his motherless children to this country.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hannah D. Hume.

MALCOM PETH.—Mrs. Mary L. Graves.

Stations not reported.—George Bowen, William Wood, *Missionaries*; Mrs. Lucy M. Wood.

(2 stations; 4 missionaries; 3 female assistant missionaries;—total, 7.)

The labors of this mission, during the past year, have been similar to those of the previous year. The services on the Sabbath have been interesting to the missionaries; and there has been some evidence of interest among those who have listened to the Word. Three persons were admitted to the church, all of them pupils in the female boarding school under the care of Mrs. Hume. Excursions have been made to the villages in the vicinity of Bombay, as heretofore; and early in the year, Mr. Hume, accompanied by Mr. Fairbank of the Ahmednuggur mission, performed a tour in the Southern Concan. The impressions which these brethren received from their intercourse with the natives, in regard to a gradual preparation for the spread of Christianity, appear to have been favorable.

Messrs. Bowen and Wood, and Mrs. Wood, arrived at Bombay, January 19, 1848. Their time has been, of necessity, mainly devoted to a study of the language used by the natives in that part of India.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B Fairbank, Royal G. Wilder, *Missionaries*: Mrs. Elizabeth D. Ballantine, Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder; and Miss Cynthia Farrar. Seven native helpers.

SEROOR.—Ozro French, Allen Hazen, *Missionaries*; Mrs. Jane H. French, Mrs. Martha R. Hazen. Two native helpers.

BHINGAR.—Sendol B. Munger, *Missionary*.

OUT-STATIONS—*Wudaley* and *Wadagaon*.

(3 stations, 2 out-stations; 7 missionaries, 7 female assistant missionaries, 9 native helpers;—total, 23.)

No important change has occurred in the plans or prospects of this mission,

during the past year. The gospel has been regularly preached at Ahmednuggur and Seroor, with some tokens of the divine favor; and several tours have been made among the surrounding villages. About a year ago Messrs. Wilder and Munger spent nearly six weeks in an excursion to Shalapoor, a city of forty thousand inhabitants, lying one hundred and thirty miles south-east of Ahmednuggur. They visited more than a hundred villages going and returning, and had abundant opportunities for proclaiming the message of salvation.

From the last annual report of the mission, it appears that the church at Ahmednuggur had ninety-five members, the increase during the previous year having been ten. The church at Seroor has some twelve or fifteen members. About thirty of the natives connected with the Ahmednuggur church reside at Wudaley, or in its vicinity. It is gratifying to find that two assistants of the mission (Haripunt and Ram Krishna) have obtained licensure during the past year. The brethren "feel that they are very well prepared for this work, and well adapted to make known the truth to their countrymen." Haripunt has charge of the outstation at Wudaley.

In the common schools connected with the Ahmednuggur station, there were nearly five hundred pupils enrolled at the commencement of 1848. At the same time the Christian boys' school had thirty-two pupils, whose progress in study had been gratifying. Miss Farrar had three common schools for girls, with eighty-six pupils, under her care. Higher qualifications are now required for admission to the seminary, and the number of pupils has been reduced to thirty-eight. Their proficiency, Mr. Burgess says, has been commendable. One of the boys and one of the teachers have received baptism. The girls' boarding school, under the supervision of Mrs. Ballantine, has had about forty pupils.

The common schools at Seroor have about one hundred and sixty pupils, all of them boys, it having been found impracticable to sustain such a school for girls. The boarding school for boys, having twenty scholars, is under a strong Christian influence. A semi boarding school for girls, with twenty pupils, has been somewhat successful.

MADRAS.

ROYAPOORUM.—Henry M. Scudder, *Missionary*; Mrs. Fanny L. Scudder. Four native helpers.

CHINTADREPETTAH.—Miron Winslow, *Missionary*. Three native helpers.

BLACK TOWN.—Phineas R. Hunt, *Printer*; Mrs Abigail N. Hunt.

Temporarily resident in the Madura Mission.—John Scudder, M. D., *Missionary*; Mrs. Harriet W. Scudder.

In this country.—F. D. W. Ward, *Missionary*; Mrs. Jane S. Ward.

On their way to the Mission.—John W. Dulles, *Missionary*; Mrs. Winslow, Mrs. Dulles.

(3 stations; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, 7 native helpers;—total, 19.)

The printing establishment at Madras, which is one of the most valuable of the kind connected with India missions, has thrown off sixteen millions pages during the year. The schools contain nearly nine hundred pupils, about twenty of whom are boarding scholars. None are received into the boarding schools who do not renounce caste, and none beyond the age of boyhood unless they are candidates for admission to the church. The congregations at the two preaching stations have each about five hundred hearers. The admissions to the church have been nineteen; and about the same number have been cut off from Christian fellowship in the struggle with caste.

Among the proofs of the influence of missions on the native mind, are the combinations made by the Hindoos to resist its progress. This opposition is sometimes quite violent; and Mr. H. M. Scudder has even been rudely assaulted. But all this is to be expected in the progress of Christianity amid such a people.

Mr. and Mrs. Dulles embarked for this mission, October 10, 1848. Mrs. Winslow accompanied them on her return to Madras. It is expected that Doct. and Mrs. Scudder, on being relieved by the physician now on the way to the Madura mission, will join their fellow laborers at Madras.

MADURA.

MADURA WEST.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy. Six native helpers.

MADURA EAST.—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler. Three native helpers.

DINDIGUL WEST.—George W. M'Millan, *Missionary*; Mrs. Rebecca N. M'Millan. Seven native helpers.

DINDIGUL EAST.—John Rendall, *Missionary*; Mrs. Jane B. Rendall. Four native helpers.

PERIACOOLUM.—Henry Cherry, George Ford, *Missionaries*; Mrs. Henrietta E. Cherry, Mrs. Ann Jennett Ford. Four native helpers.

POOTHACOTTA.—(In charge of Mr. Muzzy.) Nine native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs Nancy A. Webb. Four native helpers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor. Three native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick. Seven native helpers.

PASUMALIE, (the Seminary.)—William Tracy, *Missionary*; Mrs. Emily F. Tracy. One native helper.

OUT-STATION.—*Meloor*, under the care of Mr. Chandler.

Station not known.—Charles Little, *Missionary*.

In this country.—Mrs. Mary H. Lawrence.

On their way to the Mission.—Charles S. Shelton, *Physician*; Mrs. Shelton.

(10 stations, 1 out-station; 11 missionaries, 1 physician, 12 female assistant missionaries, 48 native helpers;—total, 72.)

This mission has been still farther reinforced during the past year. Mr. and Mrs. Little arrived at Madras, April 16, and subsequently proceeded on their way to Madura. Mrs. Little's missionary career, however, was destined to be very brief. She died on the 4th of July, having given promise of being a faithful and valuable laborer in the Lord's vineyard. She appeared devoted to her work, says Mr. Winslow, and was cheerful and happy in her prospects. Doct. and Mrs. Shelton sailed for Madras, October 10, in the hope of joining the mission early in the present year. This will enable Doct. Scudder to leave a field in which he has done good service, and return to Madras. Mr. Muzzy has been married to Miss Mary Ann Capell, of the Ceylon mission. Mr. North has been released from his connection with the Board.

The churches have suffered, as to their numbers, in a decisive controversy with caste. The struggle must be regarded as an indication of progress, however, and an omen for good. There are more than two hundred members who retain their standing. The additions on profession were stated in the last annual report as having amounted to twenty-eight. Seventy-two were suspended for their conduct in relation to caste, a large proportion of whom were in the employment of the mission.

The name of "Christian congregations," is substituted for that of "Christian villages," as more accurately descriptive of the thing intended. At present we must understand that these congregations are very small, though the aggregate of the families embraced in them is more than four hundred; and that the Christianity found in them is but little more than nominal. This feature of the mission is nevertheless quite interesting.

The schools contain two thousand four hundred pupils, one hundred and twenty of whom are boarding scholars. The number was reduced more than one third, the past year, the Committee not having been able to afford the funds for so large a number of schools. The seminary suffered severely in the conflict with caste, thirty-five having left, only a few of whom have returned. In April last the number of students was fourteen, four of them being church-members, and four more candidates for Christian fellowship. Their conduct is reported as exemplary.

CEYLON.

TILLIPALLY.—Adin H. Fletcher, *Missionary*; Mrs. Elizabeth S. Fletcher. Seven native helpers.

BATTICOTTA.—Henry R. Hoisington, William Howland, Eurotas P. Hastings, *Missionaries*; Mrs. Nancy L. Hoisington, Mrs. Susan R. Howland. One native preacher and six native helpers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, and Miss Eliza Agnew, *Teacher*. One native preacher and four native helpers.

MANEPY.—Benjamin C. Meigs, *Missionary*; Samuel F. Green, M. D., *Physician*; Eastman Strong Minor, *Printer*; Mrs. Lucy B. Minor, Mrs. Mary E. Apthorp. Six native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Eunice T. Smith. Two native helpers.

CHAVAGACHERRY.—William W. Scudder, *Missionary*; Mrs. Catharine H. Scudder. Two native helpers.

VARANY.—One native helper.

OODOOPITTY.—Edward Cope, *Missionary*; Mrs. Emily K. Cope. Two native helpers.

OUT-STATIONS—*Caradive*, *Valany*, *Poongerdive*, *Kaits* and *Moolai*, connected with Batticotta; and *Atchoovaly*, connected with Tillipally.

On their way to the Mission.—Joseph T Noyes, Cyrus T. Mills, *Missionaries*; Thomas S. Burnell, *Printer*; Mrs. Elizabeth A. Noyes, Mrs. Susan L. Mills, Mrs. Martha Burnell.

In this country.—Daniel Poor, *Missionary*; Mrs. Ann K. Poor, Mrs. Sarah M. Meigs, Mrs. Anna C. Whittlesey.

(8 stations, 6 out-stations; 12 missionaries, 1 physician, 2 male and 16 female assistant missionaries, 2 native preachers, 30 native helpers;—total, 63.)

The labors of this mission, during the past year, have been similar to those of previous years. The gospel has been preached in the sanctuary, by the wayside, and from house to house; and the blessing of God has not been altogether withheld. Twenty-one persons have been admitted to the different churches, making the number of members, at the date of the last report, three hundred and thirty-three. A crisis would seem to be approaching in regard to caste, similar to what has come in the Madura mission. The average congregations on the Sabbath at six stations are reported

as embracing four hundred and fifty souls, many of them, however, being children in the schools. It is thought that heathenism is losing its hold on the people; but infidelity, on the other hand, seems to be on the increase. "That a broad foundation for future success has been laid," the mission say, "in the dissemination of gospel truth throughout the province, we have no doubt."

The schools have enjoyed their usual prosperity during the year. The seminary at Batticotta has about one hundred and twenty members. Mr. Hoisington speaks favorably of the religious state of this institution. There has been some evidence that ten or fifteen of the students have been born of the Spirit. The female boarding school at Oodooville had ninety pupils at the commencement of the year. A new class of twenty-two has since been received. In the English schools there are more than five hundred pupils, and in the free schools nearly four thousand. Sixty schoolmasters are members of the church. The number of pages printed is reported as exceeding six millions.

Mr. and Mrs. Poor are on a visit to this country, he having embarked for Ceylon, October 23, 1815. Mrs. Whittelsey returned in their company. Doct. and Mrs. Nathan Ward have been released from their connection with the Board. Mr. and Mrs. Noyes, Mr. and Mrs. Mills, Mr. and Mrs. Burnell sailed from Boston for Madras, October 10.

EASTERN ASIA.

SIAM.

BANGKOK.—Asa Hemenway, *Missionary*; *Mrs.* Lucia H. Hemenway.

(1 station; 1 missionary, 1 female assistant missionary;—total, 2.)

This mission is now reduced to a single ordained laborer and his wife. The causes which have led to the dissolution of Messrs. Bradley and Caswell's connection with the Board, are related historically and fully in the last Annual Report. They cannot be brought within the limits prescribed for this survey. A single extract, however, will be made from the conclusion of the statement of the case as given in the Report.

"The Committee were at length convinced that, with the two brethren retaining their peculiar states of mind and remaining in the mission, it would not be possible much longer to keep the mission in existence. The case was by no means one of mere doctrinal errors. It was not even necessary to determine precisely what were the new views embraced by those brethren. There was no doubt, that they regarded themselves as having different views from those they had entertained when they were appointed to their mission, and from those of their brethren in the mission; and on a subject, too, which they themselves believed to be of the highest practical importance; and that they were zealous in propagating these opinions among their brethren of the mission; and that the effect upon the minds of all their associates was extremely unhappy, till at length it had become impossible to keep the mission amicably and prosperously together, or to reinforce it with a prospect of unity and success. Added to all this, in respect to Doct. Bradley, was his change of views on the subject of Infant Baptism.

"The Prudential Committee would not be understood as calling in question the piety of these brethren, nor as desiring to diminish the force of aught that has been said in commendation of them in former Reports. And their personal intercourse with Doct. Bradley, since his return home, has been entirely fraternal. It has resulted in his asking, for himself and Mr. Caswell, a release from their connection with the Board, which has been granted."

Agreeably to the recommendation of the Board, at its last annual meeting, the Committee have decided to discontinue this mission. Three other societies will have their representatives in Bangkok; and they will doubtless be ready to extend their operations to other places in Siam, when the way shall have been fully prepared.

CANTON.

CANTON.—Elijah C. Bridgman, Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; Samuel Wells Williams, *Printer*; Mrs. Bridgman, Mrs. Isabella Ball, Mrs. Sarah S. Williams.

(1 station; 3 missionaries—one a physician, 2 male and 3 female assistant missionaries;—total, 8.)

No remarkable event has occurred in the history of this mission during the year, though the amount of personal intercourse with the people has been somewhat enlarged. Our brethren have freer access to the native mind than they have secured heretofore; and it is easier to obtain a hearing for the Word.

Mr. Williams sailed from New Yor'

on his return to Canton, with his wife, June 1; and Mr. E. C. Bridgman has spent a considerable part of the year at Shanghai, the most northern free-port, associated with a deputation from several other missions, American and English, in revising the Chinese New Testament. They have had a learned and protracted discussion, which is not yet ended, on the name which should be used in Chinese to express the general term *Elohim* in Hebrew and *Theos* in Greek.

More than a million of pages have been printed, and much importance is attached to the distribution of books. One convert has been admitted to the church. He traces his first impressions to observing the conduct of an English missionary, some years ago, who was confined in prison by the Chinese. Hopes are entertained of the piety of another.

AMOY.

AMOY.—William J. Pohlman, Elihu Doty, John Van Nest Talmage, *Missionaries*; Mrs. Elenor S. Doty. One native helper.

(1 station; 3 missionaries, 1 female assistant missionary, 1 native helper;—total, 5.)

The prospects of this mission continue to be cheering. A site has been secured for a house of worship, and a building is in progress. Meanwhile an edifice that was standing on the lot, has been fitted up for temporary use. This is opened twice a day for public services; and the attendance thus far has been encouraging. The Viceroy of the Province has given his formal sanction to the transaction by which the building lot was obtained. Such a fact argues well for the liberality of the Chinese officials at Amoy.

In addition to the two old men whose admission to the church has been heretofore mentioned in the Herald, two others, father and son, have received baptism from Rev. Mr. Stronach, of the London Missionary Society. A family, consisting of a mother and her two sons, have renounced idolatry in circumstances of peculiar interest; and "the little leaven" seems to be spreading to other households. The native assistant employed by our brethren affords them much satisfaction; and they hope that he will prove a rich blessing to his people.

There is a school of forty-six boys; and a school of girls could easily be collected. The monthly concert, the Bible class, the meeting for Chinese women, a similar meeting for men, and a monthly conference preparatory to the communion, are all prosperous. Our brethren, in addition to their ordinary labors in the city, make occasional excursions to the surrounding villages. The country around Amoy continues to be accessible; and a very large number of missionaries might find an open field for their efforts.

FUH-CHAU.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries*; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin.

(1 station; 5 missionaries, 3 female assistant missionaries;—total, 8.)

This mission, it will be remembered, was commenced by Mr. Johnson, who arrived at Fuh-chau, January 2, 1847. Mr. and Mrs. Peet joined him from Amoy, September 6, 1847. Mr. and Mrs. Cummings, Mr. and Mrs. Baldwin, and Mr. Richards, sailed from Philadelphia, November 11, 1847, arrived at Hong Kong, March 25, 1848, and reached their destination, May 7. All the brethren devote much of their time to the study of the language; still the older missionaries seem to be laying the foundation of a prosperous enterprise.

From the information which has been obtained in regard to Fuh-chau and the surrounding country, it appears to be a very eligible post for missionary labor. The population is large, and no embarrassment is anticipated in gaining access to the native mind. Mr. Johnson began to use the language of the place, at family worship, early in 1847; and about three months later, he commenced public worship for the Chinese in his own house. On the 1st of June, 1848, he opened a small school in a district lying some two miles from his residence, connecting with it the preaching of the gospel and the distribution of tracts. He has from fifty to one hundred hearers of the Word. The mission are oppressed with the thought, that so little is doing for the immense throngs which they see around them.

INDIAN ARCHIPELAGO.

BORNEO.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Josephine M. Youngblood.

KARANGAN.—William H. Steele, *Missionary*.

(2 stations; 2 missionaries, 1 female assistant missionary;—total, 3.)

Before Mr. Thomson left Singapore, on his way home, he had an unexpected

hemorrhage, and it was with difficulty he reached Berne, in Switzerland, the home of his late deceased wife, where he was to leave one of his motherless daughters. Here, in accordance with the good pleasure of his Lord, he closed his earthly labors on the 2d of April last. It was a mysterious Providence, that prevented his visiting the beloved church in this country to which he belonged, where he hoped to find recruits for his mission.

The health both of Messrs. Youngblood and Steele is now so precarious, that there does not appear to be a possibility of their carrying on the mission alone. The Committee have been very anxious to send such a reinforcement as the circumstances demand; but their efforts have hitherto been fruitless.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS MISSION.

Hawaii.

Kailua.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Lucy G. Thurston.

Kealakekua.—John F. Pogue, *Missionary*; Mrs. Maria K. Pogue.

Kealia.—Mark Ives, *Missionary*; Mrs. Mary A. Ives.

Kau.—Henry Kinney, *Missionary*; Mrs. Maria L. Kinney.

Hilo.—Titus Coan, David B. Lyman, John D. Paris, *Missionaries*; Mrs. Fidelia C. Coan, Mrs Sarah J. Lyman.

Kohala.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

Maui.

Lahaina.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin. One native preacher.

Lahainaluna.—William P. Alexander, T. Dwight Hunt, Claudius B. Andrews, *Missionaries and Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Mary H. Hunt.

Wailuku.—Daniel T. Conde, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Andelusia L. Conde, Mrs. Caroline H. Bailey, Miss Maria C. Ogden. One native preacher.

Hana.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

Molokai.

Kaluaaha.—Harvey R. Hitchcock, Samuel G. Dwight, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown. One native preacher.

Oahu.

Honolulu.—Ephraim W. Clark, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Mary K. Clark, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs Mary T. Castle, Mrs. Sarah L. Hall, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers, Mrs. Ann Maria Dimond.

Punahou.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

Ewa.—Artemas Bishop, *Missionary*; Mrs. Delia S. Bishop. One native preacher.

Waialua.—John S. Emerson, Peter J. Gulick, *Missionaries*; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick. One native preacher.

Kaneohe.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

Kauai.

Waimea.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell.

Koloa.—James W. Smith, M. D., *Physician*; Mrs. Millicent K. Smith.

Waioli.—Edward Johnson, *Missionary*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

In this country.—Cochran Forbes, *Missionary*; Mrs. Rebecca D. Forbes, Mrs. Antoinette T. Dibble.

On their way to the Mission.—Charles H. Wetmore, M. D., *Physician*; Mrs. Lucy S. Wetmore.

(19 stations; 26 missionaries—one a physician, 3 physicians, 9 male and 39 female assistant missionaries, and 7 native preachers;—total, 77.)

The Hawaiian nation appears to be advancing in general improvement. There are many obstacles to their making rapid progress in this direction; and their early habits are very unfavorable to the acquisition of knowledge or property. Still they are altogether different from the generation which the missionaries found in 1820. "The people are making progress in civilization," says the Polynesian, "increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits than at any previons time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years." The testimony of Joel Turril, Esq., American consul at Honolulu, is decisive to the great advance of the Hawaiians in civilization.

From the General Letter of the mission, which will be found in the present number of the Herald, it will be seen that the blessing of God has continued to rest upon the churches. No friend of missions can read this letter without the most grateful emotions. Not only has the number who have professed the love of Christ for the first time, been quite large; but the general aspect of the churches is altogether encouraging. The Lord has, indeed, done a great work for this people!

The common schools, now supported by the Government, are accomplishing as much for the educational interests of the Hawaiians, perhaps, as could be ex-

pected. The King and his advisers certainly show a very commendable zeal on this subject. The appropriation for schools is about forty thousand dollars annually; this amount, however, is not actually available. The condition of the schools under the care of the mission will appear from the General Letter. They are an important means of introducing a Christian civilization among the people. The school for the children of the missionaries at Punahou has been greatly blessed. God has bestowed the influences of his Spirit on this institution in a remarkable manner; and we may indulge the hope, that some of the pupils will take the place of their parents, and urge forward to its completion the work which the latter have commenced.

Those who labored in the early period of this mission, are beginning to pass away. Mrs. Bingham, one of the first company of missionaries, and Mr. Richards, one of the second, died the past year. Both were honored and loved by the Hawaiians; and their names will be held in grateful remembrance. Mr. and Mrs. Forbes have come to this country on a visit, with the hope of restoring her health. They were accompanied by Mrs. Dibble. Mr. Armstrong has been invited by the Hawaiian Government to take charge of the common schools, in the place of Mr. Richards; and he has felt it to be his duty to enter this important field of labor. Doct. and Mrs. Wetmore sailed from Boston for the Islands, October 16, 1848. Occasional reinforcements will be needed hereafter, to supply vacancies which the providence of God may be expected to create.

NORTH AMERICAN INDIANS.

OREGON INDIANS.

WAIILATPU.—Vacant.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Eliza Hart Spalding.

TSHIMAKAIN.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary Walker, Mrs. Myra Eells.

DALLS.—Mr. Hinman, P. B. Whitman, *Assistant Missionaries*; Mrs. Hinman.

(4 stations; 3 missionaries, 2 male and 4 female assistant missionaries;—total, 9.)

In the summer of 1847, the prospects of this mission were as hopeful as they had been for some time previous. At a meeting held in June, 1847, it was resolved to accept the offer of the Methodist station at the Dalls; and arrangements were made for its immediate occupancy. During the autumn ensuing, Doct. Whitman, in particular, engaged in his work with unusual zeal and assiduity, enlarging his plans in behalf of the red man, and also devising liberal things for the whites who were crowding into that distant territory.

But in the twinkling of an eye, and in the midst of his labors, this brother was cut down by the hand of savage violence. His wife, Mr. Rogers, his only assistant, and two adopted children, shared the same fate. The history of this dark tragedy is too revolting to be given in detail. Suffice it to say, that the living, the dying, and the dead, were subjected to almost every indignity which the malice of their foes could invent. "The surviving children of Doct. Whitman," says Mr. Spalding, "were assembled to be shot in the room where he was lying horribly cut and mangled, but still breathing. With their guns in their hands, the Indians stood thick around them, waiting the order to fire. My daughter was among them, and understood every word which they spoke. At length the command was given to spare them."

Mr. Spalding was twenty miles from Waiilatpu at the time of the massacre. On his way to that station, two days later, in ignorance of all that had happened, he was met by an Indian in pursuit of him to take his life. But God most unexpectedly and wonderfully interposed to save him from impending destruction.

Through the praiseworthy efforts of Mr. Ogden, Chief Factor of the Hudson Bay Company, sixty persons (including Mr. Spalding and others at Clear Water) were rescued from the Indians, and formally delivered to the Governor of Oregon. "Our arrival" at Oregon city, he says, "was greeted by three guns and a hearty welcome of the citizens, who mingle freely their tears of grief with ours at the terrible calamity which has befallen the country; as also their tears of joy that so many, by the interposing hand of Providence, have escaped."

Messrs. Walker and Eells deemed it unsafe to remain at their station, though the Flat Heads appeared to be friendly, and removed to Fort Colville; to which place they were kindly welcomed by the Chief Factor, Mr. Lewes. There would seem to be but little encouragement to continue missionary operations at any point in Oregon, unless it be at Tshimakain. And even in regard to this, there is much uncertainty.

CHOCTAWS.

WHEELOCK.—Alfred Wright, *Missionary*; Henry K. Copeland, Edwin Lathrop, *Assistant Missionaries*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland; Mrs. Ann B. Dana, Misses Sarah Ker, Cornelia C. F. Dolbear and Caroline Dickinson, *Teachers and Assistants*; Pliny Fisk, *Native Preacher.*

STOCKBRIDGE.—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Winship; Misses Lydia S. Hall and Harriet N. Keyes, *Teachers and Assistants.*

PINE RIDGE.—Cyrus Kingsbury, *Missionary*; David Breed, *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Sarah A. Breed; Misses Harriet Goulding, Hannah Bennet and Juliet Slate, *Teachers and Assistants.*

GOOD WATER.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Miss Caroline A. Fox, *Assistant.*

NORWALK.—Charles C. Copeland, *Licensed Preacher*; Horace W. Pitkin, *Teacher*; Mrs. Cornelia Copeland; Miss Marcia Colton, *Assistant.*

MOUNT PLEASANT.—John C. Strong, *Missionary*; Mrs. Celia C. Strong.

OUT-STATIONS.—*Bushpotupa's* and *Good Land.*

(6 stations, 2 out-stations; 5 missionaries, 1 licensed preacher, 5 male and 20 female assistant missionaries, 1 native preacher;—total, 32.)

It is now thirty years since this mission was commenced. During the first third of this period but little success, comparatively, attended its efforts. In 1828, however, a new era began. The Holy Spirit descended upon the people, and many were hopefully converted to the Lord Jesus Christ. And from that time to the present, though there have been frequent disturbing influences, the good work has gone forward with remarkable steadiness, and during the last eight years with unusual power. The whole number received into the churches from the beginning, is more than one thousand four hundred, being an average of nearly fifty a year.

The interest which the Choctaws have felt in education, is worthy of a special notice. More than eight hundred thousand dollars have been appropriated, by different treaties, for this object; although it is not known precisely how much has been expended, most of this sum having passed through other hands than those of the missionaries. At the present time twenty-six thousand five hundred dollars are appropriated for educational purposes; of which about nine thousand dollars are paid towards the expense of the five boarding schools under the care of our mission.

During the past year the blessing of God has generally been with the brethren laboring in this field. In some parts of the nation, there has been unusual eagerness to listen to the message of salvation; and many, it is hoped, have become not only hearers but doers of the Word. At the meeting of the mission held in September last, the additions to the churches for the previous year were reported as amounting to one hundred and fifty-three, and the whole number of communicants to eight hundred and forty-six.

The boarding schools are still prosperous. The one at Pine Ridge has been suspended for a few months by the visitation of God. According to the last report the number of pupils was one hundred and ninety, of whom twenty-six were boys and one hundred and sixty-four girls; and more than thirty were members of the church.

The station at Good Water has been severely afflicted by the death of Misses Downer and Belden; both having been very useful heretofore as teachers in the boarding school under the care of Mr. Hotchkin. Miss Root has been constrained by ill health to leave the mission. Mr. and Mrs. Potter, and Misses Fay and Edwards, have been authorized by the Committee, with the consent of the Choctaw brethren, to join the Sioux mission. Mrs. Ann B. Dana, a sister of Mrs. Wright, will aid in the department of instruction at Wheelock.

CHEROKEES.

DWIGHT.—Daniel S. Butrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, James Orr, Kellogg Day, *Assistant Missionaries*; Mrs. Mary Ann Willey, Mrs. Nancy B. Hitchcock, Mrs. Minerva W. Orr, Mrs Mary L. Day; Misses Eliza Stetson, Eliza Giddings and Julia S. Hitchcock, *Teachers and Assistants*; one native assistant.

FAIRFIELD.—Elizur Butler, M. D., Timothy E. Ranney, *Missionaries*; Mrs. Lucy A. Butler, Mrs. Charlotte T. Ranney; Miss Esther Smith, *Teacher*; one native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher*; Mrs. Ann O. Worcester; Miss Ann Eliza Worcester, *Teacher*; Edwin Archer, *Native Printer.*

HONEY CREEK.—John Huss, *Native Preacher.*

(4 stations; 5 missionaries—one a physician, 2 native preachers, 3 male and 12 female assistant missionaries, 3 native assistants;—total, 25.)

This mission was commenced in January, 1817. During the first ten or twelve years of its history, it was remarkably prosperous. In 1828 the number of church members was about 160; and the Cherokees had already made rapid advances in education and general improvement.

About this time, however, the question of their removal from the old nation began to be agitated; and the effect was very unhappy. Their trials increased

till at length they were forced from their ancient home, and compelled to settle in their present country. One-fourth of their whole population perished by reason of the change. Nor was this all. They carried with them a deep sense of wrong inflicted by the strong upon the weak, and, what was still worse, burning animosities and deadly strifes among themselves. It is not strange then, all things considered, that the spiritual results of the mission have been no greater within the last few years. Though the number of communicants in the old nation had risen to about two hundred and sixty before the removal; and the church members among the Arkansas Cherokees amounted to one hundred and sixty in 1836; the whole number in 1841, after the two missions were united, was only two hundred; and at no time since have more than two hundred and forty been reported. The number last reported was two hundred and eighteen.

The benefits conferred upon the Cherokees by our mission, in other respects, have been very great. There are now some three thousand members of total abstinence societies. Their laws against the introduction of intoxicating drinks are quite strict, and more rigidly enforced than are similar laws in the States. The press has done something towards supplying them with a Christian literature; and it is a pleasant reflection, that nothing which tends to corrupt and demoralize, has been published in the Cherokee tongue. The nation now supports twenty-one district or neighborhood schools, paying the teachers thirty-three dollars per month. Two high schools, one for boys and another for girls, will soon go into operation at the public expense. An orphan school is also contemplated.

During the past year the churches have been very harmonious; and there has been much improvement among the people generally in this respect. There seems to be an increasing desire to hear the gospel; and application has been made for a new station in a district where one is much needed.

PAWNEES.

The Committee have been anxious to resume missionary operations among the Pawnees; and arrangements were in progress last winter which looked forward to this result. But after ascertaining the views of the United States Government in respect to them, the door seemed to be closed to any immediate effort in their behalf.

SIOUX.

LAC-QUI-PARLE.—Stephen R. Riggs, Moses N. Adams, *Missionaries;* Jonas Petijohn, *Farmer and Teacher;* Mrs. Mary A. C. Riggs, Mrs. Mary A. M. Adams, Mrs. Fanny H. Petijohn.

TRAVERSE DES SIOUX.—Robert Hopkins, *Missionary;* Alexander G. Huggins, *Farmer and Teacher;* Mrs. Hopkins, Mrs. Lydia P. Huggins.

OAK GROVE.—Gideon H. Pond, *Missionary;* Moses S. Titus, *Farmer;* Mrs. Sarah P. Pond.

KAPOSIA.—Thomas S. Williamson, *Missionary and Physician;* Sylvester M. Cook, *Teacher;* Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher.*

PRAIRIEVILLE.—Samuel W. Pond, *Missionary;* Mrs. Coidelia E. Pond; Miss Martha A. Cunningham, *Teacher.*

REMNICA.—John F. Aiton, *Missionary;* Mrs. Nancy H. Aiton.

Station not known.—Joshua Potter, *Missionary;* Mrs. Potter; Miss Jerusha Edwards, *Teacher.*

(6 stations; 8 missionaries—one a physician, 4 male and 13 female assistant missionaries;—total, 25.)

The brethren of this mission are not by any means disheartened by the difficulties with which they have been obliged to contend; but they are anxious, rather, to impart new vigor to their operations. The Committee have been impressed with the desirableness of strengthening the mission; and they have accordingly designated two ordained missionaries, with their wives, to this field. Two other persons have gone thither to act as teachers. The government of the United States has agreed to expend five thousand dollars a year in promoting education among the Sioux; and they will doubtless be glad to employ the agency of our mission in disbursing a part of this sum.

A new station has been commenced at Remnica, or Red Wing's Village, formerly in the occupancy of the Missionary Society of Lausanne, Switzerland, but abandoned by them some time since. A teacher is already under appointment, to be associated with Mr. Aiton at this post in the spring. Mr. and Mrs. Potter, and Miss Edwards, lately in connection with the Choctaw mission, have joined this mission; but their location has not been reported.

OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary;* Edmund F. Ely, *Teacher;* Mrs. Betsey P. Hall, Mrs. Catharine B. Ely; Henry Blatchford, *Native Catechist.*

BAD RIVER.—Leonard H. Wheeler, *Missionary;* Mrs. Harriet W. Wheeler; Miss Hannah Wood, *Teacher.*

RED LAKE.—Frederick Ayer, *Missionary*; Mrs. Elizabeth T. Ayer.

(3 stations; 3 missionaries, 1 male and 5 female assistant missionaries, 1 native catechist;—total, 10.)

The position of the Ojibwas has been somewhat affected by the conversion of Wisconsin Territory into a State, its western boundary being twenty miles beyond Lake Superior. What disposition will be made of the Indians who dwell within its chartered limits, is altogether uncertain. They have agreed to remove on the requisition of the President of the United States; but there seems to be no occasion for any such demand at present. The lands occupied by them are not particularly valuable for husbandry; and the mining excitement is dying away.

At Red Lake the course of events has been very unfavorable to missionary labor. There were indications at one time that the Spirit of the Lord was about to bless the Indians in that vicinity; and two, it is hoped, were actually renewed by the grace of God. But the war spirit broke out just at this interesting juncture; and the common reply of the Ojibwas, when addressed on the subject of religion, was, "We cannot pray now; we must go to war next summer; and we cannot fight and pray too."

No material change has occurred in the aspect of things at La Pointe. The number of church members is thirty, and two have been added the past year by profession. A temperance society was formed last year, which has been very efficient and useful.

The prospects of the station at Red River are evidently improving. The Indians are more industrious than they were formerly, and consequently make decided advances in civilization. The gospel, moreover, appears to be gaining a firmer hold upon them.

STOCKBRIDGE INDIANS.

No improvement has taken place in the condition of this tribe of Indians during the past year. Owing to their divisions and contentions, in the church as well as out of it, little success has attended the labors of Mr. Marsh; and having become discouraged by the state of things, present and prospective, he has requested and received a release from his connection with the Board. Mr. Slingerland, a native preacher, educated at Bangor, will continue to reside among his people.

These Indians were first gathered into a community, a little more than a century ago, by Mr. Sergeant, who labored among them till his death in 1749. They were then about two hundred and twenty in number; and he had admitted forty-two to the church. Hollis, the early patron of Harvard College, established a charity school in this tribe, in which were twenty or thirty boys; and there was another school, embracing more than fifty pupils. Nearly all the males have been able to speak and read the English language down to the present time.

Mr. Sergeant was succeeded by President Edwards, and he was followed by Dr. West. The first labors of David Brainerd were among these Indians at Kaunameek. During the French and Revolutionary wars, their interests were neglected; and their church and schools probably became extinct. After the latter war, they removed to Oneida county, New York; where, in 1818, their church was reorganized with ten or twelve members. About four years later a portion of them removed to White River, Indiana. Not satisfied with this location, a part returned to New York, and a part went to Fox River, near Green Bay, to which place those residing in New York removed prior to 1830. The unhappy issue of this mission is undoubtedly owing to these frequent removals.

Still the Christian and philanthropist must rejoice in the blessings conferred upon these Indians by missionary labor. Their social condition has been rendered far more elevated and comfortable for three whole generations; and hundreds, it is hoped, have become the friends of Immanuel. The church contains fifty members at the present time; and the favor of Zion's King may be expected to rest upon them.

NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; one female teacher.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; one female teacher.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; one female teacher.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Caroline G. Hall; Miss Margaret Hall, *Teacher*; one male assistant.

OUT-STATION.—*Old Town.*—Miss Sophia Mudgett, *Teacher.*

(4 stations, 1 out-station; 4 missionaries, 1 male and 9 female assistant missionaries;—total, 14.)

A severe epidemic prevailed at Cattaraugus in the latter part of 1847, and the

early part of 1848, which proved fatal to about seventy persons. Of these nineteen were church members; some of whom died, apparently in a very desirable frame of mind; and most of the others, while they were unconscious of the approach of death, had previously attested the value of their hope by their Christian walk and conversation.

Nineteen persons have been admitted to the churches by profession during the past year. Of this number, four have been received into Christian fellowship at Tuscarora; four at Upper Cattaraugus; five at Lower Cattaraugus; and six at Alleghany. The whole number of Indian communicants in all the churches is two hundred and seventy.

The progress made by these Indians, within the last few years, is highly gratifying. Mr. Wright thinks that the productive labor performed by them is three fold what it was in 1832; indeed he thinks that the amount of food obtained by Indian labor, last year, was five times what it was in 1832.

The Senecas are taking measures to govern themselves by a regular system of law, having the aid herein of the State legislature. They have already what they call a peacemaker's court, similar to a justice's court among the whites, with an appeal to a jury of chiefs. They also tax themselves for labor on the highways. Their election of peacemakers, treasurer, chairman and clerk of the national council, in May last, is reported as having been conducted with more propriety than ordinary town meetings among whites.

There have been four hundred and fifty church members from the beginning; and many have died, giving evidence of piety, without making a profession of religion. At no time has the population exceeded three thousand; now it is not more than two thousand five hundred, and half of these are pagans. Hence, it will be seen, one-fifth of the Christian party are communicants at the present time.

ABENAQUIS.

ST. FRANCIS.—P. P. Osunkhirhine, *Native Preacher*; Simon Annance, *Native Assistant*.

(1 station; 1 native preacher, 1 native assistant;—total, 2.)

No material change has occurred in the state or prospects of this mission since the last annual survey. In the church at St. Francis there are now forty-two communicants reported as in good standing. Several church members have died during the year, among them the wife of Mr. Osunkhirhine.

A school has been taught by a St. Francis Indian, the number of pupils having varied from ten to eighteen. A Sabbath school has been sustained, as heretofore; also a Bible class for adults.

SUMMARY.

From the foregoing survey, it will be seen that the Board has under its care twenty-four missions, embracing ninety-nine stations, one hundred and fifty-four ordained missionaries, nine of them being also physicians, one licensed preacher, six physicians not ordained, thirty-two other male and two hundred and five female assistant missionaries; making three hundred and ninety-eight laborers who have been sent forth from this country. Associated with these are twenty-eight native preachers, and one hundred and forty-five other native helpers; consequently the whole number of persons in connection with the missions is five hundred and seventy-two.

The number of churches, organized and watched over by these different missions, is seventy-six; and more than one thousand eight hundred hopeful disciples of the Lord Jesus Christ have been reported, within the last year, as having been received into Christian fellowship; making the present number of communicants more than twenty-six thousand, without taking into the account a large number of converts among the Nestorians.

The educational department embraces twelve seminaries for the training of native preachers and teachers, in which there are five hundred and eighty-six scholars; eighteen other boarding schools, in which there are one hundred and eighty-three male and three hundred and fifty-eight female pupils; also three hundred and two free schools, in which ten thousand seven hundred and eighteen children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, eleven thousand eight hundred and forty-five. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate, though much time and labor are bestowed upon them by the mission.

The present number of printing establishments is eleven; connected with

which there are seven type and stereotype founderies, and fonts of type for printing in nearly thirty languages. During the past year 46,173,345 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 635,040,844.

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM THE MISSION, JUNE 2, 1848.

Introductory Remarks.

THE general meetings of this mission are held only once in two years. They have become occasions, therefore, of very great interest to those who attend them; and the report which the brethren are accustomed to send to this country, as the declaration and testimony of their whole body, is anticipated with emotions of pleasure not altogether unmingled with solicitude. In the history of a people who are in a state of undoubted transition from barbarism to a Christian civilization, like the Hawaiian nation, two years may be regarded as a long period. Important changes may take place, hopeful or disheartening; society may put on new phases, which are alike unexpected and startling.

And those who have paid most attention to the progress of missions, especially in the Pacific Ocean, have had their fears that very serious reverses might occur at the Sandwich Islands. Indeed, the fact that such reverses have not occurred at an earlier day, can be accounted for only by supposing that God has watched over the mission and its labors with peculiar tenderness and condescension. But the period of danger has not wholly passed away. The churches cannot be considered, by any means, as fully established in the faith of the gospel. The hinderances to a symmetrical development of the Christian character, arising from the social condition of the people, are still numerous and powerful. And it must be admitted by every candid observer, that the influence of foreigners, taken as a body, is far from being salutary and desirable.

In these circumstances, the testimony of the mission, as contained in the present communication, must be regarded as particularly favorable and animating. It is certainly much more full and emphatic than we had any good reason to expect. And the friends of missions will undoubtedly feel themselves called upon to give thanks to the great Head of the church, for the wonderful love he has shown to our brethren and sisters laboring in the Islands, and to the people in the midst of whom they dwell.

Changes.

The letter of the mission first makes a brief but appropriate reference to the death of Mrs. Andrews and Mrs. Paris, heretofore mentioned in the Herald. Of Rev. William Richards, whose unexpected decease has been so extensively lamented, our brethren say :—"For many years he was an efficient and self-denying missionary. He always evinced a deep and cordial sympathy with our work, and was wholly devoted to the best interests of the Hawaiian race." The arrival of Mr. and Mrs. Kinney, and Mr. Dwight, is also noticed. "We welcome them," the letter says, "to our mission, and to a participation in all our labors, joys and responsibilities."

Condition of the Churches.

In passing from these preliminary topics, the mission naturally direct their attention to the spiritual results of their labors. They first speak in general terms.

In surveying the whole field of our operations for the last two years, we feel that we have great cause for humiliation and self-abasement. We are painfully conscious of our own imperfections. We have not labored with that faith, hope, zeal, self-denial and singleness of purpose which the gospel demands. But notwithstanding our imperfections, God, who is rich in mercy and of great kindness, hath not dealt with us according to our desert, nor rewarded us according to our works. We have much to call forth our unfeigned gratitude to the great Head of the Church. The early and the latter rains have returned in their season; our hills and our valleys have put on their beautiful garments, and are clothed with verdure, flowers and fruit. The wilderness and the solitary place have been made glad, and the desert has rejoiced and blossomed like the rose.

Our Hawaiian Zion has been watered and refreshed from the presence of the

Lord. In the course of the last two years, most of our churches have enjoyed revivals of religion to a greater or less extent. The Holy Spirit has been shed down upon us; not as with the sound of a mighty rushing wind, as on the day of Pentecost; nor as in these Islands in the years 1837—38, when there was a moving and shaking among the dry bones, and the great mass of the people were inquiring what they must do to be saved. But it has been as the still small voice; as the dew of Hermon on the mountains of Zion, dropping as the rain and distilling as the dew; as the small rain upon the tender herb, and as showers upon the grass. The good seed sown in the sanctuary, by the wayside, on the mountains and in the valleys, has been watered from heaven, taken root, and brought forth fruit to the glory of God our Savior. We have not labored in vain, or spent our strength for nought. He who hath called and commissioned us to preach the gospel, pledging himself, "Lo, I am with you always, even to the end of the world," has verified his promise. He has been with us to sustain us under all our trials and afflictions; to comfort and bind up broken and bleeding hearts; to make us strong in our weakness; to inspire our hearts with faith, hope and holy courage; to bless us in all our labors and toils for the salvation and spiritual good of this people; and to make his own word quick and powerful to the pulling down of the strong holds of sin.

Fruits of the Refreshing.

The nature and extent of the blessing enjoyed will appear more fully from the subjoined paragraph.

At nearly all the stations throughout the field, there has been more than usual interest among the people. Our houses of worship, as a general thing, have been well filled with serious and attentive hearers. Without any extraordinary means, hundreds and thousands who had long absented themselves from God's house, by some invisible power, have been drawn to the sanctuary and to places where they might be instructed in the way of life. Professors of religion have been greatly quickened and revived. Their faith has been strengthened and increased, and their hearts have been enlarged and drawn out in active efforts for the salvation of sinners. There is among some of our people more reading and searching the Scriptures; more praying in secret and in the family and in the prayer meeting; a deeper sense of the odious nature and ruinous consequences of sin; more humility and self-abasement; more godly sorrow; more hungering and thirsting after righteousness. Many who have long been under church censure, living at ease, careless and stupid, have been aroused from their slumbers and brought to repentance. Backsliders have been reclaimed; and multitudes who have hitherto lived without God and without hope, have been brought to see their sins and yield their hearts to the Savior.

The friends of this mission will be glad to learn that the cases of discipline, during the period under review, have greatly diminished in most of the churches under its care.

Hawaiian Piety.

The following remarks on a topic of great interest appear to be candid and discriminating.

In regard to the piety of Hawaiian church members, we have always told you that there were many of them for whom we have fears that they are not the children of God. Some, we fear, are hypocrites; while others are ignorant and self-deceived. Many of them do not give that unequivocal evidence that they have passed from death unto life, which we greatly desire to see. Our field has tares as well as wheat; and some of them, we fear, will grow together until the great harvest-day.

Indeed, the mass of our church members are babes in Christ; babes in knowledge, in understanding, in wisdom, in experience, in stability, in strength, in every thing. Many of them have grown up amid the thick darkness and abominations of heathenism. Their minds have become darkened by reason of sin, and their consciences seared. Hence it cannot be expected, that even when truly converted they will be able to withstand temptation, and develop the perfect symmetry of the strong and full grown man in Christ. But we have many living epistles, known and read of all men, the soldiers of the cross, tried and faithful. These are our joy and crown of rejoicing. Every year increases their number, their experience, their strength, and our confidence in them.

Every year furnishes additional evidence that a great and glorious work has been wrought among this people. We believe that God has a church here, built on the foundation of the Apostles and Prophets, and that the gates of hell

shall never prevail against it. Thousands have been redeemed from the bondage of sin and death, and made trophies of the rich and sovereign grace of God. Never have your missionaries had more cheering evidence of genuine piety in the churches than at the present time. Our hope and prayer is that God will carry on his own work in these Islands, until it is complete; that he will "bring forth the head-stone thereof, with shoutings, crying, Grace, grace unto it."

In connection with the preceding statements, it will be interesting to know how far the spirit of Christian liberality has gained a place among these Hawaiian disciples. On this point, the mission say: "The contributions collected from our churches for benevolent purposes, during the past two years, are greatly in advance of what has been done in former years. The principle of systematic benevolence is taking hold on the hearts of some of our people. They begin to feel that it is not only a duty, but a privilege to give, and that 'it is more blessed to give than to receive.'"

Statistics of the Churches.

The accompanying table brings together a number of facts which will throw light on the progress of the gospel in the Sandwich Islands. The additions to the churches, it will be seen, have been quite large during the period embraced in this report of the mission.

Stations.	Whole no. on profession of their faith in Christ.	Whole no by certificate.	By examination, the last two yrs.	By certificate, the last two years.	Whole no. the last two years.	Whole no. dism'd to other chs.	Dismissed the last two years.	Whole no. deceased.	Died last two years.	Suspended last two years.	Remain suspended.	Excommunicated last two years.	Whole no. excommunicated.	Remain excommunicated.	Whole no. in regular standing.	Average cong. on the Sabbath.
Hilo and Puna,	9,382	377	303	94	397	495	68	2,598	544	85	495		195	35	6,951	1,200
Waimea, . . .	5,859	289	61	95	156	800	88	1,200	200	210	97	86	2,400	1,200	2,182	
Kohala, ...	1,765	536	92	68	160	169	39	370	102	85	96	52	354	297	1,369	900
Kailua, ...	2,339	250	144	27	171	399	63	436	134	75	136				1,678	550
Kealia, ...	587	513	5		5	30	20	200		14	100		68		715	
Kealakekua, .	2,107	94	3	18	21	795	34	315		6	167	8	183		714	250
Kau, ...	1,198	217	129	4	135	210	80	247	75			3	72	57	1,101	
Hana, ...	530	23	203	4	207	15		48		34	37				403	
Kaupo, ...	96	135	96	135	231			12		4	4	1	1	1	231	150
Wailuku, . . .	1,518	114	135	33	168	310	33	154	47	40	22				1,134	800
Lahainaluna, .			7	20	27		7		1	4		1			41	
Lahaina, . . .	1,029	266	73	43	116	157	21	204	18	14	17	5	59	34	883	1,800
Kaanapali, . .	277		118	8	126		4		8	3		3			230	
Molokai, . . .	1,125	37	162	4	166	37	5	150	45		30		24	20	1,025	750
Kaneohe, . . .	290	50	34	9	43	19		63	10	2	11	1	24	19	222	450
Honolulu, 1st.	1,974	253	211	88	299	166	25		52						1,418	
Do. 2d,	1,995	335	78	122	200	245	88	491	128	222	30	213	608	410	1,154	1,400
Ewa, ...	1,904	92	543	55	598	512	22	452	67	7	7	13	309	215	1,558	1,200
Waianae, . . .	251	184	213	13	226	22	4	57	10	14	9	2	13	7	392	400
Waialua, . . .	773	60	71	19	90	65	10	103	27						461	500
Waioli, ...	252	81	47	29	76	28	8	56	16	10	6	1	15	12	237	300
Koloa, ...	261	95	20	22	42	78	12	45	14	8	5	1	28		200	
Waimea, . . .	396	77	1	12	13	80	24	100	36	11	10	8	33		247	400

Romanism.

The efforts of Romanism to gain a strong position in the Islands appear of late to have become more vigorous than ever. What success it will meet with, remains to be seen.

For several years, so far as we are able to judge, popery has been on the decline. During the two years now under review, they have been losing both in numbers and in influence. Their schools, with few exceptions, have been little more than a name. Many of their converts have forsaken their ranks, while very few have joined them. This fatal error has undoubtedly had some good effect in sifting our churches. How much evil it has produced, or may yet produce, it is impossible to determine. They have recently been reinforced, and their whole number of priests and laymen is thirty-one, one of whom is a Bishop; and it is believed that the amount of funds expended by them to carry forward their work in these Islands, is greatly increased. In this warfare, we do not rely on our numbers or strength, but on the simple promise of our Lord and Master. Our eyes are unto the hills whence cometh our help; our help cometh from the Lord.

Temperance.

Some interesting statements on the triumph of temperance principles in the Islands will be found in another place. The following extract is encouraging in several aspects.

This cause has been steadily advancing. The churches are formed on ten

perance principles. Those who unite with the churches, pledge themselves to abstain from all that intoxicates. But distinct societies are becoming more general; and a large proportion of the children and youth have pledged themselves to renounce every thing that intoxicates. A healthy public sentiment on this subject is gaining ground, both among foreign residents and natives. It is also encouraging to know that temperance principles and societies are taking root and multiplying in the great whaling fleet of the Pacific, as also on board many of the merchantmen and other vessels which visit our shores.

Missionaries' Children.

The following paragraph should be read in connection with the account of the admission of these children to the church, which will be found on a subsequent page. Few such scenes are met with in this world.

It is with devout gratitude to our covenant-keeping God, whose promises are all yea and amen in Christ Jesus, that we inform you of the hopeful conversion of quite a number of our children. The school at Punahou for the education of the children of missionaries has not only gone on prosperously; but God in infinite mercy has heard the prayers of parents and teachers in behalf of their dear children. Quite a number of them have been brought to see and feel their lost and ruined condition; to look away to the Lamb of God that taketh away the sin of the world; and are now rejoicing in hope. On the last Sabbath fourteen of these children and youth made a public profession of their faith, and united with the mission church. Two others had united with the church at Waialua some time previous, making in all sixteen. There are others who, we hope, have given their hearts to the Savior. Some of these are looking forward to the gospel ministry, and will rise up and take the place of their fathers, and preach the unsearchable riches of Christ to this people and those who may reside on these shores, when we sleep beneath the clods of the valley. Others, it may be, will bear the glad tidings of salvation to the different and far distant nations of the earth. Perhaps you are to raise up a great army of missionaries, who shall go forth into all the world from the families of those already in the field. Thus, in sending forth and supporting forty families at these Islands, you may in a few years send out from these families more than four times forty to preach the blessed gospel in every direction.

Common Schools.

Our brethren have evidently taken a hopeful view of the school system now in operation at the Islands. "The laudable efforts of the Government to promote education," they say, "have been successful; so that we regard those efforts as a signal providential aid in our missionary work." The present state of the common schools will appear in part from the table which follows.

STATIONS.	Schools.	Teachers.	Scholars.	Readers.	Writers.	Arithmetic.	Geography.
Hilo and Puna,	40	55	2,592	1,457	1,058	1,147	931
Waimea, . . .	24	29	1,000	500	400	250	260
Kohala, ...	26	30	1,164	550		645	50
Kailua, ...	16	22	975	402	125	431	192
Kealakekua, .			996				
Kau, ...	12		447				
Hana, ...	16		650				
Kaupo, ...			525				
Wailuku, . . .	27	27	878	411	163	367	256
Lahaina, . . .	22		837				
Kaanapali, . .	7		198				
Molokai, . . .	19	31	1,200				
Kaneohe, . . .							
Honolulu, 1st,	27		976				
Do. 2d,	7		542	295	213	491	150
Ewa, ...	20		734				
Waianae, . . .	6		197				
Waialua, . . .	9	10	300	185	100	180	100
Koolau, ...	13		385	190	130	111	
Waioli, ...	16	19	514	373	173	540	219
Koloa, ...	15	19	527	299	129	324	193
Waimea, . . .	19	20	516	339	132	151	439
	336	262	16,153	5,001	2,723	4,637	2,799

Before passing from this topic the mission say:

The common schools have been steadily increasing in interest since our last report. Nearly all the children attend school, and are progressing in knowledge as fast as could be expected, considering the qualifications of the teachers, the poor condition of our school-houses, and the deficiency of books and apparatus proper for instruction. And it is a pleasing fact that schools throughout the Islands are rapidly gaining favor both with parents and children. The tendency of education to improve their worldly interests is clearly seen; and many send their children, not because required by law to do so, but because it is for their good.

The elements of a common school education have become pretty generally diffused throughout the nation. Rarely can a child over ten years of age be found, who cannot read more or less

fluently; while thousands can answer with a good degree of correctness, miscellaneous questions in the other branches. Sixteen years ago, schools for children were almost unknown, and very few were then able to read. The change is great. We cannot contemplate it, without admiring the power by which it has been wrought; and we feel determined, by help from the Lord, to press forward this department of our labor, until the blessing of a good education shall be enjoyed by every child.

Some persons may be surprised at the large number of Hawaiian children who are able to read. It should be borne in mind, however, that the language affords unusual facilities for this acquisition, the alphabet being very limited, and the letters having but one sound.

Seminaries.

The schools of a higher order, under the direction of members of the mission, appear to be prosperous. These are the school for young chiefs, Lahainaluna seminary, Wailuku female boarding-school, Hilo boarding-school, and Waioli select school. The following table shows their external condition.

	Scholars.	Received.	Left.	Expelled.	Died.	Sent to Lahainaluna.	Sent out as teachers.	Married.
Royal School, ...	13			2				1
Lahainaluna Sem. .	80	40	29	4	1			
Wailuku Fem. Sem.	43	34	24					5
Hilo Board. School,	52	48	51		1	16	24	
Waioli Sel. School,	46	32		3	1	6	3	
	234	154	104	9	3	22	27	6

Unfavorable Reports.

This mission has been subjected, from the first, to not a little misrepresentation and reproach. Many who have visited these Islands, have brought back, or sent back, evil tidings concerning the work which our brethren have been doing. It surely might have been expected, that after such wonderful displays of divine grace, and after such a variety of testimony to the success of the missionary enterprise in this dark corner of the earth, these unfavorable reports would cease. But this has not been the case. Efforts have been made, even down to the present time, to produce the impression, in this country and elsewhere, that the Sandwich Islands mission has been (if not a failure) far less successful than is generally supposed.

In consequence of these efforts, the brethren have thrown together a few facts bearing upon this subject. They have not attempted to weaken the effect of the statements made adversely to them and to the Hawaiian nation, by any imputation upon the motives which may have prompted such statements; they have simply spread before us a comparative view of the Islands, as seen in 1820 and 1847. They ask us to look at Hawaiian society, such as it was when the mission beheld it, and such as it is now; and then judge whether they have labored in vain.

Improvement in Dress.

In regard to the changes which have taken place on these Islands, since the arrival of the first missionaries, many things might be said. Indeed, many things have been said and written, and various opinions entertained and expressed. Some have regarded these changes as affording evidence of a better state of things than formerly existed here, and as indicating some advancement in civilization and general improvement. Others, however, affirm that the people are in a worse condition, in many respects, than before the introduction of the gospel, and before there was any written language, or any books printed, or schools established, and the people taught to read; in fact, that they are more degraded now, than when they were worshipers of idols.

We envy not the reputation of a man for soundness of intellect, or goodness of heart, who can give currency to such reports. Could the Hawaiians of 1820 be placed side by side with the present inhabitants of the Islands, the contrast in their outward appearance would be very striking. Scarcely a feature of that generation would be discoverable in this; indeed, they would not be recognized as belonging to the same race. The dress of the natives of that period was very simple, consisting of a maro for the male and a pa'ū for the female. The kiha was sometimes put on, but not generally; and children of both sexes were entirely naked till they were nine or ten years old. In bathing in the sea or sporting in the surf, no articles of clothing were ever worn; and females were accustomed to leave their pa'ū at their residences, and pass on through the village to the shore, and return in the same manner; and if they were individuals of high rank, they would not unfrequently call at the residence of the missionary to pay their respects, and send a servant to bring the pa'ū, and put it on in the missionary's presence, and return comparatively clad. Such are a few of the outlines of the appearance of the people in regard to their dress.

But what is the appearance of the people now? You will not often see a female without one or two garments of foreign manufacture; and most of the people, throughout the Islands, are decently clothed. In truth, many of them go far beyond their means in this respect. Most of the congregations on the Sabbath exhibit an appearance quite civilized; and one would discover no very wide difference between them and an American assembly. You will seldom see a man or a woman in their ancient costume. This universal custom of wearing clothing, so far as they can obtain it, should be regarded as some proof of advancement. The change from nakedness to the use of decent apparel is certainly very important.

Progress in Temperance.

A comparison is next instituted in reference to the use of intoxicating drink. The statements which follow, will take many by surprise.

On the first arrival of the missionaries, the people were a nation of drunkards; and every vice was practiced, and every crime was committed, which grows out of such a state of things. In every village the most disgusting licentiousness might be seen, the legitimate and never-failing accompaniment of intemperance. These abominations were not confined to common people; but the kings and the chiefs were the principal actors in the riotous scenes of those days. The eye saw, and the ear heard many things which may not be uttered or written. The tongue would falter to speak them, and the paper itself would blush to receive the record.

Has any change been effected in the habits of the Islanders in this respect? Is every village now, as formerly, filled with intoxicated and licentious revelers? Not at all. There has been a great, nay, a mighty revolution. There has been a transition from brutal intoxication to Christian sobriety. It is a thing of rare occurrence to see a drunken native. The scale is turned. The foreign community are the consumers of intoxicating drinks. There is no nation on the globe that better deserves the appellation of "temperate" than the Hawaiian; and they would be more consistently and entirely so, if they were left to manage the subject for themselves, without foreign interference. But, alas! the Hawaiian Government have not the liberty to make any article of commerce contraband.

The King, the Government, and the nation itself, adhere to the principles of temperance; and the whole mass might not unaptly be designated as one great temperance society. We regard them as quite a sober people; and we venture to say that there is as much morality, and as much practical religion, as can be found in any community of equal magnitude, which may be selected in any nation under heaven. We ask, now, if the position of the Hawaiian people in regard to temperance is not proof of some progress in civilization, intelligence, and moral worth? And does not the greatness of the change which God has effected, through the agency of his feeble servants, furnish evidence, that labor and treasure have been expended to good account?

The Domestic Relations.

At the period above referred to, none of the relations of domestic and social life were regarded as sacred or binding. A man might have as many wives as he could take care of and feed; and he could turn them all adrift, as best suited his convenience or pleasure. A woman might also have as many husbands as she chose; but she could turn them off, and take others at pleasure; or they might leave her, if they so desired. Polygamy was one of the features of that age. The King had five wives; one of them the widow, and two of them the daughters, of his deceased father. Each one had her particular day of service, when she followed her lord with a spit-dish and a fly-brush. It is easy to see that in such a mode of life there could be no such thing as conjugal affection or domestic concord; and there was no such thing as parental authority. Real parental affection, moreover, was rarely seen; and equally rare were filial affection and obedience. No obligation was felt on the part of parents to take care of their children, nor on the part of children to obey their parents; and children were often destroyed, before or after birth, to save the trouble of taking care of them.

But the Hawaiians of the present day occupy a different position. Indeed, there is scarcely a feature of the generation of 1820 discernible in the one now upon the stage. Then there was no law to regulate society. Now all the natural, social and domestic relations are respected; and the duties of each are in some measure regulated by good and

wholesome statutes; and a neglect to perform the duties attached to these various relations is punishable by fine, imprisonment, or other disabilities. Parents and children, husbands and wives, masters and servants, are recognized in the laws of the nation; and for any delinquency in the performance of their duties, they are judicially answerable. No breach of trust or promise, no dereliction of duty, passes unnoticed.

Former Insecurity.

In 1820, moreover, there was but one ruler. His word was law; and life and death were at his disposal. The people had no voice in the government; they had no rights that were respected; they could hold no property that might not be seized. A chief or landholder might taboo a field of talo or other food at any time, by placing a stick of sugar cane in one corner; and no one would dare to take any thing away, without liberty. Every other kind of property was equally liable to seizure; and if a person refused to execute any of the orders of a chief or head man, or neglected to perform any service required at his hands, his house might be burned with all its contents, and he and his family left entirely destitute. The people were ruled with a rod of iron. They were ignorant, degraded, and miserable.

Other Evils of Heathenism.

Darkness covered the land, and gross darkness the people. It was the darkness of heathenism. Idolatry, it is true, was abolished; but the hearts of the people were full of idols of every name and shape; and their moral degradation was as great as when they were bowing down to wood and stone. There was gross and shameful wickedness in high places, in low places, in all places. On the other hand, there was no sacred enclosure where virtue could be found in her unstained vestments. There was no written language. There were no books, or schools, or hymns of praise, or prayers offered to the Christian's God. Nor was there any prophet who could tell how long this night of ignorance and moral death might last. Parents prostituted their daughters, and husbands their wives, for the sake of gain. They went, some willingly, and others by constraint, as sheep to the slaughter, not knowing that it was for their life. Every foreign ship was fully freighted as she passed from island to island, and there was no want of supply when in port. There was no law against this traffic; on the contrary, it was the universal custom of the land. These are some of the traits of character, and some of the customs of the Hawaiian people, in 1820.

From that period we date the progress of Christian improvement. For the few first years of missionary effort, the effects of their labors were scarcely discernible; but in the lapse of time, the onward march of light and truth became more distinctly marked; and now all who are competent judges, are ready to exclaim, "What hath God wrought?" The change is so great, so wonderful, and beyond expectation or example, that it would seem that none could avoid acknowledging the mighty power of God.

Other Proofs of Civilization.

Many more facts might be stated in proof of the progress which the Islanders have made in general improvement. They practice many of the arts and usages of civilized life. They are carpenters, blacksmiths, shoemakers, masons; and in most of the mechanical departments there are respectable workmen. There are those who possess flocks and herds, and hold land in fee simple; there are some who are gaining property; and equal protection is given to all, from the highest to the lowest. Neither the King nor chiefs can take what is not their own, without being amenable to the laws. The people have availed themselves of the inducements held out to them to labor, with the assurance that all the avails of their industry will be secured to them; and many are collecting around them the comforts and conveniences of a civilized people. Their houses are better, many of which are divided into separate apartments. Some of their residences are furnished with tables, chairs and many other articles used in Christian lands. But why should we multiply examples in proof of the advanced position which the nation now occupies? Every eye can see it; and the great and commanding facts which go to complete the proof of its advancement, are not of difficult discovery. They are distinctly marked on the chart of its progress from downright heathenism to its present civilization.

The General Meeting.

The letter contains a brief account of the general meeting, certain features of which were pe-

culiarly striking. Brotherly love and mutual confidence seem to have prevailed during all the discussions, some of them relating to topics of no inconsiderable importance and difficulty. The brethren say: "We have never, perhaps, felt more attached to the cause in which we are laboring, or more closely united in the bonds of fraternal affection; and though our number is lessening, we are not discouraged in our work. Nor are we apprehensive of a defeat because of our waning ranks, or because of the hosts of the enemy; for the Lord giveth power to the faint; and to him that hath no might he increaseth strength."

We commenced the business of the general meeting of May 10, and continued our sessions to June 3; when we adjourned. May 12 was devoted to religious exercises, in which we found our souls refreshed and invigorated, and our hearts drawn together in closer union. The Spirit, we believe, was with us; nay, we could not doubt that he was spreading the wings of his love over us, with all his heavenly attractions. We could not but gaze on the sight; and while we gazed, our eyes were suffused with tears, and our hearts were melted into penitence and love. We signed again the articles of our enlistment, and engaged anew to fight on under the banner of our great Captain.

Our children have been blessed, especially the children of the school at Punahou, as you will learn from the report of that institution. Numbers have become hopefully pious. They have had daily opportunities to receive instruction during the general meeting. On the 28th of May, the following children, six boys and eight girls, were received to the church on the profession of their faith:—Alvah and Ann Eliza Clark, William DeWitt Alexander, Mary Jane Armstrong, David Dwight Baldwin, Martha Ann Chamberlain, Mary Catharine and William Henry Dimond, Orramel Hinckley Gulick, Sophia Elizabeth Hall, Henry Munson Lyman, Helen Clarissa and Julia Maria Richards, and Mary Howe Thurston. They sat down, for the first time, with their parents and others at the table of the Lord, and partook of the memorials of his broken body and shed blood. It was a season of deep and solemn interest to all.

On the 29th of May, Mr. Johnson was ordained by the clerical association, having been previously examined and approved by that body. The services were in the first church, and were all in the native language. At the close of the ordination, Mr. Pogue and Miss Whitney were united in marriage. This service was performed in English by the Rev. William P. Alexander; and a prayer was offered in English, which closed the interesting services of the occasion.

Visit to the King.

In conclusion, the brethren speak of a visit to the King and Queen. The continued good understanding between his Majesty and the mission, is certainly a happy circumstance.

On the 26th of May, the missionaries and their children visited the palace, by previous invitation, and were received with great cordiality by their Majesties, the King and Queen. The visit was of an interesting character, and may not be without benefit.

Before leaving the palace, a few words were addressed to his Majesty by one of our number, Mr. Thurston, in which he was reminded of the arrival of the first missionaries in the days of his boyhood, and of the low and degraded state of himself and of the natives of that period; and that by the blessing of God on the efforts of his servants, he and his people had been raised to their present commanding position. His Majesty was also reminded of his obligation to devote himself to God, the Author of all his blessings, and to commit to him all the interests of his kingdom; and that such a consecration was the only pledge of his future prosperity and safety.

His Majesty declared himself gratified with the visit of the missionaries, especially with the number and sprightliness of the children; and expressed his most cordial wishes for our future welfare.

Madras.

LETTER FROM MR. WINSLOW, SEPTEMBER 14, 1848.

Interesting Exercises.

THE following extract from a recent letter of Mr. Winslow, describes a series of meetings held simultaneously with the last annual meeting of the Board.

We have to-day held our annual meeting at Chintadrepettah, in unison with the Board. The preparatory service was last evening, when at a church meeting a Hindoo young man was received into the church. He was baptized about a

year ago at Cape Town, South Africa, when there with the family of Lieut. Col. Forster, one of our friends; he was not received, however, into any church. He has attended our meeting at Chintadrepettah several months, and seems a truly serious young man. The family in which he lives, have a very high opinion of him. After a preparatory lecture was our love feast, or *union feast*, when all partook of food together, to manifest their union, and break the bands of caste. There were more than forty present; but two or three of them were not of our church, while some of our own members were absent. It was a very pleasant occasion. Five of the native brethren made very animating speeches at the table, principally on the subject of Christian union, and the absurdity of caste observances, which created much interest. The company of men and women, unaccustomed to eat together on any occasion, but now all seated at the same table, and gratefully partaking of such refreshments as the laws of caste forbid most of them to partake of, were also encouragingly addressed by Mr. Spaulding, now with us from Jaffna, Mr. H. M. Scudder, and myself. These, with prayer and the singing of hymns, concluded this little festival.

To-day after prayer, reading the Scriptures, and the public admission to the church of the young man received last evening, Mr. Spaulding gave a general sketch of the missions of the Board in different parts of the world, pointing out their stations on the map. He was followed by Nulla Mutthu, a Catechist in our employment, in an animating speech, giving an account, more particularly, of the work of God among the Nestorians, and of the manner in which the funds of the Board are raised, among other ways, by the exertions and self-denial even of children. Mr. H. M. Scudder followed in a very stirring address, pointing out the certainty of the final triumph of Christianity.

The communion of the Lord's Supper was then celebrated. About forty-five were at the table, there being two East Indian friends with us, and three native members from Jaffna, besides our own mission families. Mr. Spaulding made the leading address, administering the bread; and I followed, giving the cup. It was a profitable season. We felt much comfort in reflecting that we were uniting with our fathers and brethren in America, and at numerous mission stations in almost every part of the world. I trust it may be found that good impressions have been made on the native church and congregation.

Nestorians.

LETTER FROM THE MISSION, SEPTEMBER 16, 1848.

Death of Mrs. Stoddard.

THE decease of Mrs. Stoddard was announced in the October Herald; and a brief obituary notice appeared in the succeeding number. Her numerous friends will undoubtedly be gratified with the perusal of the following testimony to her worth and usefulness.

I hardly need say, that we are very sorely afflicted by the death of Mrs. Stoddard. It has made a wide and sorrowful breach in our little missionary band. One of the brightest ornaments of the sacred cause in which we are engaged, and a most valuable laborer in our field, has been taken from us as in a moment. But the Lord has done it; and we would submissively and cheerfully acquiesce in his will, as thus made known, though it be in a manner that clothes us in sackcloth.

Mrs. Stoddard left America so young, and her disposition was so modest, that her character and worth were but imperfectly known there, even by her acquaintances. She had become already known, indeed, as an uncommon model of female loveliness and excellence; but that beautiful model has greatly expanded under the pressing responsibilities of missionary life; while her fine traits of character have all been developed in a manner so symmetrical, as to detract nothing from the comeliness of the fair original. She possessed and exemplified, in an eminent degree, "the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." And in point of mind and of culture, of amiable social qualities, of active benevolence, and of missionary devotion, energy, efficiency and usefulness, I do not hesitate to pronounce her as, in my opinion and that of her other associates, one of the best female missionaries ever sent out by the American churches. She has accomplished a great and blessed work here, in connection with our male seminary, which has been superintended by her husband, as well as in other ways among her own sex.

Though in a mysterious provider

Mrs. Stoddard's course has been short, only a little more than five years, it was finished. Her work was done, and well done. The savor of her cherished name, of her arduous labors, and her fervent prayers, will still live here, and exert their blessed influence on untold thousands.

Our lamented missionary sister was also ripe for heaven. And the recollection of what she was here, so estimable and so useful, of the great amount of good of which she was the honored instrument in our field, and of what she now is, a glorified spirit, raised to her rest and reward, soothes our stricken hearts, and dries our tears. May the Lord sanctify this mournful visitation to us, and to the Nestorians, by whom she was greatly esteemed and beloved, and to many of whom the tidings of her death are hardly less afflictive than to ourselves! May her sudden summons quicken us to emulate her eminent worth and her very useful life, and to set our own houses in order for the coming of our Lord!

HISTORY OF THE PATRIARCH'S HOSTILITY TO THE MISSION.

Introductory Remarks.

WHEN the Nestorian Patriarch first arrived in the province of Oroomiah, and for some months subsequently, he professed to entertain the most friendly feelings towards the mission. Early in the year 1848, however, it became apparent that he was about to assume a different attitude. The first hostile movement was sedulously concealed from our brethren. This was an effort to prejudice the Russian Consul at Tabreez against them, by a formal communication addressed to that functionary, in which Mar Shimon says: "The origin and cause of all those disorders among the Nestorian people were the Americans. They have turned out of the way the entire people who reside in the villages of Oroomiah, and they are now doing it. Not a minute are they easy and quiet. Schools are opened, where they give instruction. They have deceived the people, and are still deceiving them. If these aforesaid Americans represent and declare and affirm to the contrary, it is a falsehood and a lie. If a little time more pass on in this way, the whole of the said nation will be overrun, and the Nestorian religion will have taken its departure." This appeal, however, failed to produce the effect which Mar Shimon desired; the Russian Consul having taken no notice of it whatever.

Through the kindness of the British Consul at Tabreez, our brethren were apprised of the step which the Patriarch had taken; but when they told him what they had heard, he endeavored to gloss over the transaction, and convince them of his unabated regard and his cordial good wishes. But in the latter part of April, he began to throw off all disguise; and he soon commenced a regular onset upon the mission. The first point of attack was the seminary, under the care of Mr. Stoddard. He next endeavored to withdraw the native assistants from all sympathy and co-operation with the missionaries, at one time calling into exercise all his powers of persuasion, and at another time uttering the most formidable comminations and reproaches. Some account of his mode of procedure in such cases will be found in the last number of the Herald, (p. 415.) What was there said respecting his treatment of Deacon Guergis and Priest Dunka, and the exclusion of Priest Eeshoo's child from the rites of sepulture in the only Nestorian burying ground in the city of Oroomiah, will render it unnecessary to enlarge upon this topic.

The schools under the care of our brethren, as was to be expected, arrested the attention of the Patriarch at an early day. Though his people were deriving very great advantages, in many ways, from the educational system introduced by the mission, he recklessly determined to deprive them of all these advantages, without making any other provision for their moral or intellectual improvement. He first sent to Geog Tapa, requiring the leading men to use their influence to disband the schools in that village; instead of such a reply as he wished, however, he received a respectful but decided remonstrance. The Priest of Charbash, being also the teacher of a school in that place, was subsequently ordered to suspend his labors as an instructor, and to discourage the preaching of the gospel. To this demand, the Priest, though not a pious man, made the following answer: "Please your Reverence; then let a paper be drawn up, with your seal upon it, saying, 'I forbid the bishops, priests and deacons any more to preach the gospel of our Lord Jesus Christ, and that the children be taught no more to read; and that I, Mar Shimon, take it upon myself to answer for all this before the judgment-seat of Christ.' Give me such a paper, that I may be relieved of all responsibility in this matter." Such a paper the Patriarch did not give; but on the 17th of July he went to the school in person, (the first village school which he ever visited officially,) and, in a rage, saluted the Priest as "the evil one," frightening away the children. The priest replied, "Does it become one so holy as you are to revile?" It will be seen by an extract on a subsequent page, that this bold ecclesiastic has since received a gross indignity from the servants of Mar Shimon. The case of Priest Solyman, who refused to close his school,

though ordered so to do by the Patriarch, and was consequently subjected to the bastinado on a false accusation, and was afterwards insulted and beaten by a tool of Mar Shimon, was mentioned in the last number of the Herald.

Without going into greater detail, it will suffice to say, that the Patriarch endeavored to arrest the entire missionary work among his people. The schools must all be closed; the preaching of the Word must cease; and even the missionaries, who had done so much for the Nestorians, must be driven away. In regard to the means which he employed to accomplish his purpose, he seems to have been perfectly unscrupulous. In one instance, having collected around him some of his adherents, he ordered them to go and break up the schools in Geog Tapa. They replied, "Do you wish us to use violence?" "Yes," said he, "if the Mohammedans will permit it." And the extracts now published show very clearly, that there was nothing which Mar Shimon was not ready to do, provided only that he could thereby destroy the mission.

It should be stated, however, that there were times when the destructive efforts of the Patriarch were intermitted. In the latter part of May, he received a letter from David Khan, the Governor of the Nestorians, then at Tabreez, rebuking him for his conduct towards the mission, and advising him to desist from his opposition. Such was the effect of this letter on Mar Shimon, that he professed to regret his past course, and made overtures of peace to our brethren. They on their part seem to have done all which they could do, as faithful servants of the Lord Jesus Christ, to restore amicable relations; but it was to no purpose. And from that time forward he became more and more reckless, scattering his anathemas on every hand, going so far even as to excommunicate Mar Yohannan, whom he called "a second Judas," and abetting measures of the extremest lawlessness and violence.

It is a very fortunate circumstance, that Deacon Isaac, the most intelligent and influential member of the patriarchal family, has taken the side of truth and righteousness from the first. When Deacon Guergis was treated with so much indignity on the 4th of May, this brother of Mar Shimon, deeply grieved by the conduct of the latter, called him into another apartment, and said to him, "Go, and preach the gospel. It is God's truth. He will support you; and the missionaries will pray for you. You need not be afraid." And he subsequently left the house of his brother, and went to reside in a village in the diocese of Mar Yohannan. So indignant had he been at the conduct of Mar Shimon, prior to his removal, and so earnest in opposing him, that, to use his own language, he had been "living in the fire, and could stand it no longer." And when the Patriarch sent messengers to the villages on the Plain, ordering the discontinuance of the schools, and interdicting the preaching of the gospel, Deacon Isaac sent a priest into the surrounding region to exhort the people to pay no sort of regard to his brother or his commands.

That the readers of the Herald may better understand the position into which our brethren have been thrown of late by the measures of Mar Shimon, and may have a clearer idea of his character, a few extracts will be published from a recent communication, drawn up by Mr. Perkins in their behalf.

Devices of the Patriarch.

August 25. Mar Shimon has visited the village of Supergan, about twenty-five miles distant from the city, the present week; and from that point he has sent messengers to most of the villages of Mar Yohannan's diocese, summoning the Nestorians before him, to sign a written obligation that they will stand by him and sustain him, in all circumstances and at all hazards. Many of the people, under the influence of superstitious awe, have set their names to such an obligation.

Flushed with his success in thus overawing the villagers, Mar Shimon threatened one man with his anathema, if he did not remove a girl (who is his relative) from our female seminary; enjoining on him, as it is said, that if he could not induce her to leave the school, he should kill her on the spot. This girl has resided in the families of our mission from her infancy; her widowed mother having brought the child with her, when she was engaged to nurse the twin daughters of Mrs. Grant, a little before her death, about ten years ago. The man thus threatened has made several efforts to induce the girl to leave the school, by false pretences, saying that her brother is sick, &c., as well as by threats, going personally upon the premises of the mission for that purpose; but his efforts have not met with success.

Under date of August 26, Mr. Perkins mentions an understanding which the Patriarch seems to have had with the Ex-governor of Oroomiah and the Mohammedan nobles, to the effect that he would resist the endeavors of the European embassies in Persia to improve the civil condition of the Nestorians, while they, on their part, should aid him in his warfare on the mission. Mar Shimon is reported to have averred, that he had in his possession an order, received directly from Mohammed himself, decreeing that the Nestorians must remain in r

jection to the Mohammedans forever. "What business then," added the Patriarch, "have these European ambassadors to attempt to rescue them from this subjugation?"

Lawless Proceedings.

27. I was informed to-day that Deacon Tamo was pursued on his way to the Mountains, after a recent visit here, by persons in Tergawer, who had been commissioned by Mar Shimon to murder him on the road. Deacon Tamo received intimations of such a design, (which came directly from the Patriarch's household,) before he left Oroomiah. We are thankful, however, to learn that this faithful servant of Christ was not overtaken at the place contemplated for the bloody deed, and has passed on toward his home in safety.

28. Mar Shimon went to Charbash today; and while there his servants fell upon Priest Benjamin, the teacher of a school in that village, as he was walking in the street, rudely beat him, and wounded his hand with a dirk. The ruffians then rushed to the priest's house; and, finding the door closed against them, they ascended the roof, tore up a portion of it, and insulted other members of the family within. On their return to the city, the servants of Mar Shimon (who were partially intoxicated) entered the gate of our mission premises; and one of them fell to beating Mar Yohannan and his brother Joseph, and Priest Dunka, who happened to be sitting within the gate. They were also proceeding to other acts of violence, when the cry of murder was raised, and a great crowd of excited Nestorians gathered in the street in front of our gate; and the prospect of a mob seemed so threatening that Doct. Wright went to the acting Governor for a guard, which was immediately furnished, and the disturbance was thus for the time quelled. Just at this juncture a messenger arrived from Tabreez, bringing an order from the heir apparent, the ruler of Azerbijan, directing the Mohammedan authorities here to allow no person to molest us, or any individual in our employment. We trust that this order will contribute much to our security.

The mission proposed to the acting Governor, that instead of apprehending the servants of the Patriarch, for the outrage described above, he should merely report the case to his superior at Tabreez; which he promptly did. But Mar Shimon, expecting that they would be called to an account, sent to several villages, and collected a large body of Nestorians, who made some disturbance before the mission premises.

A Snare for Mar Yohannan.

29. A considerable number of Nestorians who are under the influence of Mar Shimon, went to the Agha Majood, the chief doctor of the Mohammedan law in Oroomiah, and tried to induce him to have Mar Yohannan taken before him, to be tried on his faith; with the design of having him say whether he were a Nestorian or a Protestant, and intending, should he reply that he was a Nestorian, to have him put under bonds implicitly to obey Mar Shimon in all things, and, should he reply that he was a convert to Protestantism, to have him prosecuted as a proselyte, on the strength of the law of the land against proselytism. The moollah sent to Mar Yohannan to appear before him, that he might satisfy himself whether there was any thing wrong in the matter; but Mar Yohannan, not wishing to place himself in the power of the tools of Mar Shimon, by facing a clamorous, violent mob in the presence of the moollah, waived the summons.

As Mar Yohannan's enemies showed a disposition to annoy him on the following day, he went to the health retreat of the mission, with the intention of waiting till the storm should have passed by.

Sept. 2. The members of our mission have called to-day on the magistrates, and some other principal personages of the city, as a mark of respect, according to custom. Some of our number visited the Agha Majood, the chief doctor of the Mohammedan law, above mentioned. He received the brethren with much kindness, and of his own accord introduced the subject of the complaints that had been made to him against Mar Yohannan, on account of his being friendly to our mission, which gave the brethren a good opportunity to inform the moollah on the subject.

While the brethren were sitting with the Agha Majood, the Patriarch, with a large retinue of Nestorians, presented himself also, on a visit of ceremony and of business. One of his satellites soon began to importune the moollah to institute the investigation before requested in regard to Mar Yohannan, for his disobedience to Mar Shimon, and his adherence to the missionaries. The moollah replied nearly as follows: "These gentlemen (the missionaries) are peaceable

men; the Mohammedans respect them, and are pleased with them. Why then are you falling out with them? You, who are Christians, ought to respect them even more than the Mohammedans." The Agha Majood's strong commendation of the missionaries, and his rebuke of their adversaries, in that public manner, was not a little mortifying to Mar Shimon and his party. After the brethren had left, the Patriarch requested the moollah to give him a letter to Tabreez, to make interest for him there; but the request was refused.

The mission acknowledge the kindness shown them by several Mohammedans; "and the friendly feelings extensively cherished by that class have been developed in an interesting manner."

Success of Mar Shimon.

4. For a day or two Mar Shimon has been calling large numbers of Nestorians to him, and requiring them to place their seals on a blank sheet, which he designs to fill out to his own satisfaction with some representations to government, after the seals shall have been attached, apprehending that the signers would be reluctant to sanction the document, were its intended contents known. Whoever hesitates to seal the blank paper, is threatened with his anathema!

The following extract will show that the situation of our brethren has been not altogether free from danger.

5. There is a triumph in the camp of the enemy to-day, occasioned by the arrival of some letters from the Governor of Oroomiah, Yahyah Khan, who is now at Tabreez. One of those letters is addressed to Mar Shimon, in which the Governor informs the Patriarch that an order having been issued by the Prince, requiring Mar Shimon to go to Tabreez, he had arrested the process instituted against him; that he was of the ancient line of Patriarchs; and that his people must of course obey him, &c.; and that if he needed aid, he must call on the Deputy Governor. One of the letters was addressed to that Deputy, commending the Patriarch to his kind offices. The third letter was addressed to the Nestorians, exhorting them to obey their Patriarch, promising them protection from civil oppression, &c. It would thus appear that Mar Shimon's scheme of uniting with the Mohammedan nobles to eject David Khan, the Christian Governor and civil protector of the Nestorians of this province, on condition that those nobles shall strengthen him in his opposition to our mission and his persecution of the evangelical portion of his people, meets with at least temporary success.

Another evil element has been introduced into this wicked combination. The "Russian Major," who long ago figured so conspicuously here as the tool of the Jesuits, has a pledge from the Mohammedan Governor, that he shall be appointed to act as his Excellency's deputy in superintending the affairs of the Nestorians, on condition that he will aid in ejecting David Khan; and this the Major is exerting himself to the utmost to accomplish, standing by Mar Shimon as his adviser and helper in all his plans and proceedings. The Jesuits would, of course, be glad to see such a man placed in a position of influence over the Nestorians.

It would not be strange if Mar Shimon should now commence a more active course of persecution than at any previous time, relying on his political allies. And on the other hand, it would not be strange if his attempting thus to interfere with the political affairs of his people should, in the end, bring him into serious difficulty; particularly as he is a refugee from Turkey, and not a Persian subject.

Further Developments.

Under date of September 9, mention is made of a letter, addressed to the people of Charbash, in which the Patriarch says: "Whoever goes, without permission of Mar Shimon, Catholicos, to the missionaries, all his property shall go to the Government and to the rulers of the country, according to the universal Syrian verdict." And again he says: "Whoever shall depart from the commandment, and go after the missionaries, do not give him a salutation of peace, and receive not his salutation. Let nothing of his be mixed with your affairs. A curse shall come upon his head; and he shall be accursed with the curses which our Lord denounced on Judas Iscariot." In the same letter, he declares Priest Sergis to be accursed, because he did not oppose his son's teaching a school for the mission.

11. Two sheriffs arrived yesterday from Tabreez, with orders from the Heir Apparent to take several Nestorians (who have been most active in aiding and abetting Mar Shimon in his violent course) to that city, and giving the Patriarch the alternative of going there

also, or returning at once to Turkey. The political game which is now playing, probably renders him more obnoxious to the European Consuls at Tabreez, than the religious persecution he has attempted, however strongly they may disapprove the latter, and however much they may have apprehended that it might result in something tragical in regard to our mission. It is stated to us by Mr. Stevens, the English Consul, as a well ascertained fact, that Mar Shimon has united his interests with the French Jesuits; and that they have applied to the Pope for a pension for him, with the hope of making use of him to cast their net over all his people. It is favorable for us, we trust, that the authorities of the country will thus have to deal with Mar Shimon as a political meddler, no less than as a religious persecutor.

Interview with the Chief Moollah.

The subjoined extract will throw additional light upon the course of events at Oroomiah.

The Patriarch, and some of the persons ordered to go to Tabreez, went to the chief moollah to-day, and most earnestly appealed to him for help in their emergency. They had a company of some fifty or more Nestorians with them, headed by the "Major," who declared that they, and scores and hundreds more of their people, would leave their homes and their business, and go to Tabreez, if the Patriarch were required to go. In view of the existing and prospective tumult, the chief moollah sent two Sayeds (supposed lineal descendants of Mohammed) to our mission, proposing that we should come to some reconciliation with Mar Shimon, that should, if possible, supersede his going to Tabreez. We replied by proposing to wait on the chief moollah ourselves, this afternoon, to converse with him on the subject.

At the hour appointed, we went to see the moollah. We introduced the subject of our visit by stating to him, that Mar Shimon had commenced the war on us; that he had repeatedly made false representations against us to the Russian Consul, and that, failing to obtain a hearing there, he had subsequently been attempting violent outrages upon us and those in our employ; that we had merely reported our sufferings to those whose protection we enjoy at Tabreez, making no request that the offenders should be punished; that in view of the facts as represented, the English Consul, unsolicited by us, had complained to the Prince, who had ordered these men to appear before him and give account of themselves; and that we have now no right whatever to interfere and interrupt the process, which his Royal Highness had commenced against them.

By this time Mar Shimon and his throng of Nestorians, chiefly ignorant men of the "baser sort," (there being hardly an ecclesiastic or reader among them,) came before the chief moollah; and soon the acting Governor also made his appearance, probably by a concerted arrangement, after it was known that we had proposed to call there at that time. A large number of moollahs and other influential Mohammedans were also present; and a strong effort was made by these Mussulman dignitaries to draw us into a parley with Mar Shimon and his Nestorians, many of whom were clamorous and boisterous, and some of them highly enraged. One of those Nestorians, for instance, cried out at the top of his voice, "I will never exchange my religion for that of a Jew." And another, to fan the rising excitement, said, "These are the men who have brought David Khan here, to teach us to rise in the faces of our Mohammedan masters."

The chief moollah and his associates, whose sympathy seemed now to be decidedly and strongly with Mar Shimon, doubtless on political grounds, continued to urge that we hold a conference with the Patriarch, and refer the decision of the matter to them; but we knew Mar Shimon too well to hope for success from such an effort; and faint was the hope of our obtaining justice from the Mohammedan tribunal assembled, had we been inclined to refer our difficulties to it for settlement. And after sitting an hour, in an open court, in the midst of this crowd and noise, and declining to touch the matters in dispute as often as we were urged to do so, we finally took our leave of the high moollah, who proposed to write to the authorities at Tabreez, stating that he had made an effort to have the case adjudged here, to which we did not accede. We made no objection to his proposition to write in that manner. Something was said by our attendants, as we retired, of the probability of our being stoned; but no serious disturbance occurred.

Mar Shimon Rebuked.

The Patriarch often affirmed, during the earlier stages of his warfare upon the mission, that he had the countenance and support of the Russian

Consul. From the paragraph which follows, it will be seen how much reason he had for the allegation. The date of the extract is September 11.

Quite providentially an open letter reached us to-day from the Russian Consul at Tabreez, addressed to Mar Shimon, in which the Consul sharply rebukes the Patriarch for having used his name, without any authority for doing it, to sanction his course of persecution. This letter was delivered to the acting Governor, who directed his meerza to read it in our presence to the great crowd assembled before the chief moollah, to the no small mortification of Mar Shimon, who was compelled to receive the rebuke in that public manner.

Most of the following day was spent by the Patriarch in going from place to place, to obtain affidavits from the moollahs against the mission, with the design of carrying them to Tabreez.

Mar Gabriel.

13. Mar Shimon seems almost wholly forsaken by the ecclesiastics of Oroomiah. Mar Gabriel, the Bishop who has been the last to abandon him, has finally withdrawn; and among the rabble that now promenade the streets with their Patriarch, there is hardly a reader. Mar Gabriel came up to our health retreat on the mountain two days ago, professing to feel heartily sick of any connection with Mar Shimon. We have much occasion to recognize the hand of God in this withdrawal of support from him, on the part of the ecclesiastics, at an hour when he most needs their aid to sustain him.

The new King.

News of the death of Mohammed Shah, the King of Persia, arrived at Oroomiah on the 14th of September. This must be regarded as a very important event; and it may have a bearing upon the labors and success of the mission. The successor is described as follows:

The eldest son of the Shah, Nazir-i-din Meerza, a young man about twenty years old, who has for the last year been the Prince Governor of Azerbijan, now becomes King. He has hardly an established character as yet, except for his love of the pleasures of the chase; and we cannot predict, with much certainty or probability, what will be the character of his reign. We will trust, however, that the Lord, in whose hand the King's heart is, may incline him to do better than any of his predecessors. In this day of wonderful events, favoring peace on earth and good will to men, it would argue a lack of faith in us, not to trust in the King of kings and Lord of lords at such a moment.

The confusion consequent on such an event in Persia interrupts, for a time, the regular transaction of public business; and the going of Mar Shimon to Tabreez will, on this account, be deferred. The same event also displaces from the government of Oroomiah, Yahyah Khan, with whom Mar Shimon has been forming a political alliance, to strengthen himself for more active persecution. The Lord, who is "wonderful in counsel and excellent in working," will, we may rest assured, arrange all events and control all influences affecting his cause in the best possible manner.

The intelligence of the death of the King having been made known here this morning, a company of Nestorians, under Mar Shimon's influence, and encouraged by a moollah, fell to beating the Prince's sheriffs, who are here to summon the Patriarch and his offending comrades to Tabreez. The assailants demanded back from the Sheriffs the government fees which had been taken, foolishly supposing that they might with impunity abuse the servants of the Prince, on the event of his being suddenly elevated to a King!

Owing to the state of the country, consequent upon a change of "the powers that be," the sheriffs sent from Tabreez to summon the offending Nestorians to that city, resolved to return without their prisoners; the acting Governor placing the latter under bonds for their appearance, &c.

Feelings of the Ecclesiastics.

It has been already stated, that the mission in their difficulties with the Patriarch have had the sympathy of the Nestorian ecclesiastics. Indeed, the most intelligent and respectable portion of the community appear to be generally on their side. The following paragraph shows a willingness to be known as the avowed friends and defenders of the mission, which, from some at least, was hardly to be expected.

The four bishops of Oroomiah, and nearly all the priests and deacons, and many of the leading people among the Nestorians of the province, are uniting in a representation to the Persian Government, very commendatory of the character, objects and labors of our mission

which can hardly fail strongly to counteract the misrepresentations that Mar Shimon may have prompted the rabble of his people to make, and induced the Mohammedan nobles and priesthood to endorse. The cheerfulness with which the body of the Nestorian ecclesiastics of Oroomiah thus came forward to the aid of our missions, at a time when they might embarrass us by taking a different stand, is truly gratifying. It is also a matter of unfeigned thanksgiving to God, that those among the Nestorians whom we have regarded as pious, with scarcely an exception, stood by our mission nobly in the face of trial and reproach, and have manifested much of the spirit of Christ during all Mar Shimon's violent career; and many whom we do not regard as pious, have also manifested a decision in favor of right, which we could not have anticipated in these circumstances; a very satisfactory demonstration that light and truth have taken a strong and extensive hold upon this people.

Kindness of Mr. Stevens.

In closing his communication, Mr. Perkins acknowledges the great kindness shown to the mission by Mr. Stevens, the able British Consul at Tabreez.

We have not as yet applied formally to any European functionary, for interference in our favor, during our troubles from Mar Shimon. Had we done so, we might have felt obliged to call on the Russian Consul at Tabreez, or the Russian Ambassador at Tehrân, whose nominal protection we have. But Mr. Stevens, though we are not under English protection in form, hearing of the facts in regard to Mar Shimon's persecutions through us and others, from time to time, took up the matter, of his own accord, and acted with the promptness and efficiency which we have stated. You may not be aware that Col. Sheil, the (papal) English Ambassador, who refused to protect us several years ago, is now in England, on leave of absence. Col. Farrant, whom he left in charge of affairs at Tehrân, is a Protestant gentleman, and, for aught we know, friendly to our mission.

It is quite providential that Mr. Stevens, the man whom the English Government sent to Mosul to arrange the affairs of the Mountain Nestorians, after the massacre in Tiyary, and who there became thoroughly acquainted with Mar Shimon, and deeply impressed with his bad character, is now placed at Tabreez, as representative of the British Government, as if on purpose to face the Patriarch, and, if possible, check him in his iniquitous career in Persia. Col. Farrant, the British representative at Tehrân, also knew much of Mar Shimon at Mosul. The Patriarch has shown such open and flagrant indignity to the English Government, in all its unwearied efforts to help him and his people, that many British functionaries, in Turkey and Persia, now feel a deep interest in regard to the persecution he is practicing, and would be ready to do all in their power to arrest it, on general grounds, as well as from their kind regard to the safety and success of our mission. Had it not been for Mr. Stevens's interference in our behalf, we might, not improbably, have been mobbed, and perhaps have passed through frightfully tragical scenes, before this time.

Recent Intelligence.

Syria.—From a letter of Mr. Smith, dated October 27, it appears that the persecution of the Protestants at Hasbeiya had ceased, and they were enjoying entire religious liberty.

Constantinople.—Mr. Van Lennep says, under date of November 5, "Mr. Hohannes was licensed to preach a fortnight ago, and is actively engaged among his people." This brother has resided some time in this country, preparing himself for the work unto which he is now formally set apart.

Nestorians.—Under date of September 29, Mr. Stocking writes: "Mar Shimon left here on the 20th instant for Marbeshoo; where he still remains, watching probably the movements of the Government in relation to himself. We are thus, just now, released from the annoyances of this man. The hostility, however, which he has awakened into activity on the part of some of the people, still shows itself in their refusing to salute our friends. But I do not anticipate any permanently serious hinderances to our labors, arising from his opposition. On the other hand, we may hope and expect that the Lord will overrule it, as in other cases, for good." In the same letter Mr. Stocking says that an order had come to Oroomiah, requiring the old Governor, now re-appointed, to take pledges from certain adherents of Mar Shimon for their future good behavior. Another order enjoined the punishment of two of his servants, who entered the mission premises, &c. Our brethren had been informed that the Turks were about to advance

against Nooroolah Bey, with the design of taking him to Constantinople. Should this event actually occur, Mar Shimon, being relieved of the presence of his old enemy, may remain in the Mountains, in compliance with an invitation already received from his people.

CANTON.—Mr. and Mrs. Williams arrived at Hongkong, September 4, after a pleasant passage of ninety-four days. They reached Canton, Sept. 15.

DONATIONS,

RECEIVED IN NOVEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
N. Bridgeton, Cong. ch. and so. 19 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.
New Sharon, La. 5 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bristol, Cong. ch. and so. 13 00
E. Thomaston, Cong. ch. and so. 31 00—44 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Limerick, Mr. Freeman's cong. 12 00
80 00
East Machias, 75
80 75

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, La. ed. so. wh. cons. Rev. ISAAC ROBBINSON, D. D. of Stoddard, an H. M. 73,88; la. Heshbon so. 33; 106 88
Walpole, Cong. ch. and so. 42; m. c. 8; 50 00—156 88
Grafton co. Aux. So. W. W. Russell, Tr.
Lisbon, A friend, 1 00
Lyme, Cong. ch. and so. 72; E. T. 10; 82 00
Orford, Rev. D. Campbell, 10 00—93 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Henniker, Horace Child, to cons. Rev. D. SAWYER, of Lempster, an H. M. 50 00
Pembroke, Cong. ch. 40 00
Salisbury, 23 00—113 00
Strafford co. Conf. of chs. E. J. Lane, Tr.
A friend, 10 00
Sullivan co. Aux. So. D. S. Dutton, Tr.
Acworth, m. c. 18 72
Charlestown, 31 54
Meriden, Ch. and sem. 64 63
Plainfield, Cong. ch. and so. 26 25—141 14
514 02

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
Contrib. at annual meeting, 15 00
Barnet, Cong. ch. and so. 3 00
Peacham, do. 50 00
St. Johnsbury, 2d do. m. c. 44 34
Walden, La. 14 00—126 34
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, S. Hickok, 25 00
Franklin co. Aux. So. C. F. Safford, Tr.
Swanton, Benev. so. 18 00
Lamoile co. Aux. So. S. Merriam, Tr.
Johnson, Cong. so. 11 31
Morrisville, Cong. ch. 7 00—18 31
Orange co. Aux. So. J. Steele, Tr.
Thetford, Post Mills Village, Cong. ch. and so. 12 00
Orleans co. Aux. So. T. Jameson, Tr.
Brownington, Indiv. 1 50
Craftsbury, La. 21 00
Holland, Rev. I. T. Howard, 10; cong. ch. and so. 1,12; 11 12
Irasburg, m. c. 4 62
West Charleston, m. c. 3 00—41 23
Rutland co. Aux. So. J. Barrett, Jr. Tr.
East Poultney, Cong. ch. 32 18
Washington co. Aux. So. J. W. Howes, Tr.
Stow, 22 00
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre cong. ch. s. s. 15 00
Windsor co. Aux. So. E. C. Tracy, Tr.
Springfield, Mrs. L. Barnard, 5 00
315 06

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, Mr. Hooker's so. 75 00
West Barnstable, Cong. so. gent. and la. 32,50; m. c. 13,50; 46 00—121 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
No. Adams, 27 00
So. Adams, 13 00
Washington, Cong. so. m. c. 25 00—65 00
Boston, S. A. Danforth, Agent.
(Of wh. fr. la. benev. so. of Phillips ch. 26,06; a friend, 5; Mrs. McLoud, 1;) 1,044 46
Brookfield Asso. W. Hyde, Tr.
Dudley, Dr. Bates's so. 64 70
Essex co. South, Aux. So. C. M. Richardson, Tr.
Georgetown, Cong. ch. and so. 101 50
Manchester, C. H. Trask, 50 00
Salem, Tab. ch. m. c. 15.30; indiv. 80; Rev. Dr. Worcester. 70; Crombie-st. m. c. 13,92; Rev. A. J. Sessions, 20; 198 52—350 02
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, Dr. Dimmick's so. gent. and la. (of wh. fr. Nathaniel Smith, wh. cons. Mrs. NATHANIEL SMITH an H. M. 100;) 270 02
West Newbury, La. for Mahratta boy, 20 00—290 02
Franklin co. Aux. So. L. Merriam, Tr.
Conway, An indiv. 20; m. c. 2; s. s. 21,17; 43 17
Hampden co. Aux. So. C. Merriam, Tr.
Brimfield, Lucy Bishop, to cons. SOLOMON HOMER an H. M. 100 00
Chester Factories, 31,62; m. c. 7,38; Village, 29,76; m. c. 6,67; (of wh. to cons. Rev. P. K. CLARK an H. M. 50;) 75 43
Chicopee, Mr. Clark's so. 38 00
Chicopee Falls, ELIAS CARTER, wh. cons. him an H. M. 100 00
East Granville, Coll. 25,07; m. c. 21,61; 46 68
East Longmeadow, Coll. 36,40; James and Louisa, 26c.; 36 66
Ireland par. 13,08; New City, m. c. 4,25; 17 33
Monson, Gent. 30,80; Mrs. S. V. N. 10; 40 80
North Wilbraham, 21 00
South Wilbraham, Coll. 18 50
Southwick, m. c. 21; coll. 15; a friend, to cons. Rev. HENRY COOLEY an H. M. 50; 86 00
Springfield, S. ch. m. c. 53,38; bal. of coll. 26,62; Indian Orchard, m. c. 17; Hill so. m. c. 31,76; 128 76
Tolland, Coll. 23 67
W. Springfield, m. c. 113 82—846 65
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of Amherst coll. 70; Busy bee so. of 1st cong. so. for Doct. Scudder, Madras, 50; N. ch. 56; 176 00
Belchertown, J. Walker, 15 00
Hadley, J. B. Porter, wh. cons. SUSAN P. PORTER an H. M. 100 00—291 00
Harmony Conf. of chs. W. C. Capron, Tr.
Douglas, m. c. 14 00
Uxbridge, Coll. 40; m. c. 42; la. 118; wh. cons. WARREN LACKEY and JOHN W. CAPRON, H. M. 200 00
West Millbury, S. Waters, 4 00
Coll. at ann. meeting, 22 85—240 85
Middlesex North and Vic. Char. So. J. S. Adams, Tr.
Ashby, Asso. 11 61
Boxboro', do. 34 00

Dunstable, Cong. ch. and so. wh. and prev. dona. cons. WILLIAM DUNN an H. M. 59 00
Groton, Asso. 172,16; Anna A. Shattuck, dec'd, 2; 174 16
Harvard, Asso. 105 21
Leominster, do. 96,72; a friend, 2; 98 72
Littleton, Ortho. cong. so. 6 00
Lunenburg, Asso. 26 88
Shirley, do. 25 15
Townsend, Cong. ch. and so. 34 55
Westford, Asso. 23 21
598 49
Ded. for printing, 5 00—593 49

Middlesex South Conf. of chs.
Berlin, Mr. Adams's ch. m. c. 38; extra effort, 82,61; wh. cons. EDWARD HARTSHORN, an H. M. 120 61
Southboro', Pilgrim evan. ch. coll. and m. c. 32 60—153 21

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, Harv. cong. so. 106,31; less c. note, 1; 105 31
Dorchester, 2d cong. ch. and so. 182 25
Roxbury, Eliot ch. and so. 337,50; m. c. 9,45; juv. miss. so. 20,91; 367 86—655 42

Taunton and Vic. Aux. So.
Attleboro', Mr. Crane's ch. m. c. 34 00
Berkley, Trin. ch. m. c. 19 00
Norton, Cong. ch. m. c. 61 95
West Taunton, Cong. ch. 20 63—128 58

Worcester co. Central Asso. A. D. Foster, Tr. 511 00

Worcester co. North, Aux. So. B. Hawkes, Tr.
Athol, Gent. 36,79; la. 18,89; m. c. 6,57; 62 25
Gardner, 1st ch. 9 00
Hubbardston, Gent. 19,77; la. 22,95; m. c. 8,56; wh. cons. Rev. T. H. ROOD of Jamaica, Vt. an H. M. 51 28
Petersham, Gent. and la. 32 73
Phillipston, Gent. 84,69; la. 45,94; m. c. 17,36; (of wh. to cons. C. C. BASSETT an H. M. 100;) 147 29
Royalston, Gent. 48,30; la. 40,76; 89 06
So. Royalston, Gent. and la. 23 54
Templeton, Gent. 50,49; la. 53,10; m. c. 31,03; 134 62
Westminster, Gent. 35,77; la. 15,03; 50 80
Winchendon, Gent. and la. 36,56; m. c. 25,44; 62 00
Winchendon, North, Gent. 35,36; la. 32,42; m. c. 33,02; 100 80
763 37
Ded. exp. of aux. so. 3 37—760 00

6,158 57

Cambridge, Shepard so. a friend, 5; Chelsea, Winnisimmet ch. m. c. 34,50; a friend, 3; evan. cong. ch. m. c. 9,12; Lowell, High-st. ch. 146,91; 1st cong. ch. and so. 15,06; Miss Sarah V. Hosmer, for ed. of a Nestorian youth, 30; Reading, Mr. Allen's so. 12; Reading, S. par. R. Parker, 10; Rev. D. Clayes, 3; Tewkesbury, Mrs. A. R. C. 1; Miss A. C. 1; West Newton, a friend, 25; 295 59

6,454 16

Legacies.—Sandwich, Miss Elizabeth Crowell, by J. B. Dillingham, Ex'r, 50 00

6,504 16

CONNECTICUT.

Fairfield co. East, Aux. So.
Bridgeport, Mrs. Rhoda Wheeler, to cons. DWIGHT MORRIS an H. M. 100 00
Monroe, Cong. ch. m. c. 19,68; gent. 20,14; la. 40,58; wh. cons. Rev. J. S. WHITTLESEY of Trumbull, an H. M. 80 40—180 40

Fairfield co. West, Aux. So. C. Marvin, Tr.
Bridgeport, 2d cong. ch. 250 00
Greenwich, do. 90; a friend, 50; 140 00
Ridgebury, Cong. ch. 25 56
Ridgefield, do. 2 50
Stamford, A friend, 20 00
Stanwich, Miss H. Reynolds, 3 00—441 06

Hartford co. Aux. So. A. W. Butler, Tr.
Canton, Gent. 30 50
East Hartford, Gent. 162,23; la. 142,30; to cons. EDWARD HAYDEN, Mrs. EMILY N. PITKIN, and Mrs. AMELIA OLMSTED, H. M. 304 53
East Windsor, Bal. 2 00
Hartford, Centre so. gent. and la. 1,482 75; W. B. 25; 1,507 75
South Windsor, m. c. 24,68; la. 27,36; 52 01
West Hartland, A friend, 1 00—1,897 79

Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, NORMAN HUBBARD, wh. cons. him an H. M. 100; Eastbury so. m. c. 20,22; la. 19,11; 139 33
Kensington, m. c. 10 00
Middletown, 1st so. gent. and la. 81 00
New Britain, S. cong. ch. a friend, 5 00
Newington, Cong. ch. and so. gent. 50; la. 63; m. c. 32; young la. Eunean so. 27; Rev. J. Brace, 10; L. C. Brace, 10; L. S. Deming, 12; L. Luce, 10; M. Kellogg, 10; R. Wells, 10; Anna Camp, 10; E. Lattimer, 10; 254 00—489 33

Litchfield co. Aux. So. C. L. Webb, Tr.
Bridgewater, A few friends, 8 00
Cornwall, South, 59 16
Litchfield, S. Farms so. 2 00
Southbury, 91 09
Torrington, Coll. 72 00
Warren, 88 00
Winsted, 150 00
470 16
Ded. countf. notes, 3 00—467 16

Middlesex Asso. S. Silliman, Tr.
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Deep River, Gent. 25,37; la. 11,66; m. c. 49,43; 86 46
Killingworth, E. G. S. 3 00
Lyme, Grassy Hill, A few friends, 10 00
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New Haven, 1st ch. and so. 699,26; a friend, 75c.; Howe-st. ch. m. c. 30; union m. c. 38,16; Yale coll. m. c. 7,50; Mrs. A. Anketell, for *W. Bayard Anketell*, Ceylon, 20; John Anketell, for *Edward A. Anketell*, do. 20; Rev. Dr. Goodrich, wh. cons. Miss JULIA W. GOODRICH and Miss FRANCES L. GOODRICH, H. M. 200; young la. Madura so. for sup. of a girl in Mr. Chandler's family, Madura, 20; 1,035 67

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, Gent. 43; m. c. 4,43; 47 43
Clinton, Cong. ch. m. c. 17,33; benev. asso. 15; 32 33
East Haven, Gent. 52,49; la. 49,29; Rev. S. Dodd, 10; 111 78
Guilford, 1st ch. and so. 100 00
Madison, La. 24 00—315 54

New London and vic. Aux. So. C. Chew, Tr.
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Lisbon, Newent so. 5 00
Norwich, 1st so. la. (of wh. to cons. Mrs. ABBY L'HOMMEDIEU an H. M. 100;) 150; 2d so. gent. (of wh. fr. W. Williams, to cons. Rev. D. C. COMSTOCK of Reading an H. M. 50; Charles Johnson, to cons. GEORGE COIT of Norwich an H. M. 100;) 475; la. (of wh. fr. an indiv. to cons. WILLIAM AITCHINSON an H. M. 100: a servant, 6,25;) 445,91; Main-st. and 2d so. m. c. 4,19; Greenville, Mr. Bush's so. 35,45; 1,110 55
Salem, Ch. 50 00—1,165 55

Tolland co. Aux. So. J. R. Flynt, Tr.
Columbia, Gent. 22,04; la. 50; 72 04
Ellington, La. 110 00
No. Coventry, Gent. 50 04
So. Coventry, 1st so. la. 34 00—266 08

Windham co. South, Aux. So. Z. Storrs, Tr.
Plainfield, Gent. 40; la. 62; m. c. 18; 120 00
Sterling and Voluntown, La. 22 00—142 00

6,672 39

A friend, wh. cons. Rev. E. WOODBRIDGE COOK of Haddam, an H. M. 50 00

6,722 39

Legacies.—New Britain, Elijah Francis, by Romeo Francis, Ex'r, 25 00

6,747 39

RHODE ISLAND.

Kingston, cong. ch. 14; Little Compton, Mr. Beane's so. m. c. and s. s. for *Alfred Goldsmith*, Ceylon, 20; Slatersville, cong. ch. and so. (of wh. fr m. c. 45; Sarah D. Lockwood, for *Sarah D. Lockwood*, Ceylon, 20; Amelia D. Lockwood, for *Amelia D. Lockwood*, Ceylon. 20; indiv. 10;) wh. and prev. dona. cons. WILLIAM H. SEAGRAVE, GEO. JOHNSON and ELAM C. KNIGHT of Slatersville, H. M. 260; A. D. Lockwood, to cons. BENONI LOCKWOOD, Jr. an H. M. 100; 394 00

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Buffalo, Lafayette-st. pres. ch. m. c. 17 00
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Prattsburgh, Pres. ch. 65; W. G. Downs, to cons. Rev. B. C. SMITH an H. M. 50; 115 00
Pultney, Pres. ch. 16 00
Red Creek, Wolcott, 2d pres. ch. 13 38
Rock Stream, Pres. ch. 16 00
Starkey, Mrs. E. Ayres, 3 00
Trumansburg, Pres. ch. 33 00
Waterloo, Pres. ch. 35; m. c. 7,04; 42 04
379 42
Ded. disc. 28—379 14

Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 102,98; E. B. Day, 150; Mrs. Mary B. Day, 55; H. Whittlesey, 20; 327 98
Lexington, Pres. ch. 10 00—337 98

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Rochester, Brick do. to cons. GEORGE BYINGTON an H. M. 100; s. s. for *Lucy Ann Divoll*, Ceylon, 20; Washington-st. ch. s. s. for *G. W. Parsons* and *Maria T. Hickok*, Ceylon, 40; 160 00—233 00

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(Of wh. fr. a friend, 200; Theol. sem. so. of inq. 3,55; s. s. miss. so. of Allen-st. pres. ch. to ed. a child at Gaboon, Africa, 15; Charles Gould of the Bleecker-st. ch. 25;) 858 51

Oneida co. and vic. Aux. So. J. Dana, Tr.
Bridgewater, Pres. so. 4 00
Deerfield, C. Preston, 10 00
Kirkland, 2d cong. ch. m. c. 8 00
Redfield, A. Johnson, 5 00
Sangersfield, Pres. ch. 31,17; Abner Townsley, 50; 81 17
Utica, Cash, 50; 1st pres. ch. m. c. 23,41; 73 41—181 58

Otsego co. Aux. So.
Cherry Valley, Pres. ch. m. c. 14,92; D. H. Little, to cons. Mrs. JULIA SEELYE an H. M. 100; 114 92
Fly Creek, A. North, for the Albert North sch. Ceylon, 30 00—144 92

Syracuse and vic. J. Hall, Agent.
La Fayette, Cong. ch. 33 29

Watertown & vic. Aux. So. A. Ely, Agent.
Rutland, Cong. ch. 14 00

2,312 64

A friend in the country, 100; a friend, 6; Binghamton, pres. ch. fem. miss. so. 28; Cambria, cong. ch. 30,55; Charlton, T. Kirby, 5; A. H. 2; Chazy, pres. ch. 18; Chester, do. m. c. 14; Colchester, coll. 13; Cutchoque, pres. ch. 10; East Avon, Mr. Walworth's ch. 10; Elba, Mr. Corwin's ch. and so. 70; Ellenville, s. s. for Doct. Scudder, 12; Huron, 1st pres. ch. 28; Lincklaen, 1st cong. ch. 13; Marion, J. B. 2; Napanock, savings banks of s. s. 8,25; Northville, cong. ch. 25; Oswego, mems of 1st pres. ch. 109,20; Peterboro', N. H. 5; Rome, 1st relig. so. (of wh. fr. G. 2,50; H. 5; Mrs. G. 5;) 52,31; Saratoga Springs, Dr. Chester's ch. R. H. Walworth, 20; W. L. F. Warren, 20; N. B. Doe, 20; G. M. Davison, 20; Mrs. M. Beach, 10; Rev. Dr. Chester, 10; indiv. 37,41; Schaghticoke, pres. ch and so. 30; So. Middletown, 1st pres. ch. benev. so. 18,50; Ticonderoga, cong. ch. m. c. 5; Troy, Van Wyck Wickes, 15; Walton, 1st cong. ch. 1,50; Winfield, S. B. 3; Mrs. H. B. 2; 773 72

3,086 36

Legacies.—New Hartford, Jesse Olmsted, by E. Ely, 400; Watertown, Job Sawyer, by John G. Dresser, Ex'r, 20; 420 00

3,506 36

NEW JERSEY.

By C. S. Little, Tr.

New Brunswick, 1st Ref. D. ch. m. c. 17,38; Raritan, 2d do. miss. s. s. so. to cons. Rev. T. W. CHAMBERS an H. M. 50; 67 38

Bloomfield, Franklin s. s. miss. so. for Mr. Baldwin, Fuh-chau, 4,32; Fairton, pres. cong. a bal. 9,37; Morristown, 2d pres. ch. Mrs. C. B. Arden, 100; Newark, 2d pres. ch. 300; Miss Jane Ward, wh cons. Mrs. S. W. CONDIT an H. M. 100; young people miss. so. (of wh for a hea. child, 20;) 119,75; New Brunswick, Bethel s. s. 2,50; Shrewsbury, pres. ch. 3; S. S. 2; So. Orange, pres. ch. 78; Suckasunny, 1st pres. ch. wh. cons. Rev. J. KIRBY DAVIS an H. M. 71,50; 790 44

857 82

PENNSYLVANIA.

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A friend, 200; anon. 40; Bethany, pres. ch. m. c. 3; Franklin, Mrs. C. C. Lines, 5; Gravel Run, ch. 4,63; Mt. Pleasant, pres. ch. 28,71; Northern Liberties, 1st pres. ch. 70,95; Northumberland, J. P. 10; Philadelphia, 1st pres. ch. Rev. A. Barnes, 100; G. F. Dale, wh. and prev. dona. cons. Mrs. ELIZABETH S. DALE an H. M. 50; J. Bay-

ard, 55; T. Biddle, 25; H. J. Williams, 45; J. W. Paul, 35; E S. Wheelan, 20; J. Murphy, 20; J. McLanahan, 20; J. S. Kneedler, 25; T. Roney, 20; T. Harris, 15; R. Davis, 20; S S. 10; J. C. D. 10; J. D. 10; A T. 10; E. H. B. 5; R. E. M. 5; J. L 5; J. L. 5; Cash, 4; indiv. 5; la. (of wh. fr. Mrs. E. P. Wilson and Miss Sydney Paul, to cons. Rev. EDWARD ALLEN of Belvidere, N. J., Miss THEODOCIA P. SMITH and Miss ELIZABETH D PAUL, Philadelphia, H. M. 300;) 655; Clinton-st. ch. G. W. Fobes, 50; J. Bruen, 30; N. B. Thompson, 20; Mrs. Falkner, 20; D. Milne, 10; L. S. Fithian, 10; J Hunter, 10; G. M. F. 5; indiv. 5; 1st indep. ch. A. M. Weir, 25; Mrs. M. H. Chambers, 25; 5th pres. ch. J. Atwood, 25; W. H. 5; Central ch. three friends, 11; Mrs. J. T. Tucker, 5; Wailuku sch. so. for Miss Ogden's sch. 7; Miss M. L. 5; 1,804 29

Legacies.—Philadelphia, Isaac Dunton, by Ex'rs, 100 00

2,104 29

VIRGINIA.

Norfolk, J. D. Johnson, wh. cons. Rev. JAMES M. KIMBALL, of Portsmouth, an H. M. 50 00

DISTRICT OF COLUMBIA.

Washington, 2d pres. ch. Miss Legare, 10 00

NORTH CAROLINA.

Salisbury, Mary Adams, for *Isabel McConnel Cairns* and *James William Cairns*, Ceylon, 45 00

GEORGIA.

Macon, H. Mead, 10 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Batavia, Rev. E. Scofield, 1; Blendon, Mr. Washburn's ch. 7; Central college, ch. 20; sew. so. 3; Cheviot, fam. coll. 3,30; Cincinnati, 2d pres. ch. m. c. 13,36; 3d do. m. c. 4,67; Dayton, 3d-st. pres. ch. m. c. 34,50; Fulton, pres. s. s. for Doct. Scudder, 5; Troy, fem. miss. so. 147,10; Walnut Hills, Lane sem. ch. m. c. 8; Miss Kemper's s. s. class, 5; West Union, W. F. Wilson, 10; 261 93

Western Reserve Aux. So. Rev. H. Coe, Agent. Ashtabula, 56,34; s. s. for *Russel Clark*, Ceylon, 4,67; Austinburg, 29,30; Centreville, two friends, 2; Chester, 15; Geneva, 13,82; Hudson, Wes. Res. college, 3,49; Rev. H. Coe, 10; Painesville, 1; T. Rockwell, 18; Unionville, two ladies, 75c.; Williamsfield, 33,04; M. Leonard, 10; H. H. Vernon and fam. 10; 207 41

469 34

Gustavus, R. Wakefield, 12; Kinsman, m. c. 10; Mrs. R. Kinsman, 50; Mrs. U. Webb, 10; Mrs. E. Y. 1; 83 00

552 34

INDIANA.

By G. L. Weed, Tr.

Bethany, 2d pres. ch. 1,15; Franklin, pres. ch. 5,25; W. Van Warren, 4; Green Castle, pres. ch. 15,50; m. c. 11,30; la. so. 13,70; Indianapolis, 2d pres. ch. m. c. 21,80; Parkersburgh, pres. ch. 1,05; Putnamville, pres. ch. 13; Romney, Misses M. J. M. and C. W. 3,45; Terre Haute, 2d pres. ch. 8,10; 98 30

Newtown, pres ch. 12 00

110 30

ILLINOIS.

By Rev. I. M. Weed, Agent.

Chicago, 1st pres. ch. 60,75; 2d do. m. c. 62; 3d do. m. c. 14,93; Joliet, cong. ch. 13,71; m. c. 14,50; G. W. H. 2; Lisbon, S. C. H. 50c.; Monroe, A. W. H. 5; Palestine Grove, cong. ch. 9; Rockford, cong. ch. 42,67; Rockton, do. 6,47; ded. disc. 40c.; 231 33

Albany, cong. ch. 8; Chicago, 2d pres. ch. 181,35; Collinsville, Mrs. Eliza C. Braley, 4; Ottawa ch. 5; 198 35

429 68

MICHIGAN.

By C. S. Little, Tr.

Unknown, 10 00

Adrian, 1st cong. ch. 45; Cassapolis, D. Sellick, 10; Otsego, Mr. Bliss's ch. and so. (of wh. fr. s. s. chil for children's fund, 1,40;) 21,40; Wheatland, pres. ch. 5; White Pigeon, A. Chapin, 100; 181 40

191 40

WISCONSIN.

By Rev. I. M. Weed, Agent.

Beloit, cong. ch. 41,79; m c. 45; B. Durham, 20; la. miss. so. 15; juv. miss. so. for children's fund, 43,42; disc. 16c.; 165 05

IOWA.

Keokuk, cong. ch. 3 30

MISSOURI.

St. Charles, pres. ch. m. c. 2 25

TENNESSEE.

Maryville, New Providence pres. ch. 38,50; Pulaski, indiv. 42; 80 50

LOUISIANA.

New Orleans, unknown, 50 00

MISSISSIPPI.

Clinton, pres. ch. 11 25

IN FOREIGN LANDS, &c.

Carlton Place, C. W., Mr. and Mrs. R. Bell, 10; St. Andrews, C. E., pres. ch. m. c. 20; Park Hill, Cher. na. m. c. 19,88; 49 88

Donations received in November, (of which to liquidate the debt, see cover, $5,852 74;) $22,189 80

Legacies, $595 00

☞ TOTAL from August 1st to November 30th, $92,246 90

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in November, $202 15

DONATIONS IN CLOTHING, &c.

Binghamton, N. Y. A box, fr. indiv. for Mr. Kinney, So. Africa.

Craftsbury, Vt. A box, fr. la. sew. so. for Miss L. S. Hall, Choc. miss. 23 00

Dayton, O. Clothing, &c. fr. fem. miss. so of 3d-st. pres ch. for Mr Byington, Cher. miss. 95 00

Greenfield, Ms. Clothing, fr. D. Marsh and J. P. Rust, 20 00

New Haven, Ct. A box, fr. la. for Alleghany miss.

North Guilford, Ct. A barrel, for Mr. Ives, Sandw. Isls.

Norwich, Ct. 40 reams letter paper, fr. R. and A. H. Hubbard.

Spencer, Ms. A box, fr. fem. char. so. for Doct. Butler, Cher. miss. 40 00

Walnut Hills, O. Bedquilt, fr. Miss Kemper's s. s. class, for Indian miss. 5 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. FEBRUARY, 1849. No. 2.

American Board of Commissioners for Foreign Missions.

Constantinople.

LETTER FROM MR. GOODELL, OCTOBER 25, 1848.

Changes.

In the present communication, Mr. Goodell describes some of the changes which are affecting the relations of the missionaries to each other, as also the work which they have in charge. The dispersion of the Protestant Armenians, mentioned in this letter, may tend very materially to the furtherance of the gospel.

1. A great change has come over the mission families. Those of us who have, in the good providence of God, been thrown together in Pera for so long a time, who have passed together through so many scenes of joy and grief, and who have so often been called to weep and pray together, and to observe together days both of fasting and of thanksgiving, are now, in the same good providence, thrown apart. Our prayer meetings, our singing meetings, our maternal meetings, our family gatherings, our social interviews, and all other such pleasant and profitable seasons as we have enjoyed together, these many years, are now interrupted. The special providence of God has separated us. His eye and his hand seem to be evidently upon us in this change; for we ourselves made every effort to prevent it. Mr. Dwight's family has, by reason of ill health, been forced away to Malta; while the families of Messrs. Schauffler and Homes have been driven by fire to Bebek; and only Mr. Everett's and my own (the oldest and the youngest) are suffered to remain at Pera.

Nor is there any apparent probability, that we shall ever again be associated together in Pera, as we have been in times past; for a change has come over the place. In consequence of the frequent and dreadful conflagrations, (and we call no conflagration dreadful which does not burn over some ten, fifteen, twenty or more acres of compactly built houses,) and in consequence of the rapidly increasing population from the mighty influx of the rich and of the higher classes to this quarter, house-rent has become enormously dear, and there is a great scarcity of water. The reservoirs are altogether inadequate to supply water for such a multitude; and they were never intended to do it.

2. A great change has taken place in our relations to the people. Formerly we could not meet them at their own houses without exposing them to the severest persecution, nor preach to them in a public manner except in Pera or Galata; but those times are now happily passed away. Formerly, all who wished to hear the gospel preached, were obliged to come to us at Pera, however great the distance, however bad the weather, however feeble their health, and however

inconvenient it might be for them in other respects. But now they can have meetings in their own immediate neighborhoods, throughout all the city and suburbs.

But still further. When that dreadful persecution commenced, nearly three years ago, it drove all the persecuted to Pera, and brought them near to us and to each other. Here they had an opportunity of becoming more intimately acquainted with us and with each other, than would have been possible in other circumstances. Here they prayed and wept and suffered and fasted and rejoiced together; and it seemed a special providence that compelled them, men, women and children, to be not only "of one accord" but also "in one place."

Now, however, they are all separated, both from us and from each other. They are scattered even more widely than before. But we hope that like salt it is for the preservation of many in their respective neighborhoods. It is now almost an impossibility for them all to come together, even on sacramental occasions. The consequence is, that many are denied the privilege of hearing the gospel preached statedly; that some of the poor widows are almost necessarily neglected in the ministration of the Word and of charity; and that, from their present peculiar circumstances, there is danger of mutual distrust and clashing interests. The providence of God, therefore, seems to be forcing us all to the full impression, that we must have immediately more churches and more pastors. One of these churches will doubtless be in Hass Koy, where more than twenty members of the church, with their families, already reside, and where there is a great waking up of a spirit of inquiry among their neighbors. Another will of course be in Constantinople proper. But I need not anticipate events, before they are fully developed. Suffice it to say that, instead of regretting these changes, we are the rather to rejoice in them, and to hope that we may soon have a dozen evangelical churches and pastors in this great city, even though the more they be multiplied, the less our services should be needed.

LETTER FROM MR. DWIGHT, OCTOBER 27, 1848.

External Appearance of Malta.

It is already known to many of the friends of Mr. Dwight, that he has been obliged to suspend his labors at Constantinople for a season, and that he is spending the winter at Malta for the benefit of his health. In common with his brethren, he deeply regrets the necessity of relinquishing his post at this important juncture; but the path of duty seemed too plain to be mistaken. He bows submissively, therefore, to the dispensation, however trying, in the full assurance that wherever the Lord has a work to be done, he can not fail to have the needful instruments ready for its accomplishment.

Although the object of Mr. Dwight in visiting Malta is rest, he must needs be a deeply interested observer of all that relates to the spread of evangelical religion in that part of the world; and enjoying, as he does, peculiar advantages for ascertaining the exact state of things, his communications on this subject will be read with pleasure and profit.

Comparing the state of things in this island with what it was in 1830 and 1831, I find that no apparent change has taken place in the religious character of the people. The Maltese are as ignorant of the true gospel, as strongly wedded to their superstitions, and as faithful and obedient to the Roman Pontiff, as ever.

Their external circumstances, however, seem to have improved. Not so many beggars are seen about the streets; and there is an appearance of more business in the city. The number of steamers that are continually touching here, and the stream of passengers to and from India, as well as the Levant, undoubtedly gives employment to a great many people, who before had nothing to do. Malta, for a few years past, has also become a fashionable resort for invalids and others from England. They come here to pass the winter months, and of course leave a good deal of money in the island.

It may also be remarked, that the former poverty of Malta has been much relieved by the emigration of many thousands of the poorest and most worthless class, within the last ten years, to the different parts of the Levant; though what Malta has gained in this way, Turkey and Egypt have lost. In Constantinople, I think it may with truth be said, nine-tenths of all the robberies and murders are committed by Maltese and Ionians. The absence of a crowd of pick-pockets from a certain gate-way in Valetta, where they were always numerous formerly, was one of the first changes that struck me on landing. They have all gone to Turkey.

Advance of Protestantism.

Protestantism, so far as the external exhibition of it goes, has lifted up its head considerably in Malta, since I was last here. At that time, the depot of the British and Foreign Bible Society was in an obscure place; and I recollect well being told, that no sign was allowed by the authorities, or other external mark, by which the passers-by should be notified of the place where Bibles were sold. This appeared strange, considering that the government of the island is English; but in those days more obsequious concessions were made to papal prejudices than are thought necessary at present. Now, this same society has its depot in one of the most generally frequented parts of the town, with a larger sign over the door than I recollect seeing elsewhere in Malta over any bookstore.

At that time, the only building erected expressly for a Protestant church or chapel was occupied by the Wesleyans. But they were prohibited from giving it, externally, any thing of the appearance of a chapel; so that it was built like an ordinary dwelling-house. The Government chapel was then nothing more than one of the rooms in an obscure part of the Governor's palace, fitted up for the purpose. Now, there is a fine large Protestant church, having the highest steeple in Malta, (in which is a chime of bells, sometimes making almost as much noise as the other Maltese bells,) which has been erected for the use of the English residents by the munificence of the Queen Dowager.

As to the comparative influence of true spiritual religion in Malta, it is of course much more difficult for me to speak; and, indeed, I feel that it is becoming in me to remain entirely silent. The Wesleyan chapel, mentioned above, has passed into the hands of the Free Church of Scotland, who supply the congregation with preaching. The present congregation is smaller than it used to be under the Wesleyans, when I was here before; but the congregation at the new Government church (St. Paul's) is proportionably larger. The Rev. Mr. Fairbairn, the present Scotch preacher, is an excellent man, and a very instructive preacher; and it must prove a great blessing to Malta to have such a minister here. At St. Paul's, there are several preachers, among whom is the Bishop of Gibraltar; but the Rev. Sir Cecil Bishop is by far the most popular; and by his eloquence, he usually draws a full house to hear him. He preaches extemporaneously, and his doctrines are said to be quite evangelical.

Christian Union.

The military chaplain of Malta, the Rev. Mr. Hare, appears to be a truly godly and zealous man; and both he and his excellent lady are indefatigable in their efforts to do good. I cannot express to you how delighted we are with the privilege of attending, one evening in a week, a gathering at his house for Bible reading, conversation and prayer. It is not called a *meeting*, for that would give offence. Tea is first served, and then the Bible is brought forward. Prayer is offered; a chapter, or a portion of a chapter, is read; and a very free and informal conversation is entered into upon the true meaning of the passage; and, after an hour or more spent in this way, prayer is again offered, and the company disperse. The most delightful thing about this meeting (for such I must be permitted to call it) is, that clergymen and laymen, from several different denominations of Christians, are present, and in the most free and fraternal manner, take a part in the services. Their petty differences are forgotten; while the great things in which they are all agreed, are brought forward and discussed; each one, apparently, loving to sit at the feet of all the rest, that he may learn something more than he already knows of the wonderful gospel of Jesus Christ. I have seen four ministers of the Episcopal church there, one of the Presbyterian, and two of the Independent or Congregational, besides several others, of both sexes, belonging to each of these denominations.

Converts from Romanism.

The statements which follow, will gratify the desire of many in this country, who wish to be more fully informed in respect to the converted Italian priests, heretofore assembled at Malta, and their contemplated plans and movements.

I must mention also, among the pleasing changes that I notice on revisiting Malta, that now the Word is regularly proclaimed in Italian by a converted priest from Rome. I have attended the service uniformly since our arrival; and rarely have I heard the gospel preached more discriminately or more eloquently. Would that more who understand this language, were inclined to come and

hear the joyful sound! The largest number I have seen present, on any occasion, is seventeen or eighteen, all of whom were Protestants, though eight or more of them are converts from the papal ranks.

So much has been said of the converted Italian priests in Malta, that I shall not probably communicate any thing new to you on this subject. By way of refreshing your memory, however, I will just say that there have been congregated together here, within the last two years, six or seven Roman Catholic priests and monks, who have forsaken the Roman Church, and embraced the Protestant faith. Two or three of them are from Rome itself, two from Egypt, one from the Greek Archipelago, and one from Constantinople. These were all led by the study of the Bible, and by reading other books and tracts, to a knowledge of the errors of the papal church and of the truth of Protestantism, while actually performing the functions of the priestly office in their respective locations; and they found their way to Malta, one by one, partly on account of the difficulty, amounting in some cases to an impossibility, of professing Protestantism where they were, and partly because of the inducements held forth to such persons by the Protestant College established in this island. Two of them were preachers of a high order and in great reputation, in the very centre of popery itself.

They were all, until recently, connected with the Protestant College here. Some of them were employed as teachers in part; but all of them were under a course of training, with a view to ultimate labors in Italy, for the conversion of their own people to the evangelical faith. Not long ago, however, some serious charges were brought against two or three of them, which led to an entire change in the relations of all to the college, and in the plans of the Committee in England in regard to them. I believe that only three are now connected with the college in any way. Two have left Malta; one of whom is Dr. Achilli, who is at present in England, endeavoring to excite an interest in behalf of Italy; and it is said that he is going to America with the same object in view.

Whether the charges against the individuals, alluded to above, were satisfactorily proved or not, it is not for me to say. Even on the supposition that they were true, a good cause ought not to suffer injury therefrom. If some of these conversions are spurious, we may charitably hope that all are not. Let us never forget the case of Judas among the chosen twelve.

So far as man can judge, the character of at least some of these priests is unsullied. Of Dr. Desanctis (the preacher) in particular, I hear but one opinion expressed; and that is most favorable to his piety and general worth.

Religious Journal in Italian.

Dr. Desanctis is about commencing the publication of a religious journal in Italian, with the special object in view of making known evangelical doctrines to his countrymen living in Italy, and scattered in other parts of the Mediterranean; and no doubt is entertained of his ability to conduct this journal so that it shall command both attention and respect. I have been requested to act temporarily on a committee, with five other gentlemen, whose duty it is to procure the necessary funds for this publication, and also to assist Dr. Desanctis, when necessary, by advice in regard to the editorial department. The funds for the present will come from England and from British residents in Malta.

I have strong hopes that this periodical will prove a great blessing to the Italian race. And now that a great part of Italy is thrown open to the efforts of Christian philanthropists, nothing can be more timely than such a work, provided it is conducted in a proper manner and spirit, as I cordially hope it will be. Our own Foreign Evangelical Society could not spend a hundred dollars better than in subscribing for copies of this work to circulate gratuitously in Italy. The subscription price for Malta is eight shillings sterling per annum; and when ten copies are taken, the eleventh is given gratis.

So far as I have yet learned, there are no missionary efforts for the Maltese; except that the Colonial Church Society of England supports here an Italian converted priest, who acts as a sort of colporteur among the people of the island, so far as he can get access to them. The same society has also an English colporteur here for the troops.

Doct. Kalley.

The name of Doct. Kalley is intimately associated with a remarkable work of grace at Madeira.

I have been greatly delighted to find

Doct. Kalley here, whose name is well known in America, in connection with the story of the Madeira conversions and persecutions. He is a most interesting man; and so modest and inoffensive is he in his appearance and manners, that one is led to wonder how he could be persecuted. But it was the truth which Doct. Kalley inculcated, and not Doct. Kalley himself, that excited the wrath of the enemy; or with more strict propriety it might be said, it was the success of his labors among the poor Catholics of Madeira, that unsheathed the sword of persecution against him and his friends. The priests and others looked on with great indifference, while he was laboring to instruct the people in the true principles of the gospel, until they saw that the truth was actually taking effect, and that men were actually yielding themselves to its guidance, and endeavoring to live according to its precepts. Then all the latent enmity of their hearts to a spiritual and holy religion was immediately roused.

Doct. Kalley is now established here as a physician; and it is to be hoped that he may be instrumental of as great a work among the Maltese, as he has been among the people of Madeira. I am happy to say that he is now engaged in preparing for the public a particular history of the movement in Madeira, about which comparatively little has been published.

LETTER FROM MR. VAN LENNEP, NOVEMBER 5, 1848.

Intelligence from Aintab.

THE readers of the Herald are aware that one of the most interesting points in Western Asia, at the present time, is Aintab. Indeed it would seem that in no other place is the work of the Lord advancing so rapidly. As Mr. Schneider has lately returned from that station to Broosa, we may soon expect to receive another chapter in the history of a most remarkable reformation. In the mean time, Mr. Van Lennep's letter will partially gratify our desire to be more perfectly acquainted with the progress of events.

I have been in the habit of carrying on a regular correspondence with several places in the interior; and I received the other day a letter from the brethren in Aintab, dated October 7, most of which may be of interest to you. I send, therefore, a translation of the greater portion. It is as follows:

To our beloved in the Lord, Rev. Mr. Van Lennep.

Know, O faithful servant of Christ, that our church has a great desire for you, and especially since we have not received any comforting letter from you. Let this our letter exhort you to bring us to mind, and to comfort us sometimes by letter, to give us an account of what takes place with you, and to awaken our hearts in the love of Christ by your advice.

If you wish to learn our state, praise be to God Almighty! we are full of joy on account of God's goodness, and of his secret help. The kingdom of Christ is spreading. The signs of it clearly appear. We boldly bury our dead, and openly perform our religious rites; although there is no lack of persecution at the same time. But with the help of your prayers, God is our protector in all our trials. It is now about nine months since our church was formed. The original members were the following. (Here are given seven names, respecting one of whom the writer says, He was translated by the will of God, by the disease called cholera.) Since then another examination has taken place for the communion, in the presence of Rev. Mr. Schneider; and this month we have enjoyed our second communion season. The new members are as follows. (Here follow the names of twelve men and five women. Another letter from Bedros Vartabed, from Aleppo, gives me the names of thirteen men who have been received as new members.) Pray God that he may increase our church; and that these new members may remain firmly fixed in the faith of Christ.

We now suppose that Doct. Smith must be near. We, all the brethren, therefore, pray you that with him you may send another missionary also; for, our place of meeting being small, one preacher is not enough for us. It is necessary that we should have meetings in two different places at the same time; for this reason we need two preachers. We hope you will exert yourself for this thing. Again, we beseech you, pass not by our request. Give the salutation of our church to all the ministers who are with you, as well as to the church in Constantinople, and to the pupils of the seminary. The Lord Jesus be with you always! Amen.

From a letter of Bedros Vartabed, it appears that one hundred and fifty persons were present at the sacramental season mentioned in the foregoing extract.

Such is the importance of Aintab in its relations to other places, and such the success which God is giving to the preaching of his word there, that the Prudential Committee deem it expedient that two missionaries should be permanently stationed in that city, as soon as practicable.

Change of Patriarchs.

You must have heard of the downfa[ll]

of that persecutor of the evangelical name, the late Patriarch of the Armenians. The current version of the circumstances of his fall is the following. The Council of the nation were convinced that he was cheating his people, but could bring forward no satisfactory proof of it. At last a young man came before them, and brought an accusation against the Patriarch, to the following effect: I have been a teacher in the Patriarch's family, and I have never been paid for it. The Patriarch then sent me as a teacher to Aleppo, with a written promise of salary, which I have never received; and, besides, I can prove that the Patriarch charged the Patriarch of Cis twenty thousand piastres, as expenses for a decoration given him by the Turkish Government, at the same time charging twenty thousand piastres to the nation here for the same item, thus making a handsome profit for himself; and, added he, I can bring forward, as proof, the testimony of some of the highest and most respectable dignitaries in the church. And these testimonies were produced, and shown to the Patriarch, who had no answer to make.

But, in order to avert the blow, he wrote a petition, addressed to the Sultan, the Grand Vizier, and the Council of State, purporting to be written by all the Armenian heads of trade, stating that, contrary to the wishes of the great mass of the people, the Couhcil were intriguing to remove him, and begging that it might not be done. The heads of trade were called up before the Council of State, and it was proved that the whole was a forgery. The Patriarch was degraded, and his decoration taken from him.

His successor occupied the same place in 1839 and 1840. He is brother to one of our church members, Stepan, and an avowed enemy of the gospel. He has been the Bishop of Tokat for some years past, and has not yet arrived. May God enable his people to bear any persecutions which this new enemy shall be permitted, for a season, to excite against them!

The trials we have been called to endure, through the bad spirit shown by some of our church members, are, we hope, at an end. The excommunicated member has wholly seceded to the Armenians. There seems to be an increase of spirituality in the church; and I trust this cloud will prove a blessing on the whole.

Syria.

LABORS OF A NATIVE ASSISTANT.

Introductory Remarks.

To those who are familiar with the present state of the mission to Syria, it is well known that our brethren have some valuable assistants among their native converts. And there is good reason to believe, that the number of these fellow laborers in the gospel will hereafter very much increase, and that their qualifications will eventually be of a high order. The seminary at Abeih, it is hoped, will exert an important influence in this direction.

Mr. Whiting has kindly furnished copies of the journals, kept by one of the native helpers in the employment of the mission, Asaad el Maalûf, during two recent tours, which evince no inconsiderable degree of tact and aptness for itinerant labor. They also show what sort of conversations are held with the people, as also the encouragement which is met with in the distribution of books. "The first of the two excursions here described," Mr. Whiting says, "was in that part of the mountains to the north of us, where the writer formerly lived, and where the people are chiefly Maronites. The second tour was in the Shûf, a district lying about a day's journey south of Abeih. This is one of the finest districts in Lebanon. A large proportion of the inhabitants are Druzes; and the conversations held with them disclose some of the more common objections which are made by that singular people against Christianity. In both of the journals there is evidence of what we have often stated, the sociable character of the people, both Christians and Druzes, and the facility with which a discreet native can approach them and gain a hearing for the truths of the gospel. There is also evidence in these extracts of an increasing desire for schools, especially among the Druzes."

Tour among the Maronites.

The first excursion, mentioned above, was made in the latter part of July, 1843.

Maheethy.

I first came to Maheethy, and stopped by the road side, where five men (Greeks) came to me; one of whom asked why I had followed the English, who neither pray, nor fast, nor go to mass, nor believe in "the holy light," &c. I said to him, "Sir, I have not followed the English; I follow the Lord Jesus Christ, who redeemed me by his blood. But, pray, how did you learn that they neither pray, nor fast?" He said, "So

people tell me." "And people who tell you, how did they learn it? For Christ directs us, When ye fast, take care that your fasting appear not unto men, but fast secretly. Do they know the things that are secret? It is God only that sees in secret, and, therefore, I say to you, as Solomon the wise man said, do not raise a false report; but read the gospel; and whatever you find there, you may know that we believe." He said, "How is it that you deny 'the holy light' which issues from the tomb of Christ; of which it is said in the gospel, Believe in the light, while ye have the light!" I replied "We believe in the light which shone upon the watch, and which made them tremble and become as dead men. But as to the light you now refer to, it was never mentioned, either by the apostles or their successors, for many ages. But with respect to the words of the gospel, Believe in the light, while ye have the light, this refers to the light of Christ himself; as he said in another place, Light is come into the world, and men loved darkness rather than light. It denotes also the light of Christ's instructions. By these words Christ also would exhort us to good works; as he says, Work while it is called to-day; the night cometh in which no man can work. Do you suppose we can see to work only on the festival of 'the holy light' and that all the other days of the year are darkness?" This conversation continued about an hour and a half, when they divided; and I left them disputing among themselves, two against three and three against two; and three of them who could read, took books from me.

Bturgin.

From thence I went to Bturgin, and stopped by the fountain of water, where a company of men came out to me. One of them said, "I saw one of your books which commands that a Patriarch be married. Is there any greater error than that?" I replied, "It is not for us to command or forbid in respect to this; nor may we command any thing which is contrary to the command of God." "But," said he, "I have seen the books; would you make it out that I am mistaken?" "This passage," I replied, "about the marriage of bishops, is what the Apostle Paul said to Timothy, in his first epistle, third chapter. This epistle you have in your church." He asked, "Was the Apostle Peter married?" I said, "Yes; he was married." "Was his wife living, when Christ called him to follow him; or was she dead?" I said, "That I do not know. The Bible has not revealed it; nor is it necessary to inquire into that matter; for the salvation of our souls does not depend upon Peter's wife, but upon the Lord Jesus Christ who redeemed us by his blood." The man said, "I wish to ask you about Melchisedek. Whose son was he? And how was he like the son of God?" I then explained to them that Melchisedek was a priest of God, standing by himself, and not connected with any family or tribe to which the priesthood belonged; for he was before Levi.

Bezkinta.

After this I went to Bezkinta, and lodged at the house of Kerem el Haddad. There I found a large number of people, men and women, disputing about the intercession of the saints. I endeavored to show them that the saints are not omnipresent to hear the prayers of those who call upon them. Besides, the Bible forbids us to trust in man; as David says, Put not your confidence in the children of men. Blessed is the man that trusteth in the Lord. Other proofs I mentioned, which need not now be repeated.. One of the men said, "We use the saints as the medium of access; just as a man who has a favor to ask of the Governor, goes not directly to him, but first secures the interest of the officers around him; and they present his request to the Governor. "But suppose," said I, "that the Governor is in your house, and his officers are three hours distant; that he kindly opens his arms to you, and says, Come to me; ask what you will, and I will do it for you. Would you, in such a case, go to his officers who are at a distance; or would you go at once to the Governor himself, and ask for what you want?" "Of course," said he, "if he were in my house, I would apply directly to him." "Well," I said, "God is present every where, and even in your house. Now with respect to the Mediator, God has appointed one Mediator, and has given abundant proof that he is the Mediator of the new covenant, namely, the Lord Jesus Christ." They asked many questions on subjects similar to this, such as confession, the mass, and all the prevailing superstitions; to all of which I replied with explanations and proofs, that seemed to convince them. I remained there that night. After the company had gone, there remained with

me four men, who told me they had written a list of the names of persons professing the Protestant faith, who intended to ask for a teacher and a school.

Return to Bturgin.

I then returned to Bturgin, where a large company assembled. One of them said to me, "Moses and Elijah fasted, and Christ fasted. Why do not you fast?" I asked, "How did they fast? From morning till night, or from morning till noon?" He replied, "I do not know." "Who required this fasting of them?" "I do not know," he answered. "How many times did they fast during their lives?" "I do not know," was still his reply. "It seems then," said I, "that you know nothing about the matter; and how do you know then that fasting is necessary to salvation? Now these whom you mention, fasted voluntarily, without any command to do it. They fasted a certain number of days, abstaining from food entirely, night and day. And our Lord, when he fasted, was also tempted of Satan, and conquered him by his divine power. Now if you think you can fast in that manner, and that, if tempted by the devil, you can overcome him by your own strength, very well. But what avails your fasting, if it is like that mentioned in Isaiah? 'Ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as ye do this day,'" &c.

As I was saying this, a man came in and said, "Stop, all of you. I have a question to ask him." "Proceed sir," said I. He said, "I am sent from the superior of the convent of Mar Elias of Shwyah, to ask you why you reject and revile the saints?" I replied, "Give my respects to the superior, and tell him when he hears me revile the saints, he may draw his sword and attack me, even if he is more powerful than all the saints are, and able to defend them." He asked, "Why do you not seek their intercession?" I replied, "If you are in want, and ask of a certain man a sum of money, but I do not need it, ought you to compel me to ask what I do not want?" "But," said he, "are you not sinners, that you do not need the help of the saints?" I replied, "We are miserable sinners; but we have a Savior, the Lord Jesus, of whom it is plainly said in the Bible, that there is no salvation in any other. To him we draw nigh with confidence, and from him we assuredly hope for salvation."

Tour in the Shuf.

The following extracts are from the journal kept during the second tour, performed in August last.

Delhemiyeh.

The first place I came to, was a small village called ed Delhemiyeh. Here I found a Druze from Deir el Kamar, a wealthy man. After the salutations, he said, "We wish to have a school at our place." I had much conversation with him, and perceived that he really had a great desire for a school.

Thence I proceeded to ed Dibbiyeh, and lodged in the house of my friend Kenaan el Bistany. A number of people called. They said they wanted books, but were afraid to take them, on account of the bull of excommunication. I said to them, "What do you think? Has God commanded us to read the gospel, or not?" They said, "Yes; God commands every body to learn the gospel." "Well," said I, "if God commands it, who are they that forbid it?" They replied, "The Bishop and the priests." I said, "Ought we to obey God or men? For it seems that God commands, and men forbid. God commands one thing, and man another, the opposite. Now God created man to obey him, not to rebel against him and disobey his commands." We talked a long time on this subject; and at length they reproached their religious teachers for their conduct in this thing. A woman said, "I will tell you how they teach us. They teach us to say ten prayers to the Virgin Mary and one to God; as though they would magnify her ten times as much as her Creator."

Garifeh.

I next went to Garifeh, a large village in which there are Emirs of the house of Raslan, and Sheikhs of the house of Shems. I stopped at the house of a Druze, who received me very hospitably. About a dozen Emirs and Sheikhs, large and small, called upon me. They first inquired about France; afterwards about the difference between the Protestants and the Maronites and Greeks. Some of the points I explained to them. After which I went to the house of the Sheikhs, where there came a large company, consisting of Emirs, Sheikhs, and common people, Druzes and Greek Catholics. The Sheikhs bought some books, the Christians took none. Sheikh Asaad

said to them, "Why do you not take books?" One of the Christians answered, "We are not allowed to take these books, because they corrupt our religion." The Sheikh said to him, "If such books as these will corrupt your religion, it must be unsound. You are like a man with a broken vessel, who is obliged to take the greatest care lest the break should increase."

After the Christians went away, there was much conversation between me and the Sheikhs. They wanted a school. After conferring among themselves about it, Sheikh Asaad said to me, "We cannot start the first school in the Shûf; but as soon as one is started, we will have the second here." Some of these Druzes reverently kissed the New Testament, and put it upon their heads. After this I took leave of them, intending to go to Mezraat esh Shûf. As I left the village, there followed me a Greek Catholic priest, the minister of the Christians at Garîfeh, who told me he once went with a company of men from the Mezraat to Col. Rose, begging him to enrol the names of the Christians in the Mezraat as belonging to him, that he might protect them from the Druzes; intimating that on this condition they would embrace the English religion. I said to him, "The early disciples of Christ did not protect people; they were violently persecuted, and yet went about preaching Christ." In this strain I spoke with him some time, and he was satisfied.

Mezraat.

I then proceeded to the Mezraat, and stopped in the square under a tree. Here the Druzes of the village gathered around me, to the number of fifty men, and requested me to read a little to them from each of my books, as they could not read well. I accordingly read to them, and explained what I read as well as I could. After this they bought some books at a low price. They then consulted together, and came, requesting that we would establish a school. I explained to them the character and design of our schools; upon which they agreed to send thirty constant pupils. They said they would soon attend to this business, and send a man to Abeih with a letter from their principal men to ask for a schoolmaster. After this, Shahin Abu Kerem, a Maronite, sent and invited me to his house. I went and found him sick, and a physician and a priest attending him. Hearing his family using improper and wicked language, I began to exhort them, saying, "If a man is sick, how earnestly he seeks for medicine; how he respects and honors the physician. Now if a human physician is thus honored, and such pains are taken to heal the mortal body, how much ought we to honor God who made us, and the Lord Jesus Christ, the physician of soul and body, who forbids all improper words and says, Let your communication be yea, yea, and nay, nay; whatever is more than these cometh of evil. The Apostle also says, Let no idle word proceed out of your mouth, but that which is for edifying in the faith." In this manner I spoke for about an hour, the priest remaining silent, and not saying even yes or no until I ceased; when he left the house. As soon as he had gone, they began to talk about the school, wishing it to be begun soon. Shahin said, "The priest cannot speak such words as these; nor does he wish to hear them. He knows how to ask pay for masses." He also ridiculed the superstitious ceremonies which are appointed by men.

Mukhtâra.

I then went on to Mukhtâra. On reaching the market place, a large company came to me of Druzes and Christians, Maronites and Greek Catholics. They told me that all the books which Tannûs Elias had distributed in Mukhtâra and Ain Matur, had been torn up by order of the priests, except those taken by Druzes; and they added, "You distribute books, and we will tear them up; and we shall see which will prevail, you or we." I said to them, "Suppose a Governor sends an order to a certain village by the hand of one of his servants; and that the inhabitants of the village refuse to obey, but take the order and tear it up. Is that insulting the Governor or his messenger?" "It is insulting the Governor," they answered. "Well," I said, "we delivered to you the commands of God, and you have torn them up. Your quarrel is not with us but with God, whose commands they are." They replied, "We have our religious teachers, and we do as they bid us." "And so," said I, "when Christ was crucified, it was done by order of their religious teachers; no wonder if his gospel is torn up by order of your religious teachers. If they called the master of the house Beelzebub, how much more them of his household!" One of them said, "We have in this count-

patriarchs, bishops, priests and teachers. Are you wiser than they are? Do you know the truth better than they do?" I answered, "Probably Annas and Caiaphas, the high priests, with the scribes and teachers, had more learning than Peter and his companions; and yet it seems he was wiser than they. They ordered Christ to be crucified; but he believed in him, and was himself crucified for his sake. It seems then that faith in Christ does not depend upon great learning; nor does entering the kingdom of heaven depend upon highness of station, such as that of patriarchs, bishops, &c., but it depends upon seeking and obeying the truth, and upon the work of the Spirit in the heart. Our Lord said, I thank thee, O Father, that thou hast hid these things from the wise and prudent, and revealed them unto babes. Your Church also recites this passage in the lesson that is read on the feast of Pentecost, namely, Blessed art thou, O Lord our God, that thou didst send forth the fishermen, filled with wisdom. It appears also that the Prophet Amos was a keeper of cattle; and yet God chose him to be a prophet to the children of Israel. David, also, he took from following the ewes. And by many proofs we learn that God does not choose the proud and those of high station, but the ignoble like me.

There being present an old man, they said to him, "Come; do you decide this case." The old man said to me, "Where are you from, Sir?" A man from Shweir answered, "He is from Kefr Yukda, of the house of Maalûf; and he was originally of the Greek church." The old man said, "Let every man adhere to the faith of his ancestors." I replied, "If all should judge as you do, Christianity must come to an end; for the first Christians were from the Jews, the Gentiles, the Samaritans, &c. &c. Now if every one were to seek after the stock from which his forefathers sprang, and return to their first faith, you would not find a Christian remaining on the earth. But we find that our early ancestors did not adhere to the faith of their fathers. They searched for the truth and followed it; and we ought to do likewise." The Druzes then said, "There is no (true) religion but the religion of the English." A man named Fares Atallah then came forward, and wished to inquire for information about the leper to whom Christ said, Go show thyself to the priest, and about other things like that. I answered his questions, and he listened with satisfaction, and afterwards asked for a Bible. I remained there two days, during which we had constant discussions.

There was a man there from Hasbeiya, a tailor, who was greatly rejoiced in hearing these conversations. He told me he had been there about thirty days, and that there had been all that time constant discussions between him and these people.

Bâklîn.

On reaching Bâklîn I stopped at the house of Sheikh Ahmed, the Judge, who received me with great civility and kindness. After drinking coffee, conversation began. He first inquired after Mr. Smith and Mr. Thomson, where and how they were. Next he asked about the seminary at Abeih, and what were the sciences taught there. He also asked what was the object in establishing schools in this country. I replied to each of his inquiries separately. A large company of the Akkâl (initiated Druzes) were present, who all said, "This is a good work." The Judge said, "We wish to have a seminary here to teach the sciences." I replied, "If a man wishes to go up to the housetop by stairs, he cannot step at once from the bottom to the top of the stairs, but must go up step by step." "True," said the Judge, "we must first ask for a common school; and after that God will provide." There was much conversation after this, and they concluded to get the opinion of all the people and ask for a school.

I then went to Deir el Kamar, and called on Salih Khuznah, who told me the people of the town were thinking about asking for a school, and were now waiting until Sheikh Asaad Abu Neked should come.

Madura.

LETTER FROM MR. CHERRY, JUNE, 1848.

Visit to Combay.

An important part of the labor devolving on the brethren at Periacolum, where Mr. Cherry is stationed, consists in visiting and superintending the village congregations under their care. The present letter contains a brief notice of a tour made by Mr. Cherry in the discharge of this duty. He left home on the 15th of April "in a common cart," and continued his journey the next day, without any incident worthy of record.

Just before dark we reached Combay, a place of which you have often heard through Mr. Lawrence. There are in the town, it is said, about four thousand inhabitants. In the evening, while waiting for my dinner, I sent word to the Zemindar, of whom I had heard favorable reports, that I had come, and would be glad to see him in the morning. Being very hungry and tired, I ate my late dinner with a good appetite, and crept into the cart to obtain my night's rest; but in less than half an hour the rain began to pour down, and I found myself, my straw and matress, inconveniently drenched. The rain increased; and I was under the necessity of fleeing to the school shed, which I had previously rejected, from the dread of vermin and the fear of rain. However, it was the best I could do under the circumstances; and I awoke in the morning, refreshed but not dry. I felt that I had occasion for thankfulness for special mercies towards me. On the 16th, in three different places near by, three men had been suddenly struck by lightning, and called to render their account to God.

At nine o'clock the people who had signed the pledge, eight in number, including two children, came to meeting. There being so few, I concluded that I would converse with each individual, instead of preaching a sermon. By the time I had passed around, however, there were present about two hundred heathen, who had come from curiosity. While I preached they paid good attention, and showed no disposition to cavil at the truth.

As soon as I had finished, it was announced, "The Zemindar has come." He appeared very courteous, but not remarkably intelligent. He frankly owned, before all the people, that he believed in the truth of the Christian religion; that he knew he ought to be a Christian, but was not ready. Knowing that he had once started for Dindigul, and had traveled thirty-five miles in order to receive baptism, I pressed the truth upon him, that I might draw out his real objection. He said he wished to be a Christian, and by and by he would be one; but not now. He made no attempts at caviling; and he seemed to know well his duty; but the love of sin keeps him back from its performance. He has four wives, and perhaps as many concubines, and is unwilling to leave them. Poor man! How little does he feel that his end is death.

Other Villages.

On the evening of the same day, Mr. Cherry preached at Cumbum to an assembly of about sixty, composed of persons under the care of the mission, who had come together for prayer. "Many of the men had gone to the mountains to cut timber; while others were absent, watching in their fields." In the morning, Mr. Cherry proceeded to Goodaloor, the last village in the Dindigul valley; but returned to Cumbum the same day, and held a meeting in the evening.

On the 19th of April, I visited another village, and held service with twenty-six of our people. They seemed to know and understand the ten commandments better than any persons connected with our mission in the other villages. The school teacher and reader, who had been with them for the last two years, died about two months since. I sent them another to take his place; but he is not so efficient as the first.

From this place I went to Coilarveram, and held a meeting with twenty-nine of our people. Several had gone to their fields and to the mountains for timber. On the following day I held a second service with them; and they listened with much interest to the subject of Christ dying for sinners. Before service Aroleppun and his father (of whom I wrote in my last) came to see me, and remained during the meeting. They both seemed desirous to hear and know more of the Bible; but it is to be feared that the riches and cares of this world are a great snare to their souls.

LETTER FROM MR. FORD, SEPTEMBER 21, 1848.

Periacolum.

Mr. Ford is also at Periacolum, associated with Mr. Cherry in the labors of that station. The subjoined extracts will show what encouragement our brethren were meeting with, some weeks after the foregoing letter of Mr. Cherry was written.

We have in this place two services on the Sabbath, upon which fifty or sixty persons attend. A part of them listen to the Word, like too many in our native land, without deriving any apparent good. Yet it is an important step for a person, educated in this land, to begin to observe, even outwardly, the Lord's day. It serves, in a measure, to turn the course of his thoughts into a new channel. T.

breaks up his habit of regarding and treating every day alike. In this village there is but one free school, containing seven scholars, the children of those who are receiving Christian instruction.

Village Congregations.

I have visited most of our village congregations twice since I last wrote. I feel a peculiar pleasure in meeting those who have had the courage to renounce the outward forms of idolatry, and who are willing to learn about the Lord Jesus Christ. This, it is true, is but a small step toward the kingdom of heaven; but it is a step.

Those who have any inclination to become acquainted with our holy religion, in this part of the mission, are almost entirely low caste people. Some of them are very poor, acquiring by their hard labor scarcely enough to satisfy the demands of hunger. When I visited Goodaloor, a village at the extreme end of the Dindigul valley, I was surprised at the aspect of poverty which the houses presented. They are made of a kind of reed; and are so open as to afford scarcely any protection against the weather. There I found six or eight families, who wished to hear of the Savior. They expressed a desire to have a teacher come and live with them. It was with much pleasure that I told them of Him who came into the world to save sinners. "To the poor the gospel is preached." This is the glory of our religion, that it is adapted to the poor and the ignorant, as well as to the rich and the learned. "God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty."

We feel that we have encouragement in our work, so far as attendance on the preaching of the gospel is concerned. It is an indication of good, that so many in our village congregations continue to receive our instructions. Having become somewhat acquainted with the vast amount of influence brought to bear against Christianity, I am surprised that even a few, so long as they are unregenerated, and while their hearts are supremely selfish, are willing statedly to listen to truths so much opposed to their long cherished customs and opinions. In some of our little congregations evident progress is made in learning the truths of the gospel.

When I last visited Muneagarumpetty, I was gratified to find that the people remembered what had been said to them two months before. I questioned them in regard to charms and other heathen rites. They said, "We cannot use charms, or practice heathen ceremonies." On being asked why they wish to become Christians, if they can derive no worldly advantage, they answered, "If we secure heaven, that will be enough." They said, "Formerly we were like beasts; but now we begin to obtain some knowledge." One man said, "I pray when I work, when I lie down, and when I rise up."

Impressions of Missionaries.

Doubtless the picture which the missionary sends home appears brighter than the reality. This does not arise from a misrepresentation of facts; but because, to his mind, things often seem more hopeful than they really are. I have been reminded by the vast extent of thorn bushes through which the road passes to some of our little congregations, of the illustration which these wastes present of the moral character of this people. Here and there are green spots, watered and cultivated, which please the eye. Our little village congregations are oases in this desert land. And though there may in reality be but little verdure, it appears considerable in contrast with the dreariness around. These are bright spots; and though there is but little light resting on them, they appear to us quite beautiful, when our eyes turn to them from the thick darkness. It is no wonder that in a heathen land appearances are often more cheering than the truth will warrant.

LETTER FROM MR. MUZZY, SEPTEMBER, 1848.

A new Church organized.

In describing the state of things at Madura West, Mr. Muzzy says there has been no material change since the date of his last communication, except that the free schools have been still farther reduced, as also the village congregations, to bring the expense of these departments within the sum appropriated by the Prudential Committee. He speaks hopefully, however, of the general aspect of his field.

I am encouraged to believe that, on the whole, the good work is advancing, if not in a more enlarged sphere, yet in

the hearts and lives of the people. This is most apparent in those villages which have been longest under Christian instruction. In one of these the evidence of the Holy Spirit's presence has been so manifest, that I have considered it my duty, as well as privilege, to admit a part of the congregation to the privileges of Christian fellowship; and, consequently, a little church has been formed, consisting of eight members, who have been under our care four or five years, some of them having been members of the preparandi class and having studied at the station. Three of the number had been connected with churches at other stations. The season was one of much solemnity and interest; and whenever I have seen the members since, they have appeared well. There are a number of other persons in the same village, who wish to be received into the church; and also in Solevun there are others desiring the same privilege. Of some of these, I have strong hopes that they are the Lord's.

Persecution.

One of the number, a woman in the congregation at Solevun, has encountered much persecution for her zeal and constancy in adhering to what she considers the true way. She has been beaten and dragged out of doors by the hair, and finally forsaken, by her Roman Catholic husband, and left to provide for herself and little children, as best she could. Had she consented to go to the temple of the Romanists, and worship its images, as formerly, all this trouble would probably have been avoided. But she appears to have some proper ideas of her duty, and of the importance of doing it. And she has been sustained thus far; and we hope that she may be enabled to hold out to the end. She wishes much to be baptized and received into the church; and she desires also to dedicate her children to the Lord. Her Roman Catholic baptism she considers of no more avail than the washing of a brahmin. Others in the same village are making the same request, and I am indulging the agreeable hope of being permitted to see a little church gathered there before long.

Poothacootta.

Nearly all the congregations in Poothacootta have somewhat decreased, and the lessons have been but imperfectly committed; but this is owing, I think, to a want of proper superintendence. There are now six congregations, numbering forty-five families, who have already signed the usual agreement, and are very anxious that we should take them under our care. But their great distance, and the expense and difficulty of properly caring for them, has caused me to hesitate.

One or two brethren are very much needed in that field; and they would find abundant encouragement. But congregations without catechists to teach, and without the faithful superintendence of the missionary to see that the teaching is thorough and to follow it up with preaching, afford but very little encouragement. They may swell our numbers, and induce us to believe that the work is going on prosperously; but unless our past experience has deceived us, their untoward conduct and final defection will dissipate these hopes, and show us how very little has actually been accomplished.

Amoy.

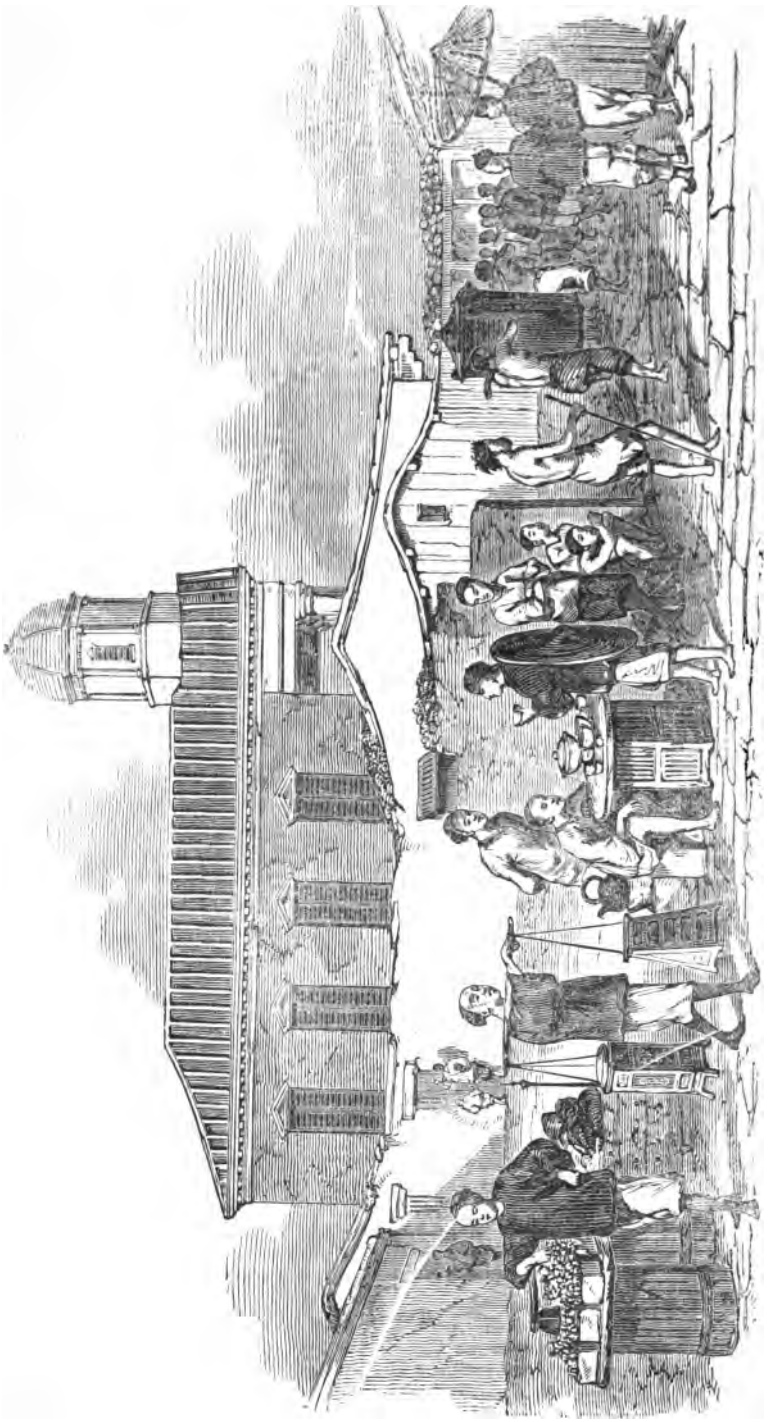
LETTERS FROM MR. POHLMAN.

Completion of the Church.

Our brethren at Amoy have been extremely anxious, for some time past, to open a respectable and somewhat conspicuous edifice for the worship of the true God. They have felt that such a building would probably become a valuable assistant in the prosecution of their labors. Their wishes are at length gratified.

Mr. Pohlman has recently sent to this country a sketch of the new church; and an engraved copy of it will be found on the next page. It represents the building as seen from an open space in the immediate vicinity. "For this drawing," Mr. Pohlman says, "we are indebted to George R. West, Esq, a young American artist, who came to China with Mr. Cushing, in 1844. He is now taking sketches of Chinese scenery, with a view to their publication. Many thanks are due to him for his interest in the building, and the trouble he has cheerfully and gratuitously taken in planning and drawing for us. Fortunately for our enterprise, Mr. West's visit to Amoy was prolonged almost to the finishing of the edifice. But being called away before it was quite done, Lewis Hertsell, Esq., of the British Consulate at Amoy, kindly rendered such assistance as was necessary to its proper completion."

Mr. Pohlman has furnished a description of the church, as also of the other objects grouped together in the picture, under date of September



View of the New Church at Amoy.

The site of the church is in the "Yellow-house Ward," facing New Street, about midway between the foreign hongs and the English consular establishment, and midway between the missionaries' residences and the Consulate. It is on one of the great thoroughfares, yet sufficiently removed from the noise and bustle of the business part of the city; and, excluding the business streets and wharfs, it is very central and accessible for all the families of the metropolis.

The picture presents an agreeable variety of what is daily seen in our streets. At the left is a fruiterer, carrying about his "salt-sour and sweet" fruits, in a preserved state, for sale. Next comes a traveling barber, with his implements and stool. Next we see a road-side victualer, who is just dealing out something to eat to a passer-by. Then follows a group of beggars, preceded by a sedan-chair carried by two bearers. At the right are two Chinese gentlemen with an umbrella, who are just in the act of stepping aside to make room for the chair-bearers. And coming through the gate is a company of people, such as may at all hours of the day be seen, passing and repassing along the main thoroughfares.

The extreme height of the church is about fifty feet above the level of the street. It is fifty-five feet long and thirty-three wide in the inside; and has a portico of ten feet, which, in contrast with the old, dilapidated houses of the Chinese, presents a fine appearance.

The front is stucco-work, of pure white. The pillars, cornice, front entablature, and general style, are after the Etruscan style of architecture. To the natives this is the most imposing view of the church, and strikes them all with wonder. There is an oval slab in front, of fine figured marble, from a quarry near Canton. The inscription is as follows: "A temple for the worship of the true God, the great Sovereign Ruler." This is in large Chinese characters. In the lower line is "A. D., 1848." At the sides there are two columns of smaller Chinese characters, meaning, "The one thousand eight hundred and forty-eighth year of Jesus's advent, and Taou-kwang the twenty-eighth year." The letters are all well cut and gilded; so that the whole is distinctly legible.

There is a back door, intended to be the women's entrance, for whom there are seats appropriated on both sides of the pulpit. All the other ranges of seats are for the men, who are entirely separated from the women by a screen. This arrangement is the only one that can meet the views of the Chinese on the subject of female exclusion.

Mr. Pohlman says that all the work has been well done, and reflects the highest credit on the workmen.

Importance of the Enterprise.

As this is the first Christian church in Amoy, it attracts all eyes, and is the occasion of much remark on the subject of our religion, our means, our object, and all questions connected with the missionary work. The success of this enterprise must be viewed in the light of a great triumph; inasmuch as it is the first church in China proper with a steeple. At none of the five ports has the attempt been made to meet the deep-rooted prejudices of the people against steeples and all high towering edifices. Even at Amoy it was considered doubtful whether such a thing could be done. We are happy now in seeing the building up, and the work done in every respect according to the specified plan, without let or hinderance from the rulers or the ruled. The steeple is about seventeen feet high. It is more after the plan of a belfry; and now needs only a good bell, and a church clock to be complete. The whole cost of the building, including the expense of the inclosure and sexton's house, will be about three thousand dollars.

Papal Recruits for China.

Under date of September 20, Mr. Pohlman proposes a most interesting inquiry, and accompanies it with an item of intelligence which ought to quicken our zeal.

What is to be done for more men? How the zeal of the Roman Catholics is rebuking us! Eleven men came out by the last steamer; and the same number of "sisters of charity" arrived at Macao a short time since. The Romanists spare no money, and throw away no time. The quickest means are the best, let the cost be what it may. Of the eleven men, nine reached Amoy, September 2, on their way to Shanghai. They were accompanied by a "father" in the mission, who came out some years ago, spent two years in China, and then proceeded to Europe for recruits. The fruit of his mission home is seen in these nine associates, six of whom are Italians, one being a Frenchman, and two Chinese

from the province of Shen-se. These last spent three years at Macao, and five years in the College of the Propaganda at Rome. When shall Protestants do business on this scale?

Canton.

LETTER FROM MR. E. C. BRIDGMAN, AUGUST 25, 1848.

FOR several years past, the attention of Protestant missionaries in China has been directed to the importance of an improved version of the New Testament. After more or less time had been given to this subject at the different stations, delegates from each assembled at Shanghai, for the purpose of preparing a thoroughly revised edition of this part of the Scriptures. Mr. Bridgman is one of these delegates; and the present letter has been written (from Shanghai) with the design of showing the nature and progress of the work in which he and his associates are engaged.

Before proceeding to his leading object, however, he adverts to certain preliminary facts, which he deems it necessary for the reader to bear in mind, in order that he may form a correct opinion of this difficult undertaking.

Idolatry of the Chinese.

1. *The Chinese, from the earliest period noticed in their history, have been the worshipers of gods many,* as they are at this day. By not keeping this in mind, we shall be liable to presume on their having much more knowledge than they actually possess. It is very difficult, I think impossible, for one whose mind has been imbued with Christian knowledge from infancy, to understand the true condition of the entire mass of mind in China. The experience and observation of others may be different from my own; but the more I learn of the moral and intellectual degradation of this people, the more dreadful does it appear.

So far as I have been able to ascertain, the Chinese have *no knowledge of God, or of the immortality of the soul;* nor have they, until comparatively modern times, been at all influenced by revealed religion. Instead of the Creator of the Universe, the only living and true God, they have imaginary beings innumerable; whom they adore and worship. In the very earliest record which we have of their religious worship, more than two thousand years before the Christian era, we see their monarch offering sacrifices to these false gods; and the same thing has been done from that day to this. The visible material universe (primordial substance) they suppose eternal; in which the principle of order, eternal reason, reigns. Of all the beings in the invisible world, and the soul's immortality, they are in profound ignorance. They have only confused notions of future states of existence, indescribably vague and irrational. They often fear the gods, and wish to propitiate their favor; but in regard to their own condition in any future state, they seldom, if ever, manifest any serious concern. Gross and carnal, their moral and religious sense is dull. They are almost without a conscience; and the exercises of this faculty of the soul are so faint, and have been so little noticed by native writers, that the translators of the Bible are in great doubt how the word rendered "conscience" in our version ought to be expressed in their language. The phrase hitherto used for "conscience" means, literally, "a good heart."

The Chinese having always been in this condition, all the facts and doctrines which are peculiar to revealed religion, are of course entirely new to them. The Bible, the great treasury of Christian knowledge, contains a multitude of principles regarding faith and practice, of which they have no conception. All these facts and doctrines and principles the missionary must communicate in the language as we now find it, a language essentially fixed and settled in its principles and usages. Accordingly, we are obliged to take their words, with the meanings which have been current for thousands of years, and employ them in a sense essentially new. For example, we must take the word "Shin," commonly used to denote the imaginary beings whom they adore and worship, falsely called gods, and use it for the true God, as he is revealed in the Scriptures. So of the soul; so of heaven; so of hell; and so of a multitude of other words. Our ancestors, who translated the Old and New Testament, had a language in which the grand truths of revealed religion had already been expressed and made familiar. Not so with him who translates the Bible into the Chinese language.

Structure of the Language.

2. I will next mention *the peculiar character and structure of the Chinese language.* The confusion of tongues was a heavy curse. In it Satan doubtless

rejoiced; and, having great influence over the children of disobedience, he might be expected to employ it all in so forming their language, as that it should best serve his diabolical designs, and perpetuate and extend the curse. In his own time and way, God will, we know, foil all the devices of the Destroyer; and in his wise and merciful providence he may turn the curse into a blessing, bringing good out of evil. We know also that the human mind, and consequently the laws of thought, are every where the same. We need not fear, therefore, that there will be any insuperable obstacles to the use of this language in the universal promulgation of the gospel.

Still, in the whole world there is no written language so different from all others as the Chinese; and no other is acquired with so much difficulty by foreigners; or employed by them with so little facility. In this point of view, it has doubtless done infinitely more than "the great wall" to preserve the Chinese in their exclusiveness, hostile to international intercourse, and for many centuries almost hermetically sealed up from the influences of Christianity. Although the supposition that Satan had a special agency in the formation of the Chinese language cannot be proved, nor with any strict propriety assumed to be a fact; yet we can hardly conceive of any tongue better adapted than this to promote his evil designs; and certain it is that no nation ever has been, for so long a time, completely given over to his sway as China. Until a modern date, comparatively, his rule has been undisturbed; and natural religion, so called, and all the forms of philosophy and earth-born systems of morality have been allowed to work out their legitimate results. All this could hardly have been, were there any affinity between the languages of Christendom and the Chinese. The translators who formed our English version of the Bible, could transfer words, or coin new terms. But the difference between the Chinese and the Hebrew and Greek is too great to allow transfers; and in the present case the coining of new words is equally out of the question. Here the translator must seize fast hold of the sense of the original, and then, casting into oblivion the old costume, strive to express the same sense in the Chinese character. A very difficult task.

Proficiency of Foreigners in Chinese.

3. *The very limited knowledge of this language and literature, now possessed by foreigners,* deserves a passing notice. This has resulted directly from the Chinese exclusive policy, and from the peculiar character of their language. The Russians, for more than a century, have had an establishment, half political, half ecclesiastical, at Peking, consisting of ten students, who are exchanged for others once in ten years; and the Romish church for centuries has had its agents in all parts of China. Both have sought their own good, not that of China. Their acquisitions, especially in the language, have been so monopolized or so restricted, that other foreigners have profited but little by them. Able scholars they doubtless have had; but whatever may have been their Christian zeal and love, they do not appear to have given to the Chinese, or to have prepared in their language, a complete version of the Bible. This was reserved for Protestants. But the versions made by Morrison, Milne, Marshman, and others, are all exceedingly imperfect; necessarily so, it will be seen, when the limited knowledge and unfavorable circumstances of the translators are considered.

Great praise is due to those translators. They did well. They did what they could. But they were pioneers in the study of this tongue, and had a multiplicity of other duties daily pressing upon them. When laboring single-handed, therefore, what could they do towards bringing out a perfect version of the Old and New Testament? If you pause and look at the magnitude and difficulties of the work, and the situation and circumstances of the men, comment will be unnecessary.

Of their successors, the great majority are yet only beginners in the study of this language; and of those who have made the greatest proficiency, but few can write Chinese with any tolerable degree of facility. Many are fluent in the colloquial language; but few, however, are able to write Chinese in a plain and perspicuous style; and not one would submit an essay of his own to a well-read native student, without feeling certain that it was open to numerous corrections, having errors in style which no Chinese could make, or would fail to detect in the composition of another. Proficient as some, and respectable as many are in their knowledge of thi-

And this obstacle is the more serious, from the fact which Mr. Bridgman next mentions.

language, no one would at present, I think, venture to set himself up as "master of Chinese."

Mr. Bridgman also says that of the persons who have thus far been employed as assistants and teachers, not one has come from the higher ranks of Chinese students; and very few can lay any just claim to scholarship. This is an important item in the account.

Labor given to former Versions.

4. *The small amount of labor hitherto bestowed on the Chinese version of the Bible* should not be overlooked. By the Nestorian missionaries nothing, in this line, seems to have been undertaken. So far as I have yet seen, or been able to ascertain from others, the efforts of the Romanists have been limited to parts of the New Testament. The versions of Morrison, Milne and Marshman, were hastily made; as have been all the subsequent revisions. In such circumstances, it is no marvel that the best of these versions are found very imperfect and unsatisfactory.

Arrangements for a New Version.

These preliminary statements of Mr. Bridgman prepare the way for a notice of the present undertaking, which was projected at a meeting in Hongkong, in 1843. On that occasion it was resolved, "That the whole body of Protestant missionaries to the Chinese do form a General Committee for the purpose of revising the translation of the Scriptures in the Chinese language; and that this Committee be subdivided into local committees of stations, each to consist of all the missionaries at that station; that the work of revision be subdivided and appropriated to the several stations; that when each local committee has completed its task, a transcript thereof shall be sent to each station for further revision; and then these transcripts, with the corrections upon them, shall be submitted to the original revisers. When the whole of the New Testament shall have been thus revised, each station shall select one or more of its most experienced men to act as delegates in a meeting of the General Committee, it being understood that each station will be entitled to one vote only; and these shall be the final judges as to the propriety of each revision; after which the whole shall be submitted to the Bible Societies in Great Britain and America for their acceptance."

In accordance with this resolution, the New Testament was apportioned as follows:—To the Canton-Hongkong station, Acts and Hebrews to 2d Peter; to the Amoy station, Mark and 1st and 2d of Corinthians; to the Shanghai-Ningpo station, Matthew and Philippians to Philemon; to the Fuh-chau station, Luke, Romans, Galatians and Ephesians; to the Bangkok station, John, Epistles of John, Jude and Revelation. From various causes, however, less was accomplished by the local committees than was anticipated; and when the delegates from the different stations came together at Shanghai, they found that a great work remained to be done.

Assembling of the Delegates.

The delegates (Rev. Drs. Medhurst and Boone, Messrs. Stronach and Lowrie, and myself) assembled on Monday, June 28, 1847. After an hour spent in reading the Scriptures and prayer, they proceeded to make the necessary preliminary arrangements for the proper performance of the work with which they were charged. With these arrangements four days were occupied; and the following is a summary of the rules of order adopted for our guidance.

1. Three delegates shall form a quorum for business, provided they are not all from one local committee.

2. Each meeting shall be opened with reading a portion of Scripture and prayer by one of the delegates.

3. The recording secretary shall then read the minutes of the preceding meeting from a book, in which the daily attendance of members and the progress of their work, &c., are to be noted.

4. The Chinese secretary shall then produce a correct copy of the portion of Scripture revised at the previous meeting; which, after being read and approved, shall be kept on file upon the table for reference; and it shall be considered as the standard copy from which the work shall be printed.

5. The Chinese secretary shall note, in a book kept for that purpose, (the Englishman's Greek-English Concordance,) the rendering into Chinese of each Greek word; which book is to be kept for the use of the several delegates.

6. Each day, before adjournment, the portion of Scripture to be considered at the next meeting shall be specified, that each member may duly examine and consider the same.

7. In all ordinary cases each delegate shall have a vote; but if any one requires it, the vote shall be by stations, each station having but one vote.

8. The method of proceeding in committee shall be to consider verse by verse, word by word, allowing each individual opportunity to propose any alteration that may be deemed desirable.

9. Any portion of the work that has been revised and approved, may be reconsidered, if a motion to that effect shall be offered in writing.

10. Any Protestant missionary who may be present at the meetings of the committee, shall have the privilege of expressing his opinion on any point under discussion, &c. &c.

The Translation Commenced.

The foregoing rules having been adopted, and other preliminaries in regard to principles of translation, the mode of writing proper names, &c. &c., having been settled, the work of revision was commenced, July 2; and seventeen verses of Matthew I were completed. The next day three verses were finished, excepting the word translated "Spirit" in the English version, which was left untranslated. On the 5th of July, the delegates proceeded to the word translated "God" in our version, (Matt. i. 23;) which in the version before them, prepared by Dr. Medhurst, had been rendered by *Shangti*. Mr. Bridgman continues:

Of the discussion that ensued, you have been sufficiently informed. The question is compassed with great difficulties. At the general meeting at Hongkong, in 1843, a committee, consisting of Drs. Medhurst and Legge, was appointed to consider it. Those brethren, both of the London Missionary Society, were unable to agree, the former preferring *Shangti*, and the latter the old term *Shin*. The consequence was that the meeting unanimously resolved, "That, as it is difficult to decide on the most appropriate word for expressing the name of God in Chinese, each station may, for the present, use such term as it may prefer, leaving the ultimate decision to the General Committee." According to this resolution, you will observe the "ultimate decision" rests with the General Committee, that is, "the whole body of Protestant missionaries to the Chinese;" but it was understood by all that their delegates would settle this, with all other questions; or at least that they would do their best towards attaining this end.

Difference in the rendering of "God."

The delegates went into the most thorough examination of the question, devoting to it their whole time from July 5 to November 22, when they proceeded to vote by stations. The Shanghai-Ningpo station gave no vote, Drs. Medhurst and Boone differing in opinion; the Amoy station was for *Ti*; and the Canton-Hongkong station was for *Shin*. Dr. Medhurst and Mr. Stronach then proposed another term; but to this the other two members could not assent; nor were they willing to entertain it for discussion. It was agreed, however, and with perfect unanimity, that not being able to unite in the rendering of "God," this term and "Spirit," when referring to the Trinity, should be left untranslated by the delegates; and that we would, after allowing time for the advocates of the respective terms *Ti* and *Shin* to write out their arguments for their constituents, proceed with the work of revision.

How the controversy will end, or what term will be ultimately adopted, remains to be seen. It has long seemed to me that we were shut up to the use of *Shin*; that this term is to the Chinese what Elohim was to the Hebrews, Theos to the Greeks, Deus to the Romans, and what "God" is with us, only making due allowance for difference of circumstances. Among the American missionaries almost all are in favor of using *Shin*; and a very large majority also of the English are of the same opinion. I cannot but hope that the minority will be induced to yield and consent to the use of this word.

Progress.

The arguments for the respective terms were not completed till early in January, 1848. On the 5th of that month, the delegates assembled again for business.

Rev. Mr. Milne, who had been elected by the Shanghai-Ningpo station to fill the place of Mr. Lowrie, appeared and took his seat. The want of health, however, prevented Dr. Boone from joining us. The other four delegates, therefore, without further delay, proceeded to the work of revision, beginning with the verse which arrested our progress just six months previously.

Our hours for work in committee are from 10 A. M. to 2:30 P. M., allowing a recess of half an hour. At first our progress was very slow; and it was not till May 31, that we finished Matthew's Gospel. Our progress through Mark was more rapid; and we completed it, July 27. We are now on the last part of Luke VI. Our average daily progress, since entering on this Gospel, has not been more than half what it was in Mar'

so different is Luke's style, and so much more difficult to translate. Whole hours are sometimes spent on a single word.

Character of the revised Work.

But the question may be asked, "What is to be the character of the revised work?" It will be seen at once that the time has not come for a satisfactory answer to this inquiry. In the mean time, however, the following remarks on this topic will be perused with interest.

The revision is not yet fully formed; nor are all its lineaments fully drawn. But as it is thus far developed, the work is in truth a new version. We have found all the preceding versions so imperfect, that neither of them could be adopted as the basis of a revised edition. We had proceeded but a little way with Matthew, before Dr. Medhurst utterly discarded what he had previously done alone. On reaching Mark, which had been revised by the brethren at Amoy, and in which Mr. Stronach had taken a chief and leading part, he followed Dr. Medhurst's example.* In fact, to be brief, all the revisions made at the several stations will be set aside, or rather superseded, being confessedly, like the old and earlier versions, full of imperfections, neither idiomatic nor close to the original. To these two points we all direct our efforts. We wish to express the exact sense of the Greek text, in a style as idiomatic as the nature of the case will admit. We assume that the original can be translated into good Chinese; and we proceed on the principle that the sense is never to be sacrificed, nor even the manner and style, unless Chinese idiom absolutely requires it.

Mr. Bridgman's Labors.

I am devoting to this work, and to preparation for it, all my time and strength. To assist me I have Liáng Tsintch, the only son of the Chinese Evangelist Liáng Afáh, and Kiú Táijen, a native of Szchuen, one of the most western provinces of the empire. The former has been many years my pupil, and has a very thorough knowledge of the English version. The other is a man of some literary rank, and uses only the court or general language of the empire. My process of preparation, out of the committee, is briefly as follows. Liáng Tsintch (or Ateh, as we usually call the young man) prepares a draft from the English version. This he reads to me, while I follow and correct him from the Greek text. This then goes into the hands of Kiú Táijen, and he makes the best Chinese of it that he can; and a fair copy of it is prepared. To the correction of this, Kiú Táijen, Ateh, and myself, sit down together, with all the old versions, and with all the other helps in the way of commentaries, &c., that we can command. Each word is examined and corrected; and another copy is made, writen open for interlining. With this, and Kiú Táijen as my assistant, I go to the committee of delegates. Each of the others usually brings to the meeting a new version of his own. Thus we are prepared for our joint labors.

ANNUAL REPORT OF THE MISSION.

This mission held its annual meeting, simultaneously with that of the Board, in September last. A report of its operations during the previous year has been received; an abstract of which will now be given.

Distribution of Labor.

Mr. E. C. Bridgman, it will be seen by the preceding communication, has spent the entire year under review at Shanghai. The character of his labors has been sufficiently described. Mrs. Bridgman has imparted instruction to two Chinese girls, whom she took with her from Canton. She speaks favorably of their improvement.

Doct. Ball has sustained a regular service in the Canton dialect on the Sabbath, at eleven o'clock in the morning, forty or fifty persons having generally been present, "very quiet and attentive." The service in the Hok-kien and Teâ-Chew dialects has been attended by a smaller number, from ten to twenty, some of whom are frequent, if not constant hearers of the Word. For a few months past, the older members of the school have been present at this meeting. In July last another service was commenced, the hour assigned to it being half past nine in the morning. In addition to his medical practice, Doct. Ball has charge of a school, which will be more fully described hereafter.

The time of Mr. J. G. Bridgman has been divided between the supervision of the printing office, and his Chinese and theological studies. He has made frequent excursions to different places in the city and the surrounding country; his reception, however, has been various.

Mr. Bonney has held public religious services in his room, once or twice every Sabbath, the number of hearers having fluctuated from ten to one hundred. Those who have been present,

have generally behaved with decorum, and listened attentively to the instructions given. To the distribution of tracts and the Gospels, Mr Bonney has devoted much of his time. He has seldom met with a refusal, and his labors are thought to have exerted a salutary influence.

Boy's School and Bible Class.

The following extract from Doct. Ball's report is certainly encouraging.

The boys have pursued the same general course of instruction, which has been heretofore reported. Their time is about equally divided between the study of Christian books in Chinese, and their own classics, in connection with an outline of general geography and the geography of their own country. Besides attending divine service, they have either Scripture lessons, or lessons in some catechism, every Sabbath. The printers and others in our employment have also a Bible lesson, which they recite to a member of the family. The interest which many of the boys, and some of the printers, take in their Scripture lessons, has been very marked and pleasing. Indeed, it has been no uncommon thing for some months past, on the Sabbath, to observe little groups of two, three or more, reading and explaining the Bible. And during the week, some of the men are seen, not unfrequently, with their books open by their side, while at their work. They listen, as do some of the boys, with equal interest to explanations given at morning and evening prayers, and in the more public exhibitions of divine truth. I have not before noticed such a deep and lively interest manifested by this people in the truths of the Bible. God grant the convicting and converting influences of his Holy Spirit, that it may result in the salvation of souls!

Medical Practice.

In describing this department of his work, Doct. Ball says: "For three years past, I have found my medical practice of great service, with the blessing of God, in making my way among this people." In his efforts to obtain a residence among the Chinese, he has generally introduced himself as a physician, and been received with favor. Of his medical labors in the place where he now resides, he reports as follows:

When I came to this neighborhood, I found that my previous visits to this place had not been in vain. The boat people, and many on land, who had received books and medicine, gave me a ready welcome. Multitudes were daily seen calling for relief. Persons of all ranks came with all kinds of diseases, the blind, the lame, the leprous, &c., many of them looking in vain for aid from human means. I gave most of my time to these cases for a few weeks. But in my medical practice among the people, I have endeavored, as a general rule, to devote only that time to attending the sick, which I had given to relaxation from other duties and cares.

Demand for Books.

The following extract is from Doct. Ball's report. It shows that there is still a great demand for the issues of the press.

Great numbers have called for books at my present residence, among whom were some from the most distant parts of the empire. These have all been furnished with an assortment of our publications; and those who visited us, to gratify their curiosity, have also generally been supplied. Among the multitudes of visitors, there have been hundreds of females, not a few from the first classes of society. These have also received books from the family; and it has been no uncommon thing to hear some one of them reading the books she had obtained.

Conclusion.

The brethren conclude their joint report as follows:

In reviewing the past year, and comparing our present situation and prospects with those of the previous year, we see undoubted ground for encouragement. The gospel has more free course. We can live among the heathen unmolested, talk and preach of Jesus and his word as much as we please. We are not subject to so much insult, as foreigners, as we were a year since. The more our acquaintance extends, the more freedom have we to perform the work of a missionary. We find that the Chinese are not so far degraded and stupefied by idolatry, that they cannot understand and feel the importance of revealed truths.

There are five places, outside the foreign factories, where the gospel is publicly proclaimed in Chinese every Sab-

bath. The whole number of persons who hear it, is between four and five hundred. A beginning has been made in planting the good seed in this sterile soil. We trust that God will give us grace to continue planting and watering, as long as our lives are spared, and that we shall yet see some fruit.

Miscellanies.

OBSTACLES TO THE ACQUISITION OF THE CHINESE LANGUAGE.

Introductory Remarks.

It has long been a conceded fact, that the study of the Chinese tongue is beset with peculiar difficulties. The complete mastery of the spoken language, indeed, has been regarded by many as absolutely impossible. And it will be seen in the following pages, that there are certain characteristics of the colloquial Chinese which might easily give rise to such an opinion.

It will probably be found, however, that there is no insuperable obstacle to such an acquisition of the language, as will enable the missionary to preach the gospel with efficiency and success. Whether adult foreigners will ever use it with all the fluency and accuracy which may be desirable, is a problem which the future must solve. In the mean time it is gratifying to know, that many persons are diligently and earnestly engaged in the study of this medium for the communication of thought, so unlike all others, and yet so interesting both to the philologist and the Christian.

The brethren who are laboring at Amoy, have paid special attention to some of the more serious impediments to their due preparation for the work of the ministry among the Chinese; and Mr. Pohlman has written an elaborate essay, for the purpose of showing what the grand obstacle is, and how it is to be removed. A condensed view of this essay cannot fail to be useful to all candidates for missionary employment in China; and others may find it not altogether unworthy of their notice.

The Difficulty Stated.

Mr. Pohlman first inquires, "Why have so few foreigners succeeded in acquiring the colloquial Chinese?" He says, in reply, that the difficulty is not in the sounds, or in the arbitrary combinations of the language. Neither is it in the want of facilities; "for dictionaries, vocabularies, and 'easy lessons,' abound; and what is of more account than all the books in the world the living voices of thousands of pure Chinese are at our service." What then is the real difficulty? "The chief cause of failure," he continues, "is to be found in *the want of proper attention to the aspirates and the tones of the language.*"

The importance of the aspirates and tones is illustrated by a notation of the various forms which the same word may assume. For example, the monosyllable *pang* may be uttered at Amoy in ten different ways; and each mode of enunciation will give to it a distinct meaning. This will appear more readily by a reference to the following table.

1. Pang, to help.	6. P'âng, corpulent.
2. P'ang. a bee.	7. Pâng, a room.
3. Páng, to bind.	8. P'âng, a sail.
4. P'áng, to spin.	9. Pâng, a club.
5. Pàng, to let go.	10. P'âng, a seam.

"The numbers 2, 4, 6, 8, 10," Mr. Pohlman says, "have a rough breathing, (the *spiritus asper* of the Greeks,) represented by an inverted comma (') between the initial consonant and vowel. The other five numbers, (1, 3, 5, 7, 9,) are simple labial sounds; and the word is used in five tones, namely, the high monotone, the rising inflection, the falling inflection, the circumflex tone, and the low monotone."

And this is not an extreme case. In the Canton dialect the modifications employed in pronouncing a single word, according to Mr. Pohlman, are twelve. This arises from its having more tones than any other yet known to foreigners.

Aspirates.

"The aspirate is often very difficult to distinguish, and hence it gives to beginners in Chinese not a little trouble." It is very important, however, to pay due attention to its use; inasmuch as a mistake may convert a sentence into something which the speaker never had in his mind. On a certain occasion, Mr. Pohlman wished to ask a person whether he drank *wine*, the Chinese word for which is "tséw;" but instead of employing the proper term, he used "t'séw," which means a *hand*. By inserting the aspirate, therefore, he had inquired of his friend whether he ate his hands or not! The error was discovered by the person's stretching forth his hands, and saying, "I have not eaten them up yet." In another instance, when visiting a Chinese family, he found the females in mourning, and, upon inquiry, found that their grandmother was dead. Desirous of

obtaining information in regard to the custom of preserving the dead, so common in China, he attempted to ask them whether the corpse had been buried; but he received no answer, save a stare of astonishment. On repeating the question, looks of displeasure succeeded those of wonder and surprise. And it was only by mutual signs and explanations that he discovered a most unfortunate mistake. Instead of using "tâi," which means to *bury*, he had employed "t'âi," signifying to *kill*. He had repeatedly asked these mourners, therefore, if they had *killed* their grandmother!

With special care at the outset, Mr. Pohlman says, every student in Chinese may soon learn to distinguish the aspirated words from others, and apply his knowledge readily in practice. "It is proposed to consider the *spiritus asper* as an additional consonant, and mark it by the letter *h*, omitting the usual designation of an inverted comma. Many have already adopted this plan; and thus, as far as English orthography is concerned, all the aspirated words may be regarded as distinct, and not mere modifications of the same word. This will make the difficulty of mastering them less formidable, and somewhat facilitate the acquisition of the language.

Tones.

But the obstacles interposed to the study of Chinese by the aspirates are as "nothing," Mr. Pohlman thinks, when compared with those which grow out of the system of intonation. And he says, moreover, that it is very difficult to convey correct and lucid ideas of this system in a written communication. "In order to their complete illustration, the living voice is absolutely necessary." Still, he has endeavored to make the subject sufficiently intelligible for all ordinary purposes.

Existence of the Tones.

After the long intercourse of foreigners with China, and the attention which has been given to the language by missionaries and others, it is strange that the existence of the tones should at this late period be questioned by any one. The discovery of them is not, as some suppose, of recent date. It is not the result of increased opportunities of intercourse, and the greater facilities for investigating the language, occasioned by the opening of "the five ports." The fact of their existence was early known And could it be otherwise, when the tones are distinctly stated, and most prominently brought to view, in Chinese books? In most of the dialects already known, there are tonic dictionaries. A Chinese schoolmaster frequently writes the tone of every character in the books which he puts into the hands of his pupils; the four upper tones being usually illustrated in Chinese lexicons by a diagram representing a man's hand. In the native work which is made the basis of Medhurst's Hok-kien Dictionary, the tones are most particularly defined; and the arrangement of each section is more according to the tone than the orthography.

But the highest authority of all is that of the great Imperial Dictionary, made by order of Kanghe, second emperor of the present dynasty, which was published at the beginning of the last century. After a dissertation on the subject, and the usual diagram of a man's hand, the following stanza is used to explain the powers of the four tones of the court dialect:

The even tone travels on a level road, neither elevated nor depressed.
The high tone exclaims aloud, being fierce, violent and strong.
The departing tone is distinct and clear, gruffly traveling to a distance.
The entering tone is short and contracted, being hastily gathered up.

European sinologues, Mr. Pohlman adds, are equally explicit as to the existence of these tones. The Catholic missionaries mention them in their writings. Dr. Morrison explained them in his Chinese grammar in 1811, Dr. Marshman devoted a section to them in his Clavis Sinica, published in 1814. And Dr. Morrison, in the Introduction to his Chinese Dictionary, printed in 1815, says: "The four tones are generally known. The whole of this system, and these nice and (in part) imperceptible distinctions, are comparatively modern in China; and a large proportion of them have been introduced from foreign countries." The testimony of later writers might be added; such as Medhurst, Dyer, &c.

Some, however, are slow to believe books; and, acting on the theory that "experience is the best school-master," have set out in their career of study in the hope of complete success without being perplexed by the tones. The oldest sinologue, now in China, began in this way. He acquired a good stock of words, and, on one occasion, made special preparation for preaching. After the exercises closed, one of his Chinese hearers remarked to him, "I know very well what you meant to say; but you did not say it." This remark aroused his attention, and put him on the most diligent search for the defect. This he discovered to be an entire neglect of the intonations. He devoted his energies to overcome the difficulty, and succeeded so well in being understood, that he was greatly encouraged. Once on the right track, he has continued so ever since; and he is now one of the most successful preachers in the language.

Mr. Pohlman mentions, by way of illustration, an incident or two in the experience of Mr. Meadows, Interpreter to the British Consulate at Canton.

In making out a report to the superintend-

ent of customs, of the export cargo of a ship about to leave, he took the English manifest, and read aloud the various articles, in Chinese, to a clerk sitting by him with his writing implements. The last species of goods, of a very large cargo, happened to be "vitrified ware." But he gave the wrong intonation, whereupon the Chinese instantly lifted his hand from the paper, and looked at him with surprise, and only stared the more when the words were repeated. And with good reason; for he was in fact deliberately and distinctly announcing, that the large and very valuable cargo, just enumerated, had been all burnt up, such being the only meaning of the words he uttered.

On another occasion, he said something to a Chinese about "earnest money," as he supposed. As the man did not seem to understand him, he repeated the words; upon which he thrust forward his head, and listened attentively; and the louder he spoke, the nearer the Chinese came, anxiously turning one side of his head to him to catch the sound. In fact, instead of saying *tîng ch'ién*, "bargain money," he was shouting *t'îng chiên*, *t'îng chiên*; "Do you hear?" "Do you hear?"

Other facts are given, in illustration of the general truth already stated; but the foregoing must suffice.

Extent of the Tones.

It has been thought that the tones are peculiar to some dialects; but this is an error which cannot be too soon corrected. The intonations run through all the dialects of the language; with this distinction only, that there are more in some of them than in others. The reason given by Kanghe for the universality of the tones is curious. In his preface to the Imperial Dictionary, he supposes that the people who inhabit the east, west, north, south, and centre of the empire, living in countries diversified by hills, plains, rivers and springs, have their voices affected by the nature of the country which they inhabit; and that, consequently, the five full tones must be found to apply generally! The old Emperor was not well acquainted with the roughness of the country in southern China; or he would have allowed a few more for the provinces of Fuh-kien and Canton. The truth of the case is, there are eight well defined tones in the Canton dialect, and seven in the Hok-kien; while there are but four in the Pekin and five in the Nankin dialects; thus showing that the tones are fewest in the northern regions, and most numerous in the southern parts of China. And as the country varies in the respect referred to above, when the traveler proceeds from "the Dragon city," at one extremity, to "the rebellious city," at the other extremity, there may be some truth in the theory of the venerable lexicographer.

Mr. Pohlman once supposed that the tones belonged exclusively to the dialects in Fuh-kien.

My attention was first directed to one of the dialects of the interior of Canton province, spoken by the emigrants on the Island of Borneo. Not knowing that the tones were in universal use, and must be applied every where, I paid no regard to them, and attempted to speak and preach; but I was repeatedly corrected by the teacher, and doubtless, for the most part, misunderstood by the people.

One error was truly amusing. It occurred at the time of the late war with China, when every item of intelligence from "the middle kingdom" was fraught with deep interest, especially to those of us who were living in such a retired and isolated position. News of the preliminaries of a treaty of peace had arrived. Having a Chinese school, and being anxious to tell them the good news, the scholars were assembled, and the chief articles of the embryo treaty made known. In one part, the main article of the compact, it was my aim and desire to be peculiarly explicit; that is, in making known the cheering fact, that five ports were to be opened for trade and unrestricted intercourse. Some days afterward, a deputation from the school came to inquire, what was the meaning of the Chinese Emperor in giving five hatchets to the English; and what the Queen was going to do with them! By the use of the Malay, I was thus, for the first time, made to see that instead of saying *pòo thân*, "trading ports," I had said *póo thân*, "hatchets," and thus defeated the very object I had in view.

It has been imagined that there was less necessity for intonation in some dialects than in others, because of the frequent use of certain expedients which serve as a substitute. This opinion is explained and rebutted in the following paragraph.

A missionary at the north, in a letter to the writer, says, "I believe there are tones; but they cannot possess one-fourth of the importance here which they do in other dialects. Their places are very much supplied by combinations and repetitions. For instance, the word *tung* by itself means "pain;" *tung-tung* (a repetition of the same word) means "all" or "altogether." This is the case with a large number of the words in use; so that a person may speak the language fluently and correctly, who has never studied the tones five minutes." Surely, nothing but a want of information could possibly lead to such a sweeping conclusion as this. So far is it from being the case, that combining syllables, or repeating the same word, is peculiar to the northern dialect, it can be shown by actual dissyllabic examples to prevail far more extensively at the south than in the north of China. It has been remarked that if any one would take the trouble to examine, he would be surprised to find how large a portion of the southern dialects have this peculiarity. One of the principal reasons for the great dissimilarity between the spoken medium

of Fuh-kien and Canton and the other provinces, is this very combination of dissyllabic phrases, in which both syllables have nearly or quite the same meaning, or else one is explanatory of the other, both, however, having different sounds, and the two conveying but one idea. If the theory of our friend is correct, therefore, the students of these two dialects need give themselves no uneasiness whatever about the tones; for this system of combination and reduplication most admirably supplies their place. If this be true, why is it that the number of the tones are nearly double in those dialects where the dissyllables prevail to the greatest extent?

The truth is, the system of intonation forms an inseparable part of the Chinese language. No native, of any province or district, ever speaks without using the tones; and there is no dialect in existence which has not some, if not all, of the eight tones. What puzzles many, is, that while the Chinese all speak with the tones peculiar to their native dialects, a vast majority do not know that such a thing as a tone exists! This is owing to the fact, that the tones are acquired in infancy, as soon as the child begins to utter sounds; and nice distinctions of words and intonations are never analyzed, or thought of. The tone is part and parcel of the word itself. Hence no word or phrase can be considered as acquired, unless we can speak it in its proper tone. Little children utter the tones with a clearness and distinctness which are remarkable. The poorest people, equally with the rich and learned, invariably pay the minutest regard to them; so that a real native never makes the slightest mistake, even in the hurried conversation of common life. At the same time, it would be as wise to ask a deaf man about the notes of a fine piece of music, which has just been sung, as it would to inquire of an ordinary unlettered Chinaman about the tones of the Chinese language.

Necessity for using the Tones.

A striking peculiarity of the Chinese is the small number of different syllables, as compared with all other languages in the world. The whole number in Morrison's Syllabic Dictionary is four hundred and eleven. If we reckon the aspirated syllables as distinct, there are still but five hundred and thirty-three. How such a tongue can answer the same purpose as the most copious polysyllabic languages of the West, may well form a subject of inquiry.

Some have maintained, that so limited a vocabulary is entirely inadequate for the purposes of communication. It has even been asserted that in conversation, owing to the great imperfection of the language, the Chinese are obliged, in order to explain their meaning, to trace with the fingers in the air the figure of their written characters, thus verifying, in our own day, the theory of some, that in the early ages of the world mutual discourse was carried on by the help of actions.

Another person asserts that every thing beyond the range of sight is difficult to be described by them; and even when represented, can be scarcely understood. But such opinions, and all like them, we know to be incorrect. In actual life it is not the case that people do not understand each other. There does not seem to be the least difficulty among Chinese in holding converse on any common topic of life. As has been well said, "Ideas and perceptions are awakened by the Chinese monosyllables, as well as by those grammatical forms which may be called the luxury of our idioms."

And Mr. Pohlman says, moreover, that the spoken language is more copious than the written; the oral sounds in the Canton dialect being about six hundred and ninety, and in the Amoy dialect eight hundred and sixty-six. Still we have no adequate medium as yet, it is very clear, for the communication of thought.

We are naturally led to ask, how it is that such a contracted and equivocal system of sounds should, for thousands of years, perform such an important function. And this brings us to the absolute necessity of the tones. These not only do exist; but, according to the genius of the language, they must exist. It is the office of the tones to multiply these simple syllables. Were it not for this, the homophonous sounds could not be distinguished; and, in attempting to speak, our language would be arrant nonsense.

This will appear from the following short sentences, taken from the Hok-kien Dictionary. They are put together merely to show how words of precisely the same orthography are distinguished by the tone, and by that alone. The syllable to be illustrated is *kaou*.

Formerly there was an old man, whose lot was poor, but his disposition liberal (*kaôu*).

And he desired to purchase an iron hook (*kaou*); but found that his money was not sufficient (*kaòu*).

Returning, he led after him a black dog (*kaóu*), and accidentally met a white monkey (*kaôu*).

The dog (*kaóu*) barked, and the monkey (*kaôu*) screamed; so that it could not be known,

Whether the dog (*kaóu*) was afraid of the monkey (*kaôu*), or the monkey (*kaôu*) was afraid of the dog (*kaóu*).

Here we have, says Mr. Pohlman, five words expressed by the same letters:—*Kaou*, in the first even tone, meaning "a hook"; *kvóu*, in the high tone, signifying "a dog"; *kaòu*, in the first departing tone, denoting "sufficient"; *kaôu*, in the second even tone, translated "a monkey"; and *kaôu*, in the second departing tone, equivalent to "liberal." Thus the tones greatly increase the resources of the language.

Explanation of the Tones.

As there is nothing like these tones in the western world, it is scarcely possible to make them intelligible to those who cannot obtain native assistance. The following remarks, however, will throw some light upon the subject.

The simplest definition of the word "tone" is "modification of sound." Chinese tones are modifications of sound in the same word. They do not consist in any alteration of the vowel sounds; for *a* in the word *pang*, "to help," retains the sound of *a* in "father" through all the tones. Neither is there any modification of the consonant; for in words which contain only vowel sounds, the tones are as marked and distinct as in those beginning and ending with a consonant. It is equally true that the tones do not consist in uttering a word with quickness or with slowness; neither is there any reference to speaking loud or low.

Yet the greatest care must be paid to the enunciation, because the tones are produced by the rising, falling, or non-alteration of the sound, very much as in learning the octave. Therefore, the very best way to acquire them, is by following a teacher as he goes over them, just as we follow a singing-master through the gamut. Hence it is that a good practical musician can illustrate the tones very clearly by a reference to the musical scale. This was done by the late Mr. Dyer, ten years ago, as far as the theory of the tones was then understood. Present facilities have added much, however, to our stock of knowledge on this subject; and a complete work, illustrating the original tones and the modulations when combined together, is now very much needed.

Mr. Pohlman next proceeds to describe each of the tones more particularly.

1. The *even* tone. "Its even path is neither high nor low." It is characterized by the absence of all inflection. It is left without accent; and students generally do not designate it by any tonic mark, it being the natural and unrestrained expression of the voice; as *kwun*, "a catty." It may be illustrated by two equally accented syllables, or by a spondaic foot, as "the pale moon," or by any poetic verse where the high monotone sounds prevail.

2. The *rising* tone. "It loudly calls; 'tis vehement, ardent, strong." It is uttered with strength and rapidity, or with such a rising inflection that, when spoken out fully, a bystander might think you were angry. Hence this has sometimes been styled "the scolding tone." From its shrill enunciation, the acute accent is applied to it; *kwún*, "to boil." It is heard among us in the direct question, and in many strongly accented words, as in the following line:

Then rustling, crackling, crashing, thunder down.

3. The *falling* tone "is clear, distinct; its dull low path is long." The Chinese call it a *departing* tone, because, say they, it goes away like flowing water, never to return. It is marked with a grave accent, as *kwùn*, "a club." It is heard in English in the utterance of indirect questions, and the expression of surprise; as in these two lines:

What plâce is hère?
What scènes appèar!

In our ordinary discourse from day to day, in English, this tone is used oftener than any other.

4. The *entering* tone, "short, quick, abrupt, is quickly gathered up." As the Chinese have no orthography, they cannot distinguish this tone, as foreigners do, by its consonant termination. It is as if a man, when sounding the third tone, should be suddenly taken with a hiccup, and stop half way; as *kwut*, "a bone." This tone can always be recognized, however, by its termination; and hence it is not necessary to use any tonic mark.

5. This is an *inflected* sound, beginning low and ending high. It is marked with the circumflex accent as *kwŭn* "a flock." We hear it in exclamatory questions, as, "Can it be?" "Is it so?" It may be exemplified by the drawling tone given to some words, when spoken ironically, or to "indeed," used as an exclamation.

6. This tone is a secondary modification of its corresponding upper tone. In some dialects it is precisely the same, as we find in Amoy and many adjacent districts; hence we count but seven tones in those dialects. It may be marked as the second, thus, *kwún*, the father of the great Yu, (who, being unsuccessful in regulating the waters, was put to death by the Emperor.)

7. This is a low protracted monotonous sound, marked by a horizontal line, as *kwūn*, "a region." It may be illustrated by these lines:

But in vāin
They complāin.

8. This is a modification of the fourth tone, and is usually designated by a perpendicular stroke over the word, as *kwut*, "slippery."

Causes of the Neglect of Intonation.

The first cause of such neglect, mentioned by Mr. Pohlman, is the conflicting views of Chinese scholars. The earliest English missionaries differed in opinion as to the importance of the tones; and thus two schools were formed, the influence of which has come down to the present time. The second cause will be explained in Mr. Pohlman's own words.

Another reason why the tones have not been duly appreciated, is the unwillingness of teachers to teach them. "How many tones are there in use in your dialect?" was a query proposed by myself to a missionary at one of the northern ports. The reply will show how easy it is to be beguiled and

led astray, by those on whom our main reliance is placed in the study of the language. He says, "This question, I assure you, I am utterly unable to answer; as neither myself, nor any one of our number, has ever devoted five minutes to the study of the tones, since we came here. There is not a teacher employed by any of our number who can teach anything about them." Another student, whose teacher is a man of considerable distinction, and has taken his second literary degree, says, "My teacher knows all about them, but advises me to pay no attention to their study, as they are not of sufficient importance to occupy my time." This seems to be the honest conviction of all the Chinese; and the experience of every student is uniform, that it is extremely difficult to get a teacher to understand our object and accede to our wishes.

And the reason is obvious. Natives, having from infancy learned a correct intonation, have no need of rules. Except for purposes of poetry, where attention to the tones is essential to the rythm, the Chinese never rehearse them, as we must do, if we would learn them. Hence, with all our asking, we cannot at the outset obtain help from the teachers. If the scholar repeats his request, "the schoolmaster" will protest against it, telling you there is no necessity for studying the tones. But it is not a fact, that Chinese teachers cannot teach the tones. They only expect, and very naturally so, that we shall learn them as they themselves have learned them, solely by imitation, and honestly advise us not to trouble ourselves about them. Here many rest satisfied. "Surely," say they, "the teacher of his own language must know best. Why should a foreigner pretend to dictate in such a matter?"

Importance of the Tones to Missionaries.

A mere reader of Chinese need not pay attention to the tones. Indeed, a person may read books and translate documents, from youth to old age, without knowing any thing about them. Mere translators, or those who have to do solely with the written language, are correct, therefore, in the opinion, that the tones are of no importance to them. It can only be said of the oral language, that the tones are absolutely necessary. Have not many of the contradictory statements, in relation to this subject, arisen from a neglect to discriminate between the written and the spoken language? If an interpreter, or Chinese student of any kind, has occasion to exchange a single sentence with a Chinaman, there is not the least certainty that he is understood, unless he does it with the tones peculiar to every word.

Mr. Pohlman says this is not a mere question of taste. It affects all the intercourse of the missionaries with the people. The smallest mistake may destroy the gravity of his hearers in the sanctuary of the Lord.

After studying the language at Amoy several months, I attempted to preach. In a solemn exhortation to the audience, at the close of my discourse, I intended to hold up the example of Christ, and urge all to be followers of him. After the service, one of the hearers pointed out a ridiculous mistake. By a slight variation in the tone of a certain word, a person is made to say "goat" instead of "example." In my closing remarks, the audience were solemnly urged to come and follow a *goat;* when the design was to invite them to follow the *example* of Jesus.

"Is a person then never understood," it may be asked, "when he speaks without regard to the intonations?" On this point I would not use such strong language as some have employed. It is certain, however, that he can never be sure that he is understood. In the instance just mentioned, what I intended to say was apprehended, from the fact that my constant hearers were familiar with the mistakes of persons just beginning to preach; the connection also taught them what I must have meant to say.

In reference to preaching, then, it should not be stoutly maintained that a missionary cannot be understood at all, unless he uses the tones correctly. In speaking on the subject of religion to the same persons, day after day, and week after week, we may in time make ourselves understood pretty well; but our influence will be exceedingly limited; it will be confined exclusively to such as are around us. Those who are strangers to us and our faulty, dissonant manner of speaking, all, indeed, who are ignorant of our object, and have never heard our doctrine, will be unable to understand us.

A missionary may have a boarding school under his care, and many day schools subject to his superintendence; and there may be workmen, domestics, teachers connected with the mission. These, assembling on the Sabbath, form an interesting group. In process of time, by dint of perseverance and repetition, by illustrations and a reference to the written character, he may be able to make himself understood tolerably well in this small circle; but beyond it he is a mere cypher. No stranger can get at his meaning; and he is sadly neglecting the opportunities for usefulness which God has given him. This is actually the case at present with many missionaries. They are satisfied with speaking badly to a few, when by taking up the matter properly, they might speak to any and every body, on all topics of profitable discourse.

Best mode of acquiring the Tones.

We have spoken of there being two schools on the subject of the tones. We might have said three; for there is also a difference of opinion as to the manner of acquiring them. By some it is held that we have only to imitate the sounds, as Chinese children do; and in due time we shall be able to speak,

even if we are unable, through our whole lives, to distinguish scientifically one tone from another. By others it is maintained, that we must take up the matter systematically, and make the theory of the tones an object of special attention.

It is easily seen that the former is a very slow and unsafe method. Why? Simply because there is not one in a hundred, who can discern the nice distinctions of Chinese intonation. Ask a beginner in the language what is the difference in the sound of *kwùn*, "to boil," and *kwùn*, "a club;" and he will tell you there is none. Let the teacher find fault, and correct the scholar over and over again; still he will not be able to see where the error lies; and after repeated trials he will find it utterly impossible to speak a sentence, perhaps not a word, just as the natives do. It is much to be doubted whether any foreigner ever has acquired, or ever will acquire, the tones correctly by mere imitation. This method requires a longer and more intimate intercourse with the natives than it is possible for us to have. We come here as men, and not as children. Our organs are fully developed; our habits of hearing and speaking are settled. Were we born and brought up among the Chinese, we should, of course, learn as they do; but it is folly to think of doing so at our time of life.

Mr. Pohlman concludes, therefore, that the proper mode of acquiring the tones is "to take them up by rule, the very first day the study of the language is commenced." He deems it of paramount importance, that they should be made an object of separate pursuit.

First of all, let the student get all the counsel and advice he can from those who have preceded him, and have partially overcome the difficulty. Then the matter lies between him and his teacher. If he persists in his determination to acquire them by rule, the teacher will see his aim, by and by, and be able to afford him the assistance which he needs. He should begin with a single word, and run it through all its tones; as follows:

Kwun, kwún, kwùn, kwut.
Kwûn, kwún, kwûn, kwút.

This must be repeated again and again, until the octave is perfectly familiar. In order to this, it will be necessary to have no other lesson for several days. Then other words can be taken up, and run through in the same way. To insure success, the student must follow the teacher *viva voce*, imitating him as closely as possible. If the former do not say it right, the latter must make the necessary corrections.

Soon the learner will be able to utter these words accurately, when combined in short sentences. But before he can speak freely, and give all the tones properly, the words must be said over and over again after the teacher, first singly, then in sentences; until the organs of speech shall have become so accustomed to pronouncing a certain word in a certain manner, as always to enunciate it in that manner, and, consequently, with the proper tone.

To an unpracticed ear it may seem almost, if not quite, impossible to recognize the eight varieties of intonation. But by taking them up separately and successively, as has been stated, the practicability of readily distinguishing them will soon appear. On first landing in China, it may seem utterly impossible to distinguish one Chinaman from another. The lines of the face and the general expression seem to be so similar, that new comers are continually taking one man for another. In a few months, however, we become familiar with their countenances; and we could recognize our domestics and teachers among a throng of ten thousand. Let the same use be made of the ears which is made of the eyes; let there be constant and faithful practice of the hearing and speaking organs; and the Chinese inflections of voice, which at first seem to be mere jargon, may be both easily distinguished and readily applied.

Degree of Success.

We do not mean to say that all will succeed in using the tones with equal freedom and fluency. So long as there are "diversities of gifts" in the world, this cannot be expected. But to all who labor faithfully, we may say that it is not likely that they will be chargeable with making the gross errors of those who pay no attention to the tones. A missionary from an out-station had been studying the language for nearly eight years, without learning a single intonation. When China was opened, he removed to a station where the same dialect which he had been studying, was used; and, having persons about him who were entirely unacquainted with his defects, he found himself almost unintelligible on any subject. The plainest direction and the most common sentence could not be uttered, so that his domestics would understand his meaning. On one occasion, he made the ridiculous mistake of telling his servants to buy a fowl, and boil sugar out of it; when he intended to order soup for his dinner! The words for *sugar* and *soup* are precisely the same, the tones being different. We venture to assert that a person who studies with strict attention to the tones, in *eight months* after his arrival would not be guilty of such a blunder as this.

At first there is an effort of the memory. After we have ascertained the tone of a word, we must bear in mind what the tone is, and learn to associate it uniformly with that word. But this will gradually be given up as unnecessary. In proportion to our familiarity with the verbal and tonic peculiarities of Chinese phrases, will be the decrease of effort to retain them. In other words, we shall become assimilated to the natives themselves, and learn to think as well as speak, as they do. We shall become so used to their manner of uttering the words

and sentences, that no exertion of the mind will be required. To attain this, however, we must in a measure lose ourselves among the Chinese. We must have frequent intercourse and constant oral communication with the common people, as well as with our teachers. In fact, we must become one of them.

A person's success will depend very much upon the ear which he has to discriminate the tones, and upon his imitative powers. An ear for music is by no means absolutely essential. A readiness of perception, a clear voice, and distinctness of enunciation, are more important, if any thing, than a refined musical ear. An individual who pays attention to his voice, reads well in English, and speaks to edification at home, will succeed better than the mere musician, however cultivated his ear may be, who cannot attain to those distinctions of emphasis which are so essential to proper elocution. The ability to sing well is a great help in acquiring, not only the tones, but the melody of the language. The existence of the tones is not, of itself, sufficient evidence of the fine ear of the people. It is the collocation of these tones, and the modulation they undergo when combined together, that constitute the melody of the Chinese tongue. In combination nearly all the tones undergo slight changes. To be able to give all these correctly, constitutes the perfection of speaking the language.

Objections to the Tones.

1. "The greatest sinologues, such as Drs. Morrison and Milne, did not study them." But these noble men were pioneers in a far more important work than that of ferreting out and discussing the tones. Their attention was mainly confined to the written language. To them the world is indebted for valuable dictionaries, and other publications indispensable to all subsequent students of the language.

In regard to oral communications with the people, their influence was necessarily very circumscribed. They preached, indeed; and from all accounts it would seem that they did it as faithfully as possible; but it was chiefly to those in their employment. China was not then open. Dr. Milne lived, labored, and died, out of China; Dr. Morrison on the outskirts of the celestial empire. Both were denied the privilege which we enjoy, of free and unembarrassed intercourse with all classes of the Chinese, in their own land, and at their own houses. Theirs was an age of book making and tract printing; ours is the preaching age. To them, therefore, the tones were not of absolute importance. But is it right to measure ourselves by them? No.

2. "Some who know nothing of the tones theoretically, have succeeded very well." Here we are pointed to Malays, negroes, lascars, Parsee cooks and servants, who are in the employment of foreign residents. We are told that they speak the language much better than we European students do, with all our books and learning and superior opportunities. But what is the extent of their vocabulary? And how do they live? They are one with the Chinese, and are obliged to learn the simple phrases in common use, or fail in having their wants supplied. And it is only the language of low life that they acquire. In all the dialects, the common phrases are more or less compound, and often suggest the idea, although pronounced incorrectly. Shall we, who come to teach the profoundest doctrines, and unfold the mysteries of science and philosophy and religion, put ourselves on a level with the lowest menials, and argue that, because they acquire sufficient for their purposes by mere "picking up," therefore we can, in the same way, acquire enough for our objects?

But it is said, "Some missionaries get along without attending to the tones." This is to be accounted for partly by supposing a natural aptitude in them for acquiring languages, and partly by the fact that they have become very familiar with the compound phrases of the language, and have used them so often with the same persons, that the meaning has, in a manner, been hammered into their hearers. Some have the powers of imitation more fully developed than others, and can more readily learn by merely following the natives. If to this advantage be added that of a good ear, it is not surprising that a few persons succeed, to some extent, who have never studied the tones. With them, however, much is to be attributed to the constant "ding-dong" on certain words and phrases used in preaching. They are always crippled in their attempt to speak on any new topic. Their chief reliance must be on repetition, which to the Chinese ear is exceedingly offensive; and none but those who feel obliged to hear, will care, for any length of time, to listen to them.

3. "The tones are in the highest degree discouraging to beginners." But it is far more discouraging, after having studied six, eight, or ten years, not to be understood in speaking the simplest sentence. One of two things must come to pass. We must either toil on for years, groping our way in the dark, to find at the end that we are but little better understood than after the first few months; or we must attend to the theory and practice of intonation from the very beginning. Let each one judge for himself, in which path the most discouragements lie.

Practical Inferences.

Mr. Pohlman closes his essay with some suggestions of a practical character. Their general correctness, as also their very great importance, must be obvious to all.

1. Missions to the Chinese should be carried on with special regard to the peculiarities of the spoken language. Men shou

be chosen with this distinctly in view, and every operation should be looked at through this medium. By this we do not mean to excite ideas of superior excellence in missionaries to China. As far as possible, all such invidious distinctions should be avoided. But in this field, if any where, a man should possess considerable ability to acquire living languages. He should have a ready ear, a good memory, and pliable organs of speech. It is not necessary to send men of great genius and brilliancy, or those who, in all respects, have superior natural and acquired talents. It is of far more importance to have solid, plodding men, persons of energy and perseverance, God-fearing, Christ-devoted, and soul-loving men. Give us these, and we can dispense with superior intellectual faculties.

2. Division of labor is loudly called for by the singularities of the colloquial language. Men should be apportioned to the several dialects. In order to facilitate the work, and raise up as many efficient preachers as possible, it should be the aim of every missionary to master some one dialect, and not the whole language. The literature of the country is a boundless field, inviting the labors and research of the student and scholar. How many have been drawn into this field, to the neglect of the local dialect! There is still danger of falling into the same snare; and it is necessary to put all on their guard.

It will readily be conceded that no one should attempt to master more than one variety of the colloquial tongue. He who does so, undertakes too much. With how much more emphasis may it be declared, that he who sets out to master the Chinese language, as such, will fail in his object before it is half accomplished. But let the whole attention be concentrated on the colloquial language of a single district, and it is almost absolutely certain that every missionary will succeed in acquiring sufficient to publish the gospel to those around him.

3. Missionaries should levy contributions in all quarters, that they may be able to overcome the difficulties of their respective dialects.

(*a.*) They should call in the aid of western alphabets to express the sounds. A system of orthography is the very first thing to be attended to. If this is neglected, and a person begins to "pick up" the sounds by merely imitating his teacher, the progress will not only be very slow; it will be most uncertain. Many students of the language are apt to neglect writing; and some, indeed, have never resorted to this indispensable aid in acquiring foreign tongues.

(*b.*) Be very careful to mark the aspirates. This may be done by an inverted comma (ʻ), or by the *spiritus asper* of the Greeks (῾), or better still, perhaps, by writing the letter h, as the French sinologues have done. The aspirates are in every respect as important as the tones, and should be most carefully and particularly attended to.

(*c.*) Mark the tones. One can no more dispense with this, than he can with a proper orthography. The two are inseperably connected. The Chinese, indeed lay more stress on a difference of tone than on a difference of orthography. Spell a word incorrectly, rather than neglect to mark its intonation. After the student has obtained an acquaintance with the tones, it is only by marking, that he can recall and remember the proper tone. This is just as essential to his progress, as the notes of music are to the singer, after he has learned the octave. A man who does not mark the tones by some diacritical sign, cannot enunciate them, or even recognize them. In fact, he is utterly unable to pay any attention to them.

4. As soon as possible, the written language should be made an object of pursuit. This remark seems necessary, lest any person should suppose, from what has been already said about learning only one dialect, that no attention whatsoever is to be paid to the written medium. No one can become a clear and idiomatic preacher of the gospel in Chinese, and command a wide and extensive influence, unless he is able at least to read and expound his own books. The people expect this of us. Such is the miserable style of most of our publications, especially translations of the sacred Scriptures, that the most learned cannot discern their meaning. We must, therefore, lend our energies also to the Chinese characters.

Nor must we stop at a mere smattering. After we are able to read and explain the word of God, the Chinese systems of morals and religions, their most approved sayings and speculations, their sacred classics, should be studied; all, however, with a view to becoming efficient preachers of the gospel. We must meet the Chinese on their own ground, and draw arguments from all quarters to unfold the mysteries of redeeming love. This advice is important at this time, because of a tendency in some quarters to neglect entirely the study of the Chinese characters.

5. The Chinese field affords some room for diversities of gifts. The spoken dialects are not all equally difficult. In the North there are fewer tones, and consequently fewer independent words* than at the South. In learning the Pekin and Nankin dialects, only about two thousand separate words are to be mastered. But it is necessary to acquire nearly five thousand in the Canton and Fuh-kien dialects. The difficulty, therefore, is less by one-half in the former than in the latter.

The spoken and written languages in the northern parts of China are also more nearly identical; a fact which accounts for the smaller number of tones. Hence most of the acquisitions in speaking are also acquisi-

* By independent words, are meant all the uncompounded words under the several tones. In this essay the terms *syllable*, *sound*, *enunciation*, are applied only to the simple sounds, without any reference to the tone. When the tone is applied, these sounds become words, or signs of ideas.

tions towards reading the language. This circumstance should be borne in mind in the selection and appointment of missionaries to the different parts of China. A variety of talent is needed. Many may be disappointed and give up in despair, in the southern part of the empire, who would succeed very well in mastering the northern dialects.

6. The language, and that alone, should employ the first and all the best energies of every Chinese missionary. Every word acquired in the oral medium should be valued as gold; and every character learned from the written should be like rubies. No other tongue should be used in preaching, either to youth or adults. The English should but very rarely be employed in schools and seminaries. It is only to pious youth of great promise, that foreign languages should be taught.

What we wish particularly to impress upon missionaries, is, to decide on fixed and definite rules of study, and to aim at acquiring a large stock of words and phrases. In all the dialects we want vocabularies. Let each one study so as to fit himself for his high and holy vocation, and, at the same time, be adding to the stock of words for the use of others. Every one should sit down with pen in hand, and strive to make a vocabulary of his own; and this should be kept by him constantly, and be added to all his life.

7. Missionaries should determine to become intelligible preachers to all classes of the Chinese. This is not merely possible; it is also practicable; and the question should be considered as forever set at rest. What has been done, can be done again. What is especially needed now, is "the highest style" of laborers. By this I mean those who come up to the full and enlarged extent of the great commission, "Go and preach the gospel to every creature." China calls loudly for those who will be *missionaries*, in the fullest sense of that word. How can this be, when persons are satisfied with partial attainments in the language; or when they are oppressed with the discouraging thought that all beyond this is impracticable. It is time to aim high in this matter. This smiting "thrice" will never do. We must smite "five or six times," that is, over and over again; and then "the arrow of the Lord's deliverance" will be seen smiting down our adversaries, and giving us a complete spiritual victory over all the enemies of the cross.

8. This subject presses upon us the importance of an efficient native agency. The difficulty of the tones, the small number of intelligible preachers, and the vast extent of the work to be done in China, urge most strongly the bringing forward of native preachers, as fast as possible. Time will eventually show, perhaps, that we must be more dependent upon such assistance in this field than elsewhere. Any native is, of course, better understood than it is possible for foreigners to be, unless they have been for many years engaged in the study of the colloquial tongue. Had we laborers of the right sort, religious meetings, and opportunities for intercourse with the people, might be multiplied a thousand fold. But extreme care must be taken that this work is not committed to improper agents. It is seldom that native converts can be trusted alone.

9. Fruit should not be expected too soon. This caution is addressed alike to the senders and the sent. Our patrons must not forget the peculiar circumstances of our case, and the singular phases of the missionary work in China. Missionaries should not be too hasty in exciting expectations. Every thing seems to indicate that the conversion of this empire will be slow work; and in nothing is this more conspicuous than in the toiling and plodding, the pains and patience, the time and taxing of mind and body, which are necessary in order to acquire the means of free communication with the mass of the people. And after this great point shall have been gained, a vast amount of oral instruction must be imparted; for light will slowly break upon minds all benighted and filled with the grossest superstitions. If any where in this world, the motto, "Festina lente," deserves attention, it is in China. We must "make no more haste than good speed."

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—The Minister of the Interior, acting provisionally as Minister of Instruction, in a late report on the state of the public schools, says: "The average number of scholars reported for the year 1847 exceeds that of any former year by about one thousand. The number of youth in all the schools on the Islands may be safely estimated at twenty thousand; and it is believed that in no year since the introduction of Christianity, has the cause of national education advanced more steadily and surely, not to say rapidly, than during the past year. It is a cause which takes deeper and stronger hold of the national mind; and, if vigorously sustained, cannot but produce the most lasting and important benefits."

The mission, at its last annual meeting, transferred Mr. Clark from Wailuku to Honolulu, that he might fill the vacancy created by Mr. Armstrong's becoming Minister of Instruction; Mr. Conde from Hana to Wailuku; Mr. C. B. Andrews from Molokai to the seminary at Lahaina-

luna, that he might occupy the post recently held by Mr. Hunt; and Mr. Pogue from Koloa to Kealakekua, where Mr. Forbes was formerly stationed. From the latest intelligence it appears that these changes have all been made.

Mr. Chamberlain says, under date of August 22, "It is very evident that our cause is in a prosperous state, and that the Lord has smiled on our work. Whatever fears may be entertained with reference to the future, we can say in regard to the past, 'Hitherto hath the Lord helped us.'" He also says that the people have contributed for benevolent purposes, during the last two years, $9,605 53 in money, and $4,176 62 in produce. "One-half (perhaps more) of this sum has been expended on meeting-houses; while the rest has been laid out for the support of scholars, teachers, and assistant preachers; and some, doubtless, to help the needy."

Canton.—A letter has been received from Mr. Bridgman, dated September 6, containing an urgent plea for the commencement of a mission at Shanghai. "Hundreds of preachers of the gospel," he says, "are needed in the city, and hundreds more in neighboring places. This statement will admit of no modification; the need is absolute." He estimates the population accessible "according to consular regulations," or, which may be reached by missionaries without being absent more than twenty-four hours, at not less than three millions! "The Roman Catholics," Mr. Bridgman adds, "have four extensive sites in Shanghai and its suburbs, and many others in the vicinity. Close to our house they are now building a cathedral, two hundred feet by one hundred and twenty. They have also a college in a neighboring village."

Ceylon.—Doct. Green, in a letter dated at Manepy, November 1, in speaking of his medical practice, says: "I have with me Doct. Ira Gould, a native assistant, who now does the principal part of the attendance on the sick, consulting with me when he chooses. At Batticotta Doct. J. Evarts is stationed, for the medical care of the seminary and of others who may seek his aid; he being expected also to act as a catechist. At Oodooville is Doct Daniel Nichols, whose duties are the same as those just mentioned, with the addition of teaching in the boarding-school. At Tillipally is Doct. Ropes, whose duties are those of a physician and catechist. All of these keep registers of their cases, which they exhibit to me when they apply for medicine."

Constantinople.—The gospel appears to be exerting more and more influence in the interior of Turkey. In several places "towards and on the Euphrates," Mr. Homes says, there are some evangelically minded, and (it is hoped) converted men, among the Armenians. "From Arabkir," he adds, "one with whom we have long held correspondence, writes that he and his brethren have been anathematized, and expelled from the Armenian church; that the Turkish Governor has refrained from protecting them, allowing the chief priest of the Armenians to scourge them; and that he himself has been obliged to flee from the place."

Oregon Indians.—Letters have been received from the missionaries, written in July last, from which it appears that Messrs. Walker and Eells, with their wives, have arrived at Oregon City in safety, and that sixty men, of their own accord, went to remove them to the low country. Mr. Walker says, "Too much credit cannot be given to the officers of the army, for the interest they have manifested in our welfare, or to the sixty who volunteered to come to our rescue." The Indians at Tshimakain appeared to regret the departure of the missionaries very much; but it was their unanimous opinion that a continued residence among them was unsafe.

Home Proceedings.

EMBARKATION OF MISSIONARIES.

On the 3d of January, the following persons sailed from Boston for Smyrna in the bark Ionia, Captain King:—Rev. Simeon H. Calhoun, of the Syria mission, and Mrs. Emily P. Calhoun, of Braintree, Massachusetts; Rev. W. Frederic Williams, of Utica, New York, and Mrs. Sarah P. Williams, of Rome, New York; Rev. Eliphal Maynard, of Pottsdam, New York, and Mrs. Celestia A. Maynard, of Parishville, New York; Rev. Edward M. Dodd of Bloomfield, New Jersey, and Mrs. Lydia H. Dodd, of Mendham, New Jersey; Rev. Oliver Crane, of West Bloomfield, New Jersey, and Mrs. Marion D. Crane, of the same place.

From Smyrna these brethren and sisters will proceed to their different destinations, as follows: Messrs. Calhoun and Williams, with their wives, will labor in connection with the Syria mission, Mr. Calhoun having already spent several years in that field; Messrs. Maynard and Dodd, with their wives, will commence a new station at Salonica, and devote themselves to the Jews residing in that city; Mr. and Mrs. Crane will join the Armenian mission.

Mr. Williams is a graduate of Auburn Theological Seminary; Mr. Maynard pursued his academical studies at Amherst College, and his theological at East Windsor Seminary; Mr. Dodd completed his academical course at Princeton College, and his theological at Union Theological Seminary, in New York city; and Mr. Crane is a graduate of Yale College, and of Union Theological Seminary.

DONATIONS,

RECEIVED IN DECEMBER.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Brunswick, Juv. miss. so. for Doct. Scudder's sch. Madras, 20 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, Gent. 126; la. 80; m. c. 59,74; chil. 5,26; 271 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Bath, Winter-st. cong. so. m. c. 20; a lady, 5; W. Donnell, for *Nathaniel D. Bragdon*, Ceylon, 20; 45 00
Bristol, Cong. ch. 10; S. P. Drummond, dec'd, 2,15; 12 15
Thomaston, 1st cong. so. 15 00—72 15
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton Corner, m. c. 5 50
Kennebunkport, S. cong. ch. 53 00—58 50

421 65

Belfast, N. cong. ch. two mems. 4; Bucksport, m. c. 30; a friend, 20; Camden, cong. ch. m. c. 35,16; Searsport, indiv. in cong. ch. and so. 12; 101 16

522 81

Legacies.—Bingham, Rev. Henry Smith, by Levi Smith, Ex'r, 100; Windham, Julia Hodsdon, by J. Eveleth, Ex'r, 25; 125 00

647 81

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Jaffrey, Mr. Tenney's ch. and so. 50 00
Rindge, Mr. Burnham's ch. and so. 37 85—87 85
Grafton co. Aux. So. W. W. Russell, Tr.
Hanover, Ch. at Dartmouth coll. 50 00
Littleton, m. c. 8,50; s. s. con. 2,50; for schools at Madura, 11 00—61 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Nashua, Edmund Parker, to cons. Edward Spaulding of Nashua, and Charles E. Parker of Pepperell, Ms. H. M. 200 00
Pelham, Jeremiah Tyler, wh. cons. Mrs Ruth Pettingell of Nashua an H. M. 100 00—300 00
Merrimack co. Aux. So. G. Hutchins, Tr.
Chichester, Rev. C. Willey, 10; D. G. 5; three indiv. 3,50; 18 50
Concord, S. cong. ch. to cons. Nathan Stickney an H. M. 100; Miss Martha Green, dec'd, 25; 125 00
Dunbarton, Cong. ch. and so. 12 91
East Boscawen, 16; cong. ch. and so. 5; 21 00
Hopkinton, 1st cong. ch. and so. 5,32; J. M. 1; 6 32
Pembroke, Rev. J. Lane, 15 00
Warner, Cong. ch. and so. 17 30—216 03
Rockingham co. Conf. of chs. J. Boardman, Tr.
Chester, Cong. ch. and so. wh. cons. John White an H. M. 105 84
Exeter, 1st and 2d chs. m. c. 47 08
Windham, S. M. B. 3 00—155 92
Sullivan co. Aux. So. D. S. Dutton, Tr.
Newport, Gent. 27; la. 22,20; m. c. 15; Rev. J. Woods, 6; indiv. 14,40; la. sew. so. 10; 94 60

915 40

Gilmanton Centre, m. c. 30 00

945 40

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Bristol, Cong. ch. 2 00
Bridport, Cong. ch. wh. cons. Rev. F. W. Olmsted an H. M. 50 00
Cornwall, Cong. ch. wh. cons. Rev. H. Boynton an H. M. 66 00
Middlebury, Cong. ch. 175 29
New Haven, Gent. 23,64; fem. benev. so. 20; 43 64
Salisbury, Cong. ch. 11 50
Vergennes, Cong. ch. and so. 161,30; Rev. H. F. Leavitt, 50; 211 30

559 73

Ded. disc. 1 73—558 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, 2d cong. ch. m. c. 25 17
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, by Mr. Gleason, 15 00
Franklin co. Aux. So. C. F. Safford, Tr.
Swanton, 1 68
Lamoile co. Aux. So. S. Merriam, Tr.
Morristown, 8 57
Rutland co. Aux. So. J. Barrett, Jr. Tr.
East Rutland, m. c. 24,77; a poor family, 78c.; 25 55
Orwell, Rev. J. Hall, 10 00
Wallingford, m. c. 8 81—44 36
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', East, Mr. Clapp's so. 75,12; m. c. 23,82; a pastor's wife, 5; 103 94
Putney, m. c. 5 00—108 94
Windsor co. Aux. So. J. Steele, Tr.
Queechee, Indiv. in Mr. Dudley's so. 10 00
Windsor, Cong. s. s. 2 00
Woodstock, Cong. m. c. 17 87—29 87
Orange co. Aux. So.
Newbury, Cong. ch. and so. 30 00

821 59

A friend, to cons. George L. Dale of Wallingford an H. M. 100; Bennington, 2d cong. ch. m. c. 12; Manchester, 6; 118 00

939 59

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Barnstable, Cotuit, cong. ch. and so. 20 00
South Wellfleet, Cong. ch. 6 25—26 25
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Miss H. D. 5 00
Williamstown, Cong. so. s. s. for *Ebenezer Kellogg*, Ceylon, 20; Mrs. Lucy Whitman, 50; m. c. 30,25; 100 25—105 25
Boston, S. A. Danforth, Agent. 681 79
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, 1st pres. ch. 113 09
West Amesbury, Mr. Payne's so. wh. cons. Rev. A. Payne an H. M. 107 29—220 29
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, 4th ch. and so. m. c. 18 38
Gloucester Harbor, Evan. cong. so. 17 00
Ipswich, Rev. Caleb Kimball, 15 00
Lynn, Mr. Cooke's so. 25 32—75 70
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Cong. so. 4 50
Conway, m. c. 5; s. s. 1; 6 00
Deerfield, W. H. H. 50
Gill, Cong. so. 16 33
Greenfield, 1st cong. so. 35,72; 2d do. 116,13; 151 85
Hawley, La. 4 17
Leverett, 1st cong. so. 22 41
New Salem, Ortho. cong. so. 5 00
North Deerfield, do. 54 26
Northfield, Trin. so. 4; s. s. class, 1; 5 00
Shutesbury, Cong. so. 7 00
Warwick, Trin. so. 36 25
Wendell, Cong. ch. and so. 7 00—320 27
Hampden co. Aux. So. C. Merriam, Tr.
Blandford, O. Sage, 100 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. m. c. 73,11; E. par. 25; Mill Valley, m. c. 18; 116 11
East Hampton, Gent. 172,91; la. 83,06; m. c. 104,75; 360 72
Granby, Gent. 140,55; m. c. 31,50; 172 05
Hadley, E. Porter, 10; N. par. coll. 34,18; m. c. 45,37; 89 55
Hatfield, Gent. 42; la. 46,26; extra effort, 66,75; 155 01

Middlefield, Gent. 37,18; la. 29,94; m. c. 64; 130 42
Northampton, 1st par. m. c. 84,13; gen. benev. so. 50; la. 182; Edwards ch. m. c. 14,98; Josiah D. Whitney, wh. cons. him an H. M. 100; 431 11
Norwich, m. c. 10 00
Southampton, m. c. 78,26; la. 27,98; Mrs. A. Lyman, 15; 121 24
South Hadley, 1st par. wh. cons. Mrs. E. A. Laurie an H. M. 117,50; la. 68,25; 185 75
Westhampton, La. 18 72
Whately, Mrs. W's s. s. class, 1 00—1,791 68

Harmony Conf. of chs. W. C. Capron, Tr.
East Douglass, Cong. ch. 127 61
Millbury, 1st cong. ch. 104; m. c. 36; juv. miss. asso. 20; W. par. a friend, 3; 163 00
Whitinsville, Village cong. so. to cons. John T. Wilmarth an H. M. 190; P. Whitin and sons, to cons. Mrs. Betsey Whitin an H. M. 100; 290 00—580 61

Middlesex North and Vic. Char. So. J. S. Adams, Tr.
Acton, Mr. Woodbury's so. 6 71
Lancaster, Evan. cong. ch. and so. 28 79—35 50

Middlesex South Conf. of chs.
Holliston, Mr. Stone's ch. and cong. 81,25; fem. Jews so. 6,03; 87 28
Lincoln, Cong. ch. 22,09; m. c. 8,36; 30 45
Marlboro'. J. Stow, 6 00
Sudbury, Evan. ch. and so. to cons. Gardiner Hunt an H. M. 106,97; m. c. 7,24; 114 21—237 94

Norfolk co. Aux. So. Rev. S. Harding, Tr.
Dorchester, Rev. D. Dyer, 10; a friend, 1,50; 11 50
Roxbury, Eliot ch. and so. 5; m. c. 24,07; A. S. March, wh. and prev. dona. cons. Mrs. Nancy Ripley an H. M. 50; a friend, 5; 84 07—95 57

Old Colony Aux. So. H. Coggeshall, Tr.
Middleboro', Central cong so. Mrs. W. W. 5; Mrs. W. B. 5; Mrs. P. W. 1; E. L. W. 1; 12 00

Palestine Miss. So. E. Alden, Tr.
Braintree, Juv. miss. asso. in Dr. Storrs's so. for a Jewish girl under Mrs Schauffler, Constantinople, 16 00
Randolph, 1st ch. and so E. Alden, to cons. Rev. Erastus Ripley of Davenport, Iowa, an H. M. 50; H. B. Alden, 25; Rev. C. Hitchcock, 20; indiv. 22; m. c. 77,25; 194 25—210 25

Pilgrim Aux So. J. Robbins, Tr.
Kingston, 2d cong. ch. 5 83

Taunton and Vic. Aux. So.
Attleboro', Mrs. N. Carpenter, for *Nancy Carpenter*, Ceylon, 20 00
Berkley, Fem. cent so. 20 00
Fall River, Central cong. ch. 121; inf. s. s. 5; N. Durfee, 102; 228 00
Mansfield, Cong. ch. and so. 21 50
Seekonk, do. la. 31 25—320 75

Worcester co. Central Asso. A. D. Foster, Tr.
Barre, Evan. cong. so. 87 00
Grafton, A. Harlow, 10 00
Holden, Gent. (of wh. fr. Rev. P. Cummings for sup. of a hea. child, 10,) 84,67; la. (of wh. fr. Mrs. P. Cummings for do. 10,) 62,46; m. c. 30,78; 177 91
Leicester, Gent. (of wh. to cons. Danforth Rice an H. M. 100,) 291; la. 156,87; s. s. for *Joshua Murdock*, Ceylon, 20; m. c 57,50; 525 37
Northboro', Evan. so. gent. 13,63; la. 21,37; Warren Fay, wh. cons. him an H. M. 100; a lady, (of wh. for N. Amer. Indians, 50,) 100; 235 00
Oxford, Gent. and la. and m. c. 249 42
Paxton, Gent. and m. c. 54,68; la. 25,32; 80 00
Shrewsbury. Gent. 48,92; la. 51,79; m. c. 19 79; 120 50
West Boylston, m. c. 35,44; gent. 47,10; la. 47,16; 129 70
Worcester, Miss Waldo, 100; Mrs. Elizabeth Salisbury, 100; W. T. M. 15; C. B. 5; A. C. 5; L. C. 5; T. Tucker, 10; M. S. B. 3; 1st so. m. c. 182,66; gent. 186; la. 133,49; Centre so. m. c. 475,46; gent. 210,75; la. 452,25; a member, 100; Estes H. Sanford, wh. cons. him an H. M. 100; s. s. 20; for Mr. Burnell, 10; Union so. m. c. 590,16; gent. 131,07; la. 75; Salem-st. so. m. c. 49,27; gent. 57; la. 42,52; 3,058 63

4,673 53
Ded. prev. ack. 4,041 00—632 53

5,452 21

A friend, 50; Andover, W. H. W. 10; Charlestown, 1st ch. m. c. 84,84; Chelmsford, Samuel F. Wood, wh. cons. him an H. M. 100; Chelsea, Winnisimmet ch. and so. m. c. 209,68; (prev. dona. fr. a friend, to cons. William B. Titcomb an H. M. 100;) Dracut, a friend, av. of gold necklace, 3; E. Cambridge, evan. cong. ch. m. c. 15,75; Lawrence, cong. ch. m. c. 46,96; Lowell, 1st cong. ch. and so m. c. 72,87; a friend, 1; inf. s. s. 5,28; High-st. ch. G. Colton, 7; Newton, Eliot ch. and so. 50; W. par. juv. miss. so. 3,30; So. Woburn, cong. ch. 34,08; Tewkesbury, m. c. 14,21; Rev. M. Kimball, 10; 717 97

6,170 18

Legacies.—Brimfield, Emory Pierce, by Eliza B. Pierce, Ex'x, 100; less disc. 6; Falmouth, Thomas Fish, by P. Jenkins and J. C. Fish, Ex'rs, 100; 194 00

6,364 18

CONNECTICUT.

Fairfield co. East, Aux. So.
Bethel, Cong. ch. and so. (of wh. fr. S. Seelye to cons. Julius H. Seelye an H. M. 100,) 200; m. c. 65,65; 265 65
Sherman, Cong. ch. gent. and la. wh. cons. Rev. Judson B. Stoddard an H. M. 59 00—324 65

Fairfield co. West, Aux. So. C. Marvin, Tr.
Greenwich, 1st cong. ch. 10; 2d cong. ch. a few friends 14; 24 00
South Norwalk, Cong. ch. m. c. 10 00—34 00

Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Gent. 138,72; m. c. 22,17; 160 89
Burlington, Gent. 23,17; m. c. 10,25; 33 42
E. Hartford, Gent. a bal. 5 00
E. Windsor Hill, G. Bissell, 2 00
Farmington, Cong. ch. and so. 525 00
Hartford, J. M. Bunce, 1,000; T. S. Williams, 500; N. cong. ch. gent. and la. and m. c. 715,26; L. H. Woodruff, 10; 2,225 26
Manchester, La. 116 00
So. Windsor, Cong. ch. and so. 24,80; m. c. 3,52; 28 32—3,095 89

Hartford co. South, Aux. So. H. S. Ward, Tr.
Glastenbury, 1st so. m. c. 47,25; gent. 176; la. 104,63; 327 88
Newington, H. Camp, 10 00—337 88

Litchfield co. Aux. So. C. L. Webb, Tr.
A friend, 3 00

Middlesex Asso. S. Silliman, Tr.
Hadlyme, Gent. and la. 35,12; m. c. 21.50; 56 62
Killingworth, La in Mr. Swift's ch. 10 00—66 62

New Haven City, Aux. So. A. H. Maltby, Agent.
Fairhaven, Cong. ch. and so. 327 53
New Haven, 1st ch. and so. 81; 3d do. 194,25; m. c. in do. 12,50; union m. c. 20,92; Yale coll. do. 5,50; Chapel-st. ch. and cong. 125; Mrs. Abby Salisbury, 150; 589 17—916 70

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Hamden, m. c. 69
Northford, Gent. 25,50; la. 24,14; 49 64
Wallingford, Cong. ch. and so. 56 37—106 70

New London and vic. Aux. So. C. Chew, Tr.
New London, 1st cong. ch. m. c. 89,20; gent. (of wh. fr. a friend, to cons. DARNEY S. CARR an H. M. 100; a friend, to cons. EZRA CHAPPELL an H. M. 100,) 265; la. 89; la. sew. so. 25; coll. 68,37; 2d cong. ch. 103,82; Robert Coit, 100; 740 39
Stonington, 2d cong. ch. 70; juv. miss. class, for a boy and girl at Gaboon, W. Africa, 30; 100 00
West Chester, Cong. ch. 32 00—872 39
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Bozrah, Bozrahville, wh. cons. MARCUS MCCALL an H. M. 100 00
Colchester, 1st cong so. gent. 76; la. 121,13; m. c. 52,87; 250 00
Lebanon, S. so. gent. 44,45; la. 36,02; Exeter, so. m. c. 12,25; 92 72
North Stonington, Cong. ch. and so. wh. cons. CHARLES WHEELER an H. M. 116 00
Norwich, Main-st. ch. a lady, 20; 2d so. gent. 6; 26 00—584 72
Tolland co. Aux. So. J. R. Flynt, Tr.
Andover, Gent. 33,50; la. 41,95; s. s. 4,59; 80 04
Windham co. North, Aux. So. J. B. Gay, Tr.
Brooklyn, Gent. 66,11; la. 89,18; m. c. 32,44; 187 73
N. Woodstock, Muddy Brook so. 83 50
W. Woodstock, Cong. so. 8 00—279 23
Windham co. South, Aux. So. Z. Storrs, Tr.
Chaplin, Gent. 59,83; la. 50,40; m. c. 30,13; 140 36
Mansfield, 1st so. gent. 110,66; la. 81,72; m. c. 21,98; 214 36—354 72

7,056 54

Legacies.—Canton, Mrs. Amelia Everest, by Henry Ely, Adm'r, (prev. rec'd, 4,620 88;) 500 00

7,556 54

RHODE ISLAND.

Newport, United cong. ch. m. c. 75,63; la. 80,12; s. s. 4,25; wh. cons. THEOPHILUS C. DUNN and Rev. J. L. DUDLEY H. M. 160 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Claverack, R. D. ch. m. c. 10 00
Chittenango, do. 15 25
Coxsackie, 1st do. 76,25; fem. miss. so. 28; 2d do. 24,38; 128 63
Napanock, R. D. ch. 31 10
New York City, A friend, 300; a friend, for Amoy Chapel, 100; 400 00
Schenectady, R. D. ch. 300; la. 24,39; 324 39
Shawangunk, R. D. ch. 15 00
Tiossiock, R. D. ch. m. c. 6,10; Rev. P. V. N Morris, 8,90; 15 00
Union Village, R. D. ch. 27 00
Warwick, do. 3 50

969 87
Ded disc. &c. 23 87—946 00

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 56 00
Batavia, do. 88 87
Bellona, do. 10 00
Burdett, do. (of wh. to cons. Rev. GEORGE L. HALL an H. M. 50;) 82 67
Canandaigua, Cong. ch. 81,23; m. c. 134,70; la. miss. so. to cons. Mrs. CAROLINE JACKSON an H. M. 153,63; s. s. for *Walter Hubbell* and *Eliza Hubbell*, Ceylon, 40; 409 56
Geneva, G. C. Seelye, 10 00
Lisle, Pres. ch. 35 00
Medina, do. 45; W. R. Gwinn, 25; 70 00
Southport, Pres. ch. 10 00—772 10

Greene co. Aux. So. J. Doane, Tr.
Catskill, J. Doane, 10 00
Durham, Pres. ch. 15 00—25 00

Monroe co. and vic. E. Ely, Agent.
Honeoye Falls, Pres. ch. 16 00
Perry Centre, do. 32 00
Pittsford, Pres. ch. 65 00
Rochester, 1st Pres. ch. 184,01; 3d do. 122; Brick do. (of wh. to cons. EDWIN SCRANTON an H. M. 100,) 149,30; fem. miss. prayer meeting, 17; 472 31—865 31

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Anson G. Phelps, for African miss. 1,400, wh. cons. ZACHARY TAYLOR of Baton Rouge, La. an H. M.; Rev. W. H. Bidwell, 500; Scudder miss. so. of West pres. ch. (of wh. to cons. Mrs. HARRIET MACE an H. M. 100,) 265,64; Rev. C. D. 5; 10th pres. ch. 6; s. s. miss. so. of Allen-st. pres. ch. for a child in Mrs. Bridgman's sch. China, 25; Brainard pres. ch. 70; Brooklyn, 1st pres. ch. 589,90; 2d do. 285; 3d do. 24; South do 206; Misses Sellecks' sch. for chil. in Syria, 85; juv. miss. so. for Spear and Cobb schs. India, 25; 1st cong. ch. C. Jacobs, 50; Armstrong, juv. miss. so. for schs. under Doct. Scudder, 15; William Jay, 25;) 3,993 85

Oneida co. and vic. Aux. So. J. Dana, Tr.
Clinton, Cong. ch. 50; m. c. 71; a friend, 200; la. benev. so. 9; 330 00
Hamilton, 1st cong. ch. 16 69
New Haven, 8 00
Sauquoit, Pres. ch. 73,21; less c. note, 1; 72 21
Utica, 1st pres. ch. m. c. 11 73

438 56
Ded. disc. 2 00—436 56

Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Cherry Valley, A friend, 10 00

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, C. T. Hulburd, 10 00

Syracuse and vic. J. Hall, Agent.
Amboy, Pres. ch. 23 09
Lysander, Mrs. Mary Townsend, 25 00
Preble, Pres. ch. wh. and prev. dona. cons. Rev. CLINTON CLARK of Onondaga Hollow, an H. M. 49 65
Salina, Pres. ch. 36 58—134 32

Washington co. Aux. So. M. Freeman, Tr.
Whitehall, 1st pres. cong. 125; m. c. 82; s. s. miss so. for s. s. in Oroomiah, 10,25; wh. cons. Mrs. A. H. WRIGHT of Oroomiah an H. M. 217 25

7,070 39

Albany, 4th pres. ch. 100; Arkport, two friends, 10; Ballston, H. W. B. 4; hea. sch. so. for sch. in Oodooville, Ceylon, 31; Canaan 4 Corners, cong. ch. 21; Chazy, A. Hubbell, 10; Cincinnatus, Rev. E. T. B. 1; Constableville, Rev. A. L. Chapin, 5; East Bloomfield, cong. ch. 208,77; Elba, Mr. Corwin's ch. and so. wh. and prev. dona. cons. ELEAZER SOUTHWORTH an H. M. 30; Fishkill, SAMUEL A. HOYT, wh. and prev. dona. cons. him an H. M. 50; Genoa, 1st pres. ch. m. c. 20; Rev. S. Smith, 10; Greenport, pres. ch. 20; Hudson, 1st pres. ch. 168,11; fem. miss. asso. wh. cons. Mrs. HENRY DARLING an H. M. 100; pres. ch. m. c. 36,83; Jamaica, pres. ch. m. c. 17; Jefferson, 1st pres. ch. 15; Le Roy, pres. ch. s. s. miss. so. for ed. hea. child, 25; Lisle, 1st so. 20; Maine, 1st cong. ch. m. c. 6; Marion, E. M. 1; Middlebury, a child, 1; Milton, S. C. 3; New York, a lady, 10; Palmyra, pres. ch. 56; Schenectady, Misses A. and E. Burt, 10; South Amenia, pres. ch. 70,15; Stamford, a friend, 5; Troy, Troy nail factory, 15; Union, pres. ch. 4; Whallonsburgh, pres. ch. and cong. 25; Whitney's Point, E. Rogers, 50; Windham Centre, pres. ch. 9,50; young people's benev. so. 11,23; 1,179 59

8,249 98

Legacies.—Flatbush, John B. Zabriskie, by Mrs. Abby Zabriskie, Ex'x, 50; Riga, Samuel Baldwin, by Rev. Charles Hall, 75; loss ex'ps, 75c.; 124 25

8,374 23

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, Tr.

Belleville, R. D. ch.	134 88	
Bladensburgh, do.	20 00	
Bloomingdale, do.	7 00	
English Neighborhood, R. D. ch.	15 46	
Middletown, 1st R. D. ch.	39 32	
	216 66	
Ded. disc. and c.	5 40	—211 26

Belleville, chil. miss. so. of the Montgomery sch. 15; Bridgeton, L. Q. C. Elmer, 20; Middletown Point, pres. ch. 9,43; Newark, 3d pres. ch. J. B. Pinneo, wh. cons. Rev. ENOS A. OSBORNE, and Mrs. ELIZA L. PINNEO H. M. 150; s. s. of 1st pres. ch. 61; South Orange, Rev. D. G. Sprague, wh. cons. DANIEL J. SPRAGUE an H. M. 100; 355 43

566 69

PENNSYLVANIA.

East Sugar Loaf, E. Weston, 5; Erie, pres. ch. s. s. miss. so. for the ed. of a child at Madras, 20; Fayetteville, J. Darby, 15; Girard, s. s. class, for Palestine miss. 1; Harrisburg, indiv. of pres. cong. 30; Kensington, coll. 34,33; miss. asso. 17; Northern Liberties, central pres. ch. T. P. 10; Mrs. H. R. N. 10; T. B. 10; indiv. 32,25; Northumberland, J. P. 20; Orwell, W. H. 1; Pleasant Unity, Fairmount s. s. 2; Philadelphia, 1st pres. ch. M. W. Baldwin, 50; cash, 150; do. 100; do. 20; do. 10; J. Fassitt, 125; J. R. Gemmill, 25; E. S. H. 10; T. A. B. 10; J. R. C. 10; indiv. 54; m. c. 356,25; la. 10; 3d pres. ch. J. C. Farr, 50; A. Whilden, 30; W. Clark, 25; R. W. Davenport, 20; T. Craven, 20; C. Robb, 30; L. E. 10; S. T. 10; T. A. R. 10; indiv. 95; m. c. 84,73; Clinton-st. pres. ch. Mrs. L. 10; L. G. O. 10; C. Tingley, 20; indiv. 20; a lady, 5; Mrs. E. Hildeburn, 10; W. L. Hildeburn, 25; a lady, 5; 1,627 56

DELAWARE.

New Castle, miss. so. 55; a friend, for *Jane Black*, Ceylon, 25; 80 00

MARYLAND.

Baltimore, 5th pres. ch. 150 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reevo, Tr.

Hanover co. C. Braxton and fam.	25 00	
Lynchburg, 2d ch. m. c. 16,67; B. F. Sackett, 10;	26 67	
Richmond, Rev. J. P. Hovey, to cons. Rev. HALSEY DUNNING an H. M.	50 00	
	101 67	
Ded. disc.	1 67	—100 00

NORTH CAROLINA.

Salisbury, Mrs. Mary Adams, for *Isabel McC. Cairns* and *James W. Cairns*, Ceylon, 5 00

SOUTH CAROLINA.

Charleston, a friend, 25 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Berea, Mr. Cobb's ch. m. c. 8,60; Cincinnati, 1st ortho. and Vine-st. cong. chs. m. c. 15; 3d pres. ch. m. c. 5; Mr. B. 1; Walnut Hills, Lane sem. ch. m. c. 11,03; 40 63

Western Reserve Aux. So. Rev. H. Coe, Agent. Austinburg, 7; Bazetta, 31; Defiance, 4; Farmington, 14,37; Hartford, 21,08; S. Hayes, 15; Hartford, L. co. E. Fowler, 10; Hudson, Rev. H. Coe and fam. 25; Johnson, 12,11; Rev. O. S. Eells, 10; Kinsman, 54,46; P. and D. Allen, 10; Mrs. R. Kinsman, to cons. Mrs. CORNELIA P. KINSMAN of Warren, an H. M. 100; Maumee City, 4; Mesopotamia, 12,85; J. B. Sheldon, 10; S. Osborn, 1; Milan, 29; Newton Falls, 15; Rome, 20,29; Tallmadge, 68; Vernon, 6; Vienna, to cons. Rev. X. BETTS an H. M. 64,84; Warren, 33,50; J. Perkins, 30; la. miss. so. 31; Youngstown, 53,08; H. B. Wick, 10; 702 58

743 21

Akron, 2d cong. ch. 38,74; disc. 60c.; Rootstown, cong. ch. and so. 20; G. Case, 10; 68 14

811 35

INDIANA.

By G. L. Weed, Tr.

Boonville, pres. ch. 10,35; Crawfordsville, a bal. 28; pres. ch. 30; s. s. chil. 3; Dayton, pres. ch. 19,35; S. C. C. 1; Greencastle, pres. ch. 4; La Fayette, pres. ch 99; a lady, 4,85; chil. 2; a friend, 1; Wabash college, miss. asso. 5; Indianapolis, Mt. Pisgah, Lutheran ch. 9,15; Oxford, pres. ch. 5,90; Rockville, do. 12,50; G. Rhoads and others, 2,20; Terre Haute, 1st cong. ch. 74,85; chil. fam. off'g, 2,20; Vernon, Rev. A. G. Dunning and lady, 5; 319 35

Mishawaka, pres. ch. wh. cons. Rev. NORMAN KELLOGG an H. M. 50 00

369 35

ILLINOIS.

Brighton, pres. ch. 6,40; Bunker Hill, cong. ch. 6,25; Woodburn, cong. ch. 22,35; Chicago, 2d pres. ch. 7; Dupage, 1st pres. ch. m. c. 10; s. s. miss. so. 4,31; Jerseyville, m. c. 18; Rev. A. P. Brown, 2; Mendon, s. s. for sup. of two chil. at Madura, 10; Mt. Sterling, pres. ch. s. s. 21; Waverly, a friend, 12; 119 31

MICHIGAN.

Adrian, 1st cong. ch. 30; Grand Rapids, do. 37; 67 00

TENNESSEE.

Blountville, Mrs. E. A. 1,25; Maryville, Rev. I. S. Craig, 5; Milton, Mr. Alexander's ch. 20; 26 25

IN FOREIGN LANDS, &c.

Fort Towson, m. c. 16,25; Dick and Joanna, two liberated slaves, for African miss. 8; Wailuku, Sandw. Isls. Miss Maria C. Ogden, 82; 106 25

Donations received in December, (of which to liquidate the debt, see cover, $7,075 05,) $28,098 26

Legacies, $943 25

☞ TOTAL from August 1st to December 31st, $121,288 41

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in December, $490 44

DONATIONS IN CLOTHING, &c.

Auburn, N. Y. Two boxes, fr. Miss S. Oliphant, for Rev. L. Smith and others, Sandw. Isls.

Bloomfield, N. J. A box, fr. Mrs. H. B Cook, for Rev. H. G. O. Dwight, Constantinople.

Essex, Vt. A box, fr. la. asso. 15 66

New Haven, Ct. A box, fr. H. E. Hodges, for Rev. B. W. Parker, Sandw. Isls.

Newark, N. J. A box, for Mr. Doty, Amoy miss.

Northboro', Ms. A box, fr. the Lyman asso. 17 00

Parker River Vilage, A box, fr. fem. rea. so. for Ind. miss. 23 92

Piqua, Pa. A barrel, for Mrs. M. Patten, for Mr. Chamberlain, Honolulu.

Rochester, N. Y. A box, for Rev. E. Smith, Syria.

Swanton, Vt. A box, fr. la. benev. sew. so. 41 26

Westford, Vt. A box, fr. fem. char. so. 37 00

Williamstown, Ms. A box, for Mr. Hoisington, Ceylon.

Unknown, A box, for Mr. Bushnell, W. Africa.

THE

MISSIONARY HERALD.

VOL. XLV. MARCH, 1849. No. 3.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

REPORTS FROM HAWAII.

AT the last meeting of the Sandwich Islands mission, held at Honolulu in May and June, 1848, reports from the different stations were presented, as on previous occasions of the kind, by the brethren connected with them; and these furnished the materials for the General Letter, received some weeks ago, a large portion of which appeared in the Herald for January of the present year. In accordance with a vote of the mission, the reports from the stations have been sent to this country by a less direct and expeditious conveyance; and they are found to contain many facts which it seems desirable that the friends of missions should understand. As it will be impossible, however, to publish them in full, abstracts of their contents will be given, in this and the following numbers of the Herald, in the hope that the friends of missions may thus obtain a more accurate and reliable acquaintance with the state of the Islands than can be gained in any other way.

These reports, it will be borne in mind, were not written for the public, but for the brethren who should come together in the general meeting. Hence they must be regarded as containing the testimony of each missionary, delivered in the presence of those best qualified to appreciate his statements, in regard to the condition and progress of the work which the Lord has commenced at the Islands. Some of the reports are quite brief, while others are full and elaborate. This will account for the difference in the length of the subjoined abstracts.

Kailua.

Mr. Thurston continues at the post which he has occupied for so many years; and he appears to have been abundant in his labors during the period embraced in his report, not only at the station, but in other places. "The schools in the north division of Kona," he remarks, "may be said to be in a flourishing state." "The teachers have done pretty well. There has been an increase in the number of scholars, and more interest than formerly has been taken in the schools by parents as well as by their children." Mr. Thurston does not think that the Romanists are gaining ground in his field; though they have begun to erect a stone church at Kailua.

In regard to the flock of which he is overseer, he says that they appear as "firm and energetic" as at any former period. There has been a revival among his people since the general meeting of 1846; and one hundred and thirty-seven persons have been admitted to the church, most of whom have run well hitherto. The number on the list of inquirers, at the date of this report, was thirty or forty. The contributions during 1847 amounted to $104 72, the ability of the people being very limited.

There is a gradual advance, Mr. Thurston believes, in the intelligence, civilization and moral principle of the natives. "No chiefs of high rank are now found in Hawaii," he says, "to hinder or help forward the natives in their desires for im-

provement. All the principal officers are from the common people; and they received their education in the seminary at Lahainaluna. It is something new in the history of this island, to have the Governor and his aid, and the principal officers under him, selected from the commoners; and we are not insensible to the benefits which may flow from this new order of things. The people have an impressive example before them of the advantages to be derived from education, in connection with a good moral character. Chiefs are not of course to be the rulers, unless they possess the requisite qualifications; and parents and guardians are beginning to feel the importance of having their children instructed, in order to prepare them for usefulness."

Kealakekua.

From the report of Mr. Ives's labors, it appears that the schools in South Kona are improving. More than five hundred dollars have been paid towards the liquidation of a debt (of eight hundred dollars) which has greatly embarrassed the educational operations of the district; and this without any suspension, or any interference with the claims of the teachers. "For a few months past, meetings have been more fully attended; and many backsliders have returned, about fifty of whom have been restored to the privileges of the church. There has been public worship on the Sabbath in seven different villages; and eleven or twelve hundred persons have been present."

Kau.

Mr. Paris has been obliged to reside at Hilo for some time past, owing to the state of his family, making occasional visits to the scene of his former labors. He reports a few facts, however, which are of an interesting character.

Decrease of Population.

Since 1845, the work of depopulation has gone on in Kau with fearful rapidity. It will be remembered that the distressing famine which prevailed in that year, together with the sufferings occasioned by the fire which overran the whole country, drove many of the people to other parts of the Islands. The effects of the sufferings then experienced have not ceased. The early and the latter rains have returned in their season; the hills and valleys are clothed with verdure and beauty; and food abounds throughout all the region. But the graves are multiplied. The work of death, the consequence of extreme suffering, has been silently going forward. The old and the grey-headed are seldom seen in our borders. They sleep beneath the clods of the valley.

Other influences, moreover, have tended to diminish the population; such as have been felt in all the remoter districts of the Islands. And it is somewhat remarkable that a very large proportion of the emigrants from Kau have been under eighteen years of age.

Schools.

The schools are, on the whole, in as flourishing a condition as they have been for years. Indeed, I think they are doing more good than they have been accomplishing heretofore. Some of our teachers are industrious, self-denying, faithful, good men. They do what they can to instruct, elevate and civilize; and they exert a good moral and Christian influence over their pupils. Teachers and scholars begin to sit on three-legged stools, rude chairs without backs, and hewed slabs; such as were used in the smoky school-houses in the western States many years ago. Teachers also, in many instances, wear pantaloons on week days; and some of them even go so far as to stand on their own feet, while they impart knowledge and wisdom to their young disciples.

Nearly all the children in Protestant families have enjoyed the advantages of Sabbath school instruction; and not a few of the parents have participated in these advantages. "During the last year many of the children have been thoughtful and serious; and they have been led to inquire what they must do to be saved. Some, it is hoped, have become new creatures in Christ Jesus."

Benevolence.

The people of Kau, in their deep poverty, have done something for the furtherance of the gospel. 1. They have, of their own accord, erected two comfortable houses of worship. 2. They have built a good stone bell-house, and suspended in it a fine bell, presented to them by the Allen Street Church, New York. "We were all delighted," says Mr. Paris, "with the sweet sounds of the church-going bell; and none more so than myself. It was like an old friend in a strange land, calling up a thousand sacred and thrilling associations. Its tones echoed and reechoed over hill and dale, joyfully surprising the natives, and rousing them from the slumbers of many generations." "At Waiohinu," Mr. Paris adds, "we have a very neat and substantial house of worship; but it is still unfinished."

3. The monthly concert contributions, in goats, goatskins, &c. have amounted, during the last year, to more than one hundred dollars.

Civilization.

Within a few years a great change has taken place in the external appearance of the natives. In 1842, scarcely a dozen persons who wore foreign cloth, could be found in a large assembly. Now I see but few persons on the Sabbath, who are not clothed in European fabrics, if not in European style; and many of them are even dressed in the latest fashions. Almost all our ladies wear from two to four dresses at one and the same time.

There is also considerable improvement in the structure and comfort of the native houses. Enclosed yards and gardens, in some instances, add greatly to their cleanliness and general appearance. Many have furnished their dwellings with a table, chairs, iron pots, bowls, plates, knives, forks, spoons, &c. Some have a clock; and they begin to understand the value of time.

Romanism.

Popery, Mr. Paris thinks, is losing ground. The meetings of the Romanists are little frequented; and quite a number who were formerly connected with them, now attend the meetings of the Protestants; some being on the list of inquirers, and a few having been received into the church.

State of Religion.

Near the beginning of last year, there was more than usual interest manifested in some parts of my field. A portion of our people appeared to awake to the interests of their souls and of eternity. I spent about two months in meeting and conversing with all the members of the church personally. They were requested to come to the station, where from five to seven hours were daily occupied in expounding the Scriptures, in religious conversation, and in prayer. This plan afforded me an opportunity of becoming acquainted with the real state of every heart, and of giving to each according to his necessity. Here the ignorant were enlightened; the timid and doubting were encouraged and strengthened; the stupid were aroused; and hypocrites were exposed and made to tremble in view of the judgment.

Early in the summer of last year, without suggestion or advice on my part, morning meetings for prayer and conference were established or revived in several neighborhoods. In one or two outdistricts, these meetings have been exceedingly interesting. At the dawn of the morning, at cock-crowing, the whole population, men, women and children, might be seen, with lamps in their hands, flocking to the house of prayer; where one hour was spent in reading the Scriptures, singing, prayer and exhortation. Then each person returned to his own house and offered joyfully the morning sacrifice around the family altar. The spirit of love, joy, peace, harmony, manifest in these meetings, was truly delightful. Old professors who had backslidden, confessed their sins and sought forgiveness. Hard and stubborn hearts were melted; and many were led to inquire for the way of salvation. Every house, in some neighborhoods, was a house of prayer; and we trust it will be found at the great day, that many hearts have become fit temples for the indwelling of the Holy Ghost.

The rejoicing of Mr. Paris is with some fear and trembling, in view of his past experience. Still he feels that, on the whole, he has never had more reason for courage and hope in his work than now.

Hilo.

Mr. Coan first speaks of the progress which the people in his field are making in their temporal interests.

General Improvement.

It is true of this people, as of many in more highly favored lands, that all are not benefited by the increase of light and the accumulation of wealth around them. There is every where "the heath in the desert." We still mourn over poverty, ignorance and vice, the legitimate offspring of mental, physical and moral imbecility. But it is not so with all. Multitudes have aroused from the sleep of ages; and, under the quickening impulses of Christian civilization, they are putting forth their energies.

To the philanthropist, and to every true friend of man, it is cheering to witness the steady and rapid progress of the natives in the erection of framed houses, and in the improvement of the old style of dwellings; in procuring tables, bedsteads, chairs, chests, writing-desks and stationery; in collecting cutlery, earthen, glass and hard ware, including a consi-

erable variety of culinary and domestic utensils; in multiplying agricultural and mechanical implements; in seeking a greater variety of wholesome food, and a more comfortable and respectable supply of clothing; in obtaining time-pieces, horses, oxen, cows, donkeys, goats, &c.; in opening and improving roads; in the erection of fences; and in many other things, which mark the onward movements of Christian civilization. Probably the wealth of Hilo has increased fifty fold within the last ten years.

Still the people are poor, most of them quite poor; while none of them can be styled rich. All we would be understood to say is, that their temporal comforts have increased more rapidly than the most sanguine could have anticipated; while there is ample room for still greater improvement.

In this connection, Mr. Coan remarks: "We have twenty-five places of public worship on the Sabbath; and these have all been supplied with houses more or less comfortable, by the voluntary efforts of the church. In rebuilding some of these edifices, and in repairing and improving many of them, the church has expended, during the past year, more than a thousand dollars; and we have three or four hundred dollars, collected and subscribed, to repair the meeting-house at the station."

Schools.

In company with the Governor and Superintendent, I have attended most of the examinations of the forty schools in Hilo and Puna; and have been gratified to see the great improvement made in dress, cleanliness, manners, &c., as well as in mental acquirements.

Once in the year all the schools, with parents, friends, and nearly all the population, have been collected at six convenient points, three in Hilo and three in Puna, for the purpose of examination, temperance celebrations, thanksgiving festivals, addresses, religious exercises, &c. &c. On these occasions, teachers and pupils appeared in their best garb; and, with beaming faces and joyful hearts, they marched and counter-marched, sung and chanted, listened to addresses, united in prayer, &c.; and then sat down, in joyous ranks, to the festive board. Not a dim eye or a sad look was to be seen. Parents and children were dressed in neat and respectable garments of foreign fabric.

At each of these places, three days were devoted to the various exercises of the occasion; not less than two sermons having been preached daily. The effect of all was most happy, physically, mentally and morally.

Tours.

Journeys have been performed through Hilo and Puna, as usual, about once in three months. Nearly all the people come together on these occasions, in their several meeting-houses. Increasing interest invests these itinerating labors; and many of the people, thus occasionally visited, seem more highly to prize and better to improve the blessings of the gospel, than those who are located near the missionary. And besides, as many of them are called to study the Bible, to preach, pray, exhort, and labor in the cause of Christ, during the pastor's absence, they seem to grow more rapidly in grace, in healthful, manly, vigorous and active piety, than those who hear preaching fifty-two Sabbaths in a year.

Mr. Coan adds: "Our twenty-five out-stations are well sustained; and the mass of the people assemble, from Sabbath to Sabbath, for prayer and praise, and for studying the word of God. There are children's Sabbath schools at all these places. For week-day meetings, the people divide into smaller congregations; and for daily prayer meetings, they are subdivided into some two or three hundred circles."

The Church.

The church has been remarkably peaceful and prosperous during the past year. Cases of discipline have not been comparatively numerous; and there is, we trust, a more enlightened apprehension of the true nature of Christ's kingdom, and an increasing relish for the truth and for the ordinances of the gospel.

Still we have a class of ignorant, stupid, fruitless professors, and another class of impulsive, hot and cold disciples. These are ever waxing and waning, like the moon; ebbing and flowing, like the tide; sleeping and waking; running and resting; repenting and relapsing; "resolving and re-resolving."

We have also another class of decided hypocrites, who wormed their way into the church by throwing the mask of guile over all their actions. These have but one prominent desire; namely, to appear to be what they are not, rather than be what they would be esteemed.

But there is still another class, represented by the good seed sown in good

ground, and called "the children of the kingdom." These are consistent, steadfast Christians. They grow in grace, and in the knowledge and love of the truth. They strengthen our hands, and are our hope, our crown, and the joy of our hearts. This class is numerous, and, as we think, increasing. They are monuments of the grace of God, proofs of the Spirit's transforming work, and witnesses for the truth and power of the gospel. Many of them are active and energetic in doing good; and, by their vigilance and fidelity, they multiply the hands and feet and eyes and lips of their pastor a hundred fold.

Romanism.

Popery seems to me to have retrograded. I cannot now think of any accessions to their ranks during the year; while many have left them. They have a French priest located but a rod or two from our yard; and he is often visited and assisted by other priests, who make frequent tours over my whole field. Their meetings, so far as I can learn, are thinly attended; and their schools are a shadow and a misnomer. I think they have once counted up eight schools; but several of these have ceased to exist; and others have only a name to live. I am not sure that the papists have a single school now in operation in Hilo or Puna. I am told by the school superintendent, that their whole number of pupils but little exceeds one hundred; while our schools are as full as they were before the establishment of theirs.

Revival.

During the whole of the past year, there has been more than usual interest among our people in regard to spiritual things. From the thinned ranks of those who are out of the church, there has been a constantly increasing number of inquirers. Among professors of religion there has been a gradual waking up to duty; while more and more seem ready to engage in the work of the Lord. This feeling spread from point to point through the whole field, until nearly all were affected by it. Many who had never been aroused before, came out of their hiding places to inquire the way to Zion. Backsliders returned, and the whole church appeared to be more or less quickened.

Near the close of 1847, the work of the Spirit became more distinct and general. At this time I called together the native helpers from all parts of the field, spent two days with them in conference and prayer, held a series of religious meetings for all, closed with the Lord's Supper, and sent back these laborers, more than one hundred in number, to their respective districts. This gave a fresh impulse to the work. Neglected prayer meetings every where revived; places of worship were full and solemn; and the number of inquirers and (as we trust) of believers was increased.

This state of things has continued to the present time. There is no strong excitement; there are none of those sensible signs of energy and power which attended the great revival of 1837–9. The Spirit descends like the gentle rain among the people; and the fruit is love, joy, peace, &c. &c. Protracted meetings have been held at the station and throughout the field; and the Holy Ghost has given effect to the Word. On the whole, we have not had a more interesting and encouraging state of religious feeling for a long time; and our hearts rejoice and bless the Lord; for it is all of his rich grace.

Benevolence.

During the past year this church has collected and paid into my hands the nominal sum of $425 18. The contributions have been in money, cloth, and in the various productions of the Islands. On reducing the whole to a cash value, the net proceeds were $317 50. Of this sum we propose to make a donation of one hundred dollars to the American Peace Society, and the remainder we pass to the credit of the Board.

We cannot boast of accomplishing great things in any department of Christian enterprise; but we are striving to do something. My great effort is to prepare the people to do what they do intelligently and from principle. I wish them to continue in well doing; to wax stronger and stronger in their work; and to increase in the fruits of righteousness. God alone can give this increase; and for all he gives, let his name be praised!

The Boarding School.

The present number of boys under Mr. Lyman's care is fifty-two; only thirteen of whom were in the school prior to the general meeting of 1846. "Since the date of our last report," Mr. Lyman says, "we have had no occasion to discipline for flagrant immorality. The general conduct of the pupils has been as good, perhaps, as could be

reasonably expected. We have not seen evidence of such intense interest in the subject of religion as its importance demands; scriptural truth, however, is always listened to with respectful attention, and sometimes with much seriousness. Twenty-five were church members before entering the school; and most of the others appear to be as correct in their deportment as the communicants. All evince an incipient and growing interest in benevolent efforts. By extra exertions, in their comparatively few leisure hours, they have raised more than fifty dollars the last two years for foreign missions, more than forty dollars of this sum having been raised the last year."

Mr. Lyman makes mention of a former teacher in his school, a native, who has recently deceased. "He was an efficient and skillful instructor; and his services were invaluable, so long as his health admitted of his being regularly employed in that capacity."

Waimea.

Mr. Lyons has prepared a very full and interesting report, showing the condition of his field, and the progress of the natives in Christian knowledge and civilization. He first adverts to the state of the schools. The Superintendents, he says, have been good men, with one exception, and have discharged the duties of their office with commendable energy and fidelity. The twenty-four teachers in the Protestant schools are all professors of religion. Six of them received their education at Lahainaluna seminary, three at the Hilo boarding school, and fifteen at Waimea

Schools.

Some of my teachers are veterans in the service. During all the revolutions that have taken place on the Islands, they have remained at their post. Wages or no wages, trustees or no trustees, they have clung to their work. When driven to want, they have labored with their own hands to obtain relief. When their school houses fell down, they exerted themselves till others were erected When their school-shell blowed, and none came to be taught, they went out into the highways and hedges, visited houses and fields, and gathered the wild and wandering children into their schools. But they have lived to see better days. Should they continue their present business till superannuated, it would be no more than a righteous act of the Government to constitute them the pensioners of its bounty, for the remainder of their lives.

Our teachers open and close their schools with prayer, as a general thing. They read the Bible with their pupils, explaining and applying it; and they require portions of it to be committed to memory. In some of the schools, singing is taught.

A part of the teachers, perhaps most of them, preserve some degree of order, and maintain some authority; and they would be glad to maintain more. They are prevented, however, by the fear of offending either parents or children, or both, and consequently of losing some of their pupils. I have said that "some degree of order" is preserved; but perfect order is not to be expected. A Hawaiian school would not be pure Hawaiian, without some noise and confusion.

The teachers generally assemble their pupils on the Sabbath to receive religious instruction; and some have religious meetings with them during the week. As a body, they have entered into an agreement to cultivate habits of civilized life; to appear neither in school, at meeting, nor in the streets, without at least a shirt and a pair of pantaloons; to keep their houses in order; and to eat at tables. But they do not all, or always, remember this agreement. It is so easy to slip into a kapa, and to get down on the floor by a calabash of *poi*, that they need a large degree of moral resolution and energy to overcome the force of habit.

The remuneration promised by the superintendent (from twelve and a half to twenty-five cents a day) is generally paid in the course of time; but to obtain it, the teachers are obliged to apply often and wait long; and when obtained, it does not furnish them with a competent support. Hence they are obliged to work hard out of school, in order to make themselves and their families comfortable. Their patient, persevering and self-denying spirit is certainly worthy of praise and imitation.

The number of children in the schools of Waimea is nine hundred. Not a few, Mr. Lyons says, are prematurely deprived of the benefits of instruction by early marriages.

Those now in our schools, I suppose, are not materially different from pupils in other Hawaiian public schools. They are, as a general thing, decently clothed, and attend more or less regularly; though there are but few who have not a long row of marks for delinquency against their names. They are all more or less noisy; a few, however, are characterized

by their quiet behavior. Should you enter some of the schools, you would be received in true New England style, the pupils arising and tendering to you their *aloha*, with bows and courtesies.

Many are better furnished with school books than formerly, purchased by themselves. But others are still destitute; and a large part of the books purchased by the scholars are kept but a short time. Now and then a pupil, when punished, takes offence; and, if there is a Roman Catholic school in the vicinity, he connects himself with that. Such cases, however, are rare.

All the readers in the common schools are expected to attend Sabbath school; and most of them do so; and with them assemble many of the smaller children who are not readers. And all the pupils in our schools, great and small, are attached to temperance and anti-tobacco societies.

That they are entitled to a respectable moral character, may be inferred from the fact that they commit to memory thousands of verses of Scripture; are connected with temperance societies and Sabbath schools; are seldom detected in the commission of the grosser sins; are many of them children of Christian parents, and hence were baptized in their infancy; that they pay some regard to the Sabbath and to parental authority; and can play or spend at school the live long day together, not altogether like Melville's innocent Marquesans, without any quarreling, but with no more than may be seen among an equal number of children in other Christian countries. All this is good and cheering, and may be regarded as promising something better; and something better may confidently be expected.

Of the religious character of the children now in school, I have nothing to say that is particularly encouraging. A few are giving evidence of being converted, and have been received into the church; while others have applied for admission, and now stand as candidates for the privilege. But the great majority have no interest in spiritual things, and no concern for their eternal welfare. And this is not strange. Before we can see more conversions among Hawaiian children, there must be more parental instruction, watchfulness, anxiety, faith and prayer.

Native Helpers.

The present number of church members in regular standing, according to Mr. Lyons, is nearly twenty-two hundred. In speaking of the system which has been introduced for the oversight and edification of this large and widely scattered body of communicants, he proceeds as follows:

My field is divided into sixteen districts, fifteen of which are committed to the care of pious and intelligent natives. None of these have received formal licensure; still they preach and exhort as much as they please. They are good, pious, evangelical men, and render invaluable service to the missionary; but they are not qualified to act in the capacity of sole pastors. Most of them have occupied their present post for a long time, and have never been under suspension. Among the number is one graduate of Lahainaluna, of the old stock. They have received no stipulated wages for their services; and no wages at all, except their books, till within two or three years past. They now have a portion of the benevolent contributions of the native churches. The number of these sub-pastors is thirteen.

Next to these are the deacons. They aid in the distribution of the bread and the cup on communion Sabbaths, in visiting among the people, in holding meetings, &c. The number of deacons is larger or smaller, according as the church is large or small from which they are chosen. The present number is sixty. They are, for the most part, very good men.

There is an annual meeting of the sub-pastors and deacons at Waimea, for making reports, delivering addresses and sermons, holding consultations, &c.

Next to the deacons comes another class, denominated "fellow laborers," or "fellow helpers," embracing men and women, amounting to some four hundred in all. The women conduct women's meetings, and visit among the female portion of the community; and the men aid the sub-pastors and deacons in their work. The institution of the latter class was an experiment; but it has thus far worked very well.

These three classes form a substantial body, on which dependence can be placed when anything of a moral, religious or benevolent character is to be done. They constitute a part of the regulars of the Lord's army; while the other members of the church are not prevented from being volunteers. They are all invit-

and urged to come forward, and discharge the duties of soldiers of the cross.

Character of the Communicants.

Mr. Lyons supposes himself to be asked, "What is the character of the church members?" In answer to this inquiry, he says:

As a general thing, their habits of honesty and chastity are such, that they are seldom subjected to discipline for theft or the violation of the seventh commandment. A church member is rarely caught in the act of stealing; less frequently, perhaps, than many are disposed to believe. The wonder is that such things are no more common, considering the manner in which most of the natives live, the temptations to which they are exposed from unprincipled foreigners, and the depths of moral corruption from which they have just emerged.

The church members are, for the most part, regular in their attendance at the house of God; and they perform, with a good degree of zeal and fidelity, and perhaps according to their power, most of the duties growing out of their profession. There are some things the performance of which does not seem to lie within the province of Hawaiian ability or agency. Among these may be reckoned the proper training of children, domestic neatness, &c. Attempts, however, are made in this department; and a small degree of approximation towards success is apparent.

In all households, the heads of which are Christians, family worship is maintained, morning and evening; though doubtless with occasional omissions; as when the husband is ready, but the wife is out; or the wife is ready, but the husband has gone to his neighbor's; or while one is waiting for the other, the time passes away, so that when both are ready, it is too late. A quarrel occasionally takes place between husband and wife; and this sometimes causes a suspension of family worship for a day or two. But these are exceptions, and things of rare occurrence; and they occur doubtless in other places, as well as in Waimea. I presume that no heads of families neglect family prayer from timidity, or want of resolution to perform it. Where there are readers in the family, the Scriptures, or at least portions of them, are more or less read. Some take pleasure in perusing the word of God, and appreciate in a measure its truths, precepts, promises and doctrines. But there are many, probably, who are strangers to the practice of searching the Scriptures.

Revivals.

The Lord has not forgotten to be gracious to this part of Hawaii. Though our religious horizon seemed to be darkened for a time, and clouds hung over our spiritual Zion, he had mercy in reserve. Places that had seemed to be abandoned of God, and given over to the doom of Sodom, were blessed with the renewed visitations of the Spirit and the repeated displays of divine mercy. When the appointed time came, the instrumentality that had often been used, and as often failed of success, was clothed with power from above; and a sudden change became apparent.

As the fruit of the revival, some three hundred apostates have been reclaimed and restored; nearly one hundred professed conversions have taken place among those who had never been previously connected with the church; about sixty of whom have been already received into the church, while the remainder stand propounded for future admission, if they shall appear worthy. Among the above mentioned, are nine who were formerly Roman Catholics.

None of the means used for promoting this revival, according to the testimony of Mr. Lyons, were extraordinary. "It was all of the Lord, and to him be the glory!"

Benevolence.

Mr. Lyons next proceeds to notice the progress which his people have made in Christian liberality "When I became acquainted with the resolution passed at the last general meeting," he says, "to present to native churches the subject of pastoral support, I set about the work with trembling. Indeed, I doubted the propriety of the attempt, fearing that the time had not come." Still it was resolved to see what could be done; and a day was named for receiving contributions. Only two or three of the sixteen churches, however, were ready; and it was found that this plan must fail.

A definite sum was then proposed for each church, varying according to circumstances; and the sub-pastors were made agents, being authorized to receive a portion of the amount obtained as a compensation for their own labors. But when the year came round, the proposed contributions had not been made, except in one or two churches; though all but one (which was engaged

in building a house of worship) had done something. The experiment, however, had been very serviceable; for more had been actually given than ever before, and the people began to pride themselves on the progress they were making in Christian benevolence.

It was next determined to introduce a system which should reach all, and thus awaken individual responsibility. Hence associations were formed in January, 1847, in each district, called "monthly benevolent societies;" the condition of membership being the payment of any sum, from one cent to one dollar a month. All the communicants were to be invited to subscribe; and none were to be exempted, except by a vote of the church. At the end of the year, anniversaries were held in the several districts, the pastor being present, when the contributions, names of donors, &c. were reported. In one place, it was found that the sub-pastor had mistaken the terms of membership, and substituted "one cent a year" for "one cent a month;" but the people made a special collection, to supply their previous "lack of service." But the plan succeeded very well, on the whole; and about five hundred and fifty dollars were raised in money, cloth, kapa, goats, &c. The working of the system will become more perfect by practice.

In addition to the efforts just mentioned, the churches have erected three houses of worship, during the last two years; and they are now engaged, Mr. Lyons says, in building or repairing others. Something has also been done for the support of the poor.

Temperance and Civilization.

In all of the sixteen districts, under the care of Mr. Lyons, there are temperance societies, embracing some three thousand members.

Passing to the general condition of the people, Mr. Lyons says that civilization in his field is like a picture, certain parts of which are seen at once, while other parts call for a more careful search. Some improvements are obvious; while others must be sought at different times and places, and in all the phases of society. It is not safe or right, he thinks, to judge of the natives from their appearance in unfavorable circumstances; but they are entitled to the advantage of an inspection in their best estate. He then proceeds as follows:

You must attend our temperance celebrations, where you can see both variety and uniformity; men, women and children well clothed, having hats, caps, bonnets, shoes and stockings; gentlemen and ladies, walking in procession, and locked arm in arm, displaying their umbrellas, white gloves, flying banners, &c. You must also attend the anniversary of our "civilization societies;" listen to the speeches and dialogues on civil topics; and take a look at the festival tables, their furniture and their guests. You must enter also some of the native houses, where you will find a decent seat, perhaps an American chair, a table, a chest, a tea-kettle, iron pot, and frying-pan; and if it should chance to be the proper time, you might see the husband, perhaps the wife and children, all taking their meal, after the manner of civilized lands.

By going to different houses, and visiting different places, you will see native tailors and tailoresses, hat-braiders, shoemakers of both sexes, saddle-makers, carpenters, masons, sawyers, teamsters. You will now and then discover a coffee garden and a flower garden; herds of cattle, horses, goats and sheep; cattle carrying burdens, instead of natives; a good road teeming with carts and oxen, all under native management; natives riding to meeting or school on horseback. You will find one hundred and fifty families supplied with the native newspapers; and you will also find that the newspaper is generally paid for.

And you should pay a visit to some of our day schools and singing schools, all under native superintendence; and finally, at the sound of the church-going bell, or of the shrill Hawaiian horn, look into some of our meeting-houses, and behold the well-clad, orderly, and attentive congregation, elevated on seats, all made by native hands. Having seen all this, and other things of a moral and religious character, you can determine whether they indicate any advance towards civilization and Christianity, or not.

But there is much room for improvement. And an individual who is disposed to look only on the dark side, may see but few marks of either domestic, social, intellectual or moral improvement around him.

Romanism.

On this topic a few words will suffice. If it is asked, "What has this system effected in my field in seven years?" I reply, "It has drawn into its net some four hundred souls, including men, women and children; eight of whom have been ensnared within the last two years. It has also three schools and five or six chapels." If it is asked again, "What is the character of these proselytes?" I answer, "With the except-

of the children, they are mainly apostates from our churches."

Very few have embraced the doctrines of Rome, who were at the time communicants in good standing. They discover no disposition to form temperance or benevolent societies; indeed, freedom from all such things was the principal bait held out to catch them. And they have often shown the want of common humanity. For instance, some of their members have died, and would have been buried without any funeral service, had not Protestants been invited by the friends of the deceased to perform it. They are extremely ignorant in regard to their own religion; for though they can speak of *popes* or *kopes*, *monekas*, &c., they know as little as talking parrots of the meaning of their words. I once asked a Roman Catholic woman, who had been a member of my church, what new name she had received by becoming a *kope*, as she expressed it. She replied, "*Mea*" ("thing"). But being a little puzzled, a friend helped her out of her perplexity by adding, "*Moneka.*" "Oh! yes," she said, "a female monk!"

The Roman Catholic schools have sixty or seventy pupils. The chapels are represented as being destitute of all attractions, except a rude altar, the picture of a cross, and in one instance a candle. "They are without seats, empty, sombre, indicating doubtless the character of the worshipers."

Kohala.

The most important part of Mr. Bond's report is contained in the following extract.

Improvement.

A gradual but steady improvement in temporal and spiritual interests, if I am not mistaken, is clearly perceptible among my people. At the same time, however, it must be acknowledged, that great numbers seem more than willing to live and die, as their fathers lived and died before them. They appear to see nothing desirable in the work and truth of God; and they seek no fellowship therewith. The light, indeed, shines around them; but it does not penetrate the murky darkness of their souls. They remain (and doubtless many of them will remain to the end) children of the night, not of the day.

From the desolating incursions of wickedness, which in past years have occurred to mar the peace and well-being of the community in general, and of the church in particular, the Lord has preserved us during the period now under review. There has been no instance of those paroxysms of savage phrensy, which, in other years, have occasionally developed themselves in scenes of revelry, intoxication and licentiousness. The articles ordinarily used for the production of intoxicating substances have been devoted to their legitimate uses. To the stringent laws against the making and using of intoxicating liquors, we are, under God, indebted, for the almost perfect freedom we have lately enjoyed from the outbreakings of vice.

Sabbath Attendance—Benevolence.

Upon the means of grace, there has been a regular and full attendance. Our house of worship has been uniformly filled on the Sabbath by a well-clad and orderly congregation; and this, not less on our frequent stormy and inclement Sabbaths, than on those which are ordinarily esteemed more favorable for visiting the house of God. Something like a fixed habit of honoring the Sabbath appears to have been formed; and a permanent regard for the stated ordinances of religion appears to have been implanted in the hearts of the people.

The church has contributed for foreign missions, during the past year, five hundred and fifteen dollars, about one-third of which has been given in money. The remainder has been collected in rope of native manufacture, and cloth at the usual market value. From the whole amount we shall have realized in cash, after the disposal of a balance still on hand, about three hundred and fifty dollars. Of this sum, a part has been remitted to the Treasurer of the American Board and other societies; and the balance will be forwarded by the first suitable opportunity.

In our endeavors to convert the donations of the church into money, an enormous per centage is unavoidably lost, owing to the disadvantageous situation which we occupy with reference to markets. But even this discouraging result is, beyond question, to be preferred to inaction.

Schools.

A Sabbath school of six or seven hundred children and youth has afforded a pleasant and profitable field of labor during the period referred to. Great numbers of the pupils have frequented

our meetings for inquiry; with the exception of six or eight individuals, however, none have been received into the fellowship of the church. My convictions are deep and strong that the admission of children to our churches, in large numbers, is at best a hazardous experiment.

The public schools have been prosperous during a part of the time; but they have suffered somewhat through the appointment of an unworthy superintendent. The number of pupils present at the final examination for the year was nearly one thousand; and a larger number attended a feast held on the last day of the year. The obstacles to education in Kohala are substantially the same as elsewhere in the Islands, and they appear to become less serious, from year to year. Mr. Bond has charge of a boys' school, in which there are now seventeen pupils; he devotes less time to it, however, than he wishes.

Popery appears to be making no progress. Mr. Bond thinks the Romanists decidedly fewer in number than they were two years ago. They have three small schools, one of the teachers being a child, and the other two destitute of the legal qualifications.

REPORTS FROM MAUI.

All the brethren who are stationed at Maui have forwarded their reports, except Mr. Whittlesey.

Lahaina.

In consequence of the ill health of Mrs. Baldwin, this station was deprived of the watch and care of a missionary, from January 21, 1848, to the time of the general meeting. Prior to his departure, Mr. Baldwin says, the services of the sanctuary were uniformly well attended, morning and evening; the people appeared attentive; and a larger number of the young than usual were present. "There are many signs that light and truth are spreading, and that souls have been converted to God."

Common Schools.

The pupils in the public schools have increased since the Government assumed their support, particularly during the last year. The number of these schools in Mr. Baldwin's field is twenty-two; and they "are as efficient as their teachers can make them." Payment is promptly made to those who are engaged in giving instruction; the amount being twenty-five cents a day, except in one or two cases. Several new school-houses have been erected at Lahaina within the past year; and all are to be furnished with clocks by the Government. The public examination of the schools, held in November, 1847, showed them to be in advance of what they had previously been.

At the close of the examination, the schools of Lahaina and of one out-station united in a public celebration and feast. About one thousand children were present; all of whom sat down to good substantial *koa* tables, made in the best style by foreign carpenters, furnished with foreign plates, knives, forks, &c. &c., and loaded with the richest dainties which the land affords, in chairs of foreign manufacture, or settees of their own; and they had their well-clothed parents for waiters. One person, a mere common native, once a missionary cook, set a line of tables one hundred feet in length, and killed a bullock and several hogs to supply it. His own eleven children were there, and their young ruddy looking mother with them, and his half dozen hired men, all hired by the year. The feast was honored by the presence of the Governor of Maui, and that of the missionary brethren of Lahainaluna, with their families; and we all sat near the head of the table of the missionary cook.

Lest any one should imagine that this native spends all his earnings in feasting, I will add, that he is a hard working man; and that all his children are taught to be industrious. Some ten years ago, he could not have owned fifty dollars' worth of property; now he has a competency, which he has gathered by steady industry, though he has a feeble constitution, and is very often troubled with asthma and bleeding at the lungs. He clothes all his numerous family of children, (and they are *always* clothed;) he sends them all to school; he has as good a house as many Americans; he has given one hundred and fifty dollars for the repair of the church within the last two years, and is pledged to give one hundred or one hundred and fifty dollars more during the present year. He is a mason by trade; has built many of our best houses; and has raised the beautiful walls of our stone church with his own hands. We have many natives among us who are industrious and thriving, and are becoming good and valuable members of society; but this individual is, perhaps, one of the best specimens of them all.

To return to the feast, I would add, that all the tables, if set in one continu

ous line, could not have measured less than twelve or fourteen hundred feet. Some of our respectable foreign residents, we afterwards learned, took a post of observation in the upper part of the church, where they could overlook the whole; and they were highly delighted.

Previous to sitting down to the feast, all the schools were assembled in the church, and were addressed by the Governor and by the missionaries present; and they there solemnly promised to abandon forever all intoxicating drinks, tobacco, smoking, card playing, and other vices. About one thousand children, with their teachers, rose by schools and assented to this pledge.

Sacred music, Mr. Baldwin says, has made considerable progress during the last two years. Most of the teachers in the common schools are singers; and they make singing one of the exercises of the school. Some of the pupils belong to the choir.

Romanism.

Since the fall of 1845 we have had a Roman Catholic priest at Lahaina; and lately we have had two. We seldom hear of their being out of their own little yard. I never found a Hawaiian who knew the name of either of them. I have thought this a little remarkable, as Barenaba, the Christian name of one, is easily articulated by natives. The name of the other I have never known myself; though their residence is but forty rods from my door.

Of their operations we know nothing, except that when we have a religious meeting, they are likely to have one also; and when we examine our schools, their school must be examined. This course they pursue merely to keep their followers and pupils away from us. I have often remarked, that I had in fact the appointment of all their meetings and examinations. A bowling-alley, adjoining their yard, is their place of worship; though it is a long uncouth building for such a purpose. How many they number among their followers, is more than I can say. The novelty which at first occasioned some flocking to their meetings, is all gone; and I should be surprised to learn that more than fifteen or twenty have ordinarily met with them on the Sabbath.

They have few popish ceremonies, so far as I can learn; no sin-pardoning, extreme unction, or praying souls out of purgatory; and I am inclined to think that they do not keep their candles burning either by day or by night. How they reconcile these omissions with faithfulness to the souls of poor Hawaiians, I am utterly at a loss to imagine. So far as I can learn, not an attempt has yet been made, in all these Islands, to get one poor Hawaiian out of purgatory.

No member of a Protestant church in my field has ever joined them; and but few who ever had anything to do with our meetings or schools. Some, I know, have left their ranks. A young woman who lately forsook them, told me that the priest wished her to go away with him alone, and confess her sins. She was afraid of him, she said; and she feared that she should commit more sin there than she should confess; and so she ceased to be one of them.

Last year they had, in all my field, four schools; if a few children without a teacher, or with a teacher who knows nothing, should be called a school. The one at Lahaina is taught by the priest himself, and has dwindled from twenty-five pupils to eight or ten. The other three at our out-stations have had a name to live; but probably, for lack of teachers, they have seldom met, if, indeed, they have had any school-house to meet in. The fifteen children at Lanai, who constituted the Roman Catholic school, have all returned to the Protestant school.

A House of Worship rebuilt.

Since our last general meeting, the meeting-house at Lahaina has undergone a thorough repair; or, more properly, it has been rebuilt, two-thirds only of the original wall having been retained. The whole edifice is conformed, as far as is practicable, to the general style of churches in the United States; and it is far more convenient than it was before. It is now finished, except that it needs a new pulpit, flooring below, and seats above and below.

The expense incurred thus far (and actually paid, or nearly so) has been a little more than four thousand dollars. Two thousand dollars, in addition, will be required to complete the building; but nearly all of this sum has been subscribed. Four hundred and ninety-six dollars have been contributed by the Government, from a legacy left for such purposes. Of the remainder, nearly all, both of that which has been paid and of that which is to be raised, comes, not from chiefs, but from the common people, who have contributed with great

cheerfulness, besides what they have given in labor. All that they could accomplish with their own hands they have done. Of this, no accurate estimate can be made; it would doubtless amount to several thousand dollars.

The Church.

The church in Lahaina has not been increased since our last general meeting. Only eleven have been added by profession; and they were all from an out-station. This small number, however, must not be understood as indicating a want of feeling in the church, or among those out of the church; for I do not think that there has been less religious interest than in former years. In the latter part of 1847, a considerable number of candidates were conversed with, in reference to their admission to the church; but our being obliged to leave our post interrupted the work. Probably as many as two hundred will be received into Christian fellowship within three or four months, if there shall be an opportunity to attend to them.

As to the character of the communicants, there are some for whom we have no charity as Christians. They have a name to live, but are dead. But the mass of the church, I sincerely believe, are the children of God. I think, moreover, that as large a proportion of them are truly converted, as will be found in what are called good churches in the United States. Inconsistencies we often see in these Christians, who are too much like grown up children; but not greater, perhaps, than are sometimes detected in good men elsewhere. I have more confidence in the piety of Hawaiian professors of religion, than I had ten years since. Not a few lessons have been taught me on this subject. I can name many in my field, in regard to whom I once thought it impossible that they could be pious; and yet they have proved to be the salt of the earth.

Mr. Baldwin has three out-stations under his care, at each of which a native preacher is located; and they are visited, not only by the missionaries, but by David Malo, the Superintendent of schools, and by brethren residing at Lahaina.

In addition to the Sabbath schools at the out-stations, one at Lahaina after the morning service, conducted entirely by natives, and a Bible class consisting of four or five hundred children and adults, there is a very interesting Sabbath school, held at eight o'clock in the morning, composed of six hundred children, who commit to memory, and hear explained, portions of Scripture.

Lahainaluna Seminary.

This institution has been in charge of Messrs. Alexander and Hunt, during the period now under review. Within that time, twenty-nine of its students have graduated, four have been expelled, and one has died. In July, 1847, a class of forty was matriculated; that number having been selected from about sixty applicants. At the date of this report, there were eighty in connection with the seminary; one of whom is supported by the church in Molokai, another in part by the First Church of Honolulu, and a third by a benevolent individual in Charlestown, Massachusetts. Forty-one students are members of the seminary church in good standing.

Of the graduates, one has become a licensed preacher; two are circuit judges; one is a Government surveyor; one is "an excellent tutor" in the seminary; and the others, so far as is known to Messrs. Alexander and Hunt, are engaged in preaching or teaching. "Among the recent graduates, and those now under instruction, there are more promising candidates for the ministry, than can be found among all who had previously left the institution."

In the fall of 1846, and for some weeks subsequently, the saving influences of the Spirit were enjoyed; in consequence of which seven of the students were admitted to the church on the profession of their faith. "Though but few passed from death unto life," our brethren say, "the effect of this gracious visitation was seen in all our pupils. During the several months of seriousness, there was no occasion for discipline. Order, unusual application to study, marked solemnity in all religious meetings, sobriety and decorum, attested the presence of the Spirit."

Hana.

Mr. Conde speaks of the educational interests of his field in the following extract.

Schools.

The schools in my field are sixteen in number; the children and youth in them amount to six hundred and fifty. Nearly all these schools have been in constant operation, with the exception of the ordinary vacations. In some, the children are taught but half of the day; the other half being devoted to manual labor, in which the teacher unites with the pupils. The avails of their work are divided equally among themselves. This arrangement is doubtless praiseworthy, as

it tends to promote habits of industry, as well as intelligence.

The schools have been statedly examined; and a grand celebration, for the purpose of awakening an interest in behalf of education, has been held in two different places; at which all the children and youth of the various schools subscribed the temperance pledge, discarding the use of every thing that intoxicates, including tobacco. It is not supposed that all who made this engagement, have maintained the pledge inviolate; although no facts to the contrary have as yet come to my knowledge.

Mr. Conde says that the schools in his field, though as prosperous as at any former period, "labor under many disadvantages." The teachers are generally deficient in knowledge and in the ability to govern; and the children are poorly supplied with books.

Benevolence.

Our church and people have contributed, during the past two years, about one hundred and ten dollars in money, and about fifteen dollars in native produce, besides performing considerable manual labor, for benevolent purposes. Our meeting-house was nearly enclosed when we left home to attend this meeting. There is also on hand lumber of various kinds sufficient, perhaps, to complete the building; but materials for plastering the walls and ceiling are, for the most part, wanting. We have already expended nearly one thousand dollars on the house, and for the materials now on hand, including our bell and bell-house; while the receipts from the people and various friends in the island have amounted to less than nine hundred dollars. A debt of about one hundred dollars, therefore, has already been incurred.

State of Religion.

When Mr. Conde made his report to the mission in 1846, he announced the existence of a revival in his field, as the fruit of which many were admitted to the church. Since that time, "great stupidity, together with a criminal indifference to the duties of religion, has characterized quite too many of the church members." Some have made it a question, whether they have really become the friends of the Lord Jesus Christ. Others have returned to a part (if not all) of their former sinful indulgences. "In a word," Mr. Conde says, "so imperfect have been the character and conduct of the church generally, during a portion of the time under review, that I have with difficulty avoided the suspicion that many have merely the form of religion. But no such conviction, in regard to the mass of the communicants, has ever become settled in my mind." And he also says, "Many have stood firm. They have not only been regular in their attendance on all the duties and exercises appointed to them; but they have uniformly manifested a heartfelt delight in the service of God."

Morals.

The state of morals in my field, I have reason to think, is in advance of what I have known it to be in former years. Good order and general obedience to the laws of the land are every where observable. Awa, so much cultivated in some parts of Hana and Koolau formerly, is now used only to a limited extent; and so it must be, while the present prohibitory law exists. Still, the injury arising from this source has not entirely ceased. Many will contrive to use it secretly, until the cultivation shall be discontinued entirely.

Industry.

Industry is manifestly on the advance among all classes; and much more work is done than formerly. A greater variety of means is employed for the acquisition of property and for the promotion of individual and public good. The disposition, however, which they sometimes make of their hard earnings, is far from being wise and profitable. Many exhibit an eagerness for horses and gay apparel, which, if directed to the building of good houses and the enlargement and better cultivation of their farms, would result in great advantage to themselves and their children.

Influence of Foreigners.

Within a few years past, several foreigners have settled among our people. They have obtained land from the Government, on which they are raising sugar-cane, coffee, corn and beans. Although this breaks up the monotonous aspect of the place, and makes it, in some respects, more desirable as a residence, it is doubtful whether the influence of these plantations will, on the whole, be beneficial to the natives. Formerly, many of our people raised corn, beans, and various other articles, on their own land. These they carried to market; and received in exchange some money, but chiefly cloth and other articles conducive to the comfort of their families. At that time, great

attention was paid to the cultivation of their little farms. Those who possessed no land of their own, took measures to obtain some. There was, on all sides, an increasing effort to acquire articles of produce for market, by the cultivation of their own possessions. But since the introduction of foreign capital and foreign influence, many natives have partially or entirely neglected their own lands; and are now laboring on the plantations of foreigners, at the rate of one yard of poor cotton cloth per day. By so doing they are compelled to work harder, and for a much less compensation, than when they applied themselves to their own lands. If the people would cultivate their own farms first, and then improve their leisure time in laboring for foreigners, they would doubtless prosper and increase in wealth and happiness.

Romanism.

Popery has sensibly declined during the two years past; such, at least, is the opinion of some of our good people, who have considerable opportunity for knowing its condition. The Romanists have some three or four places, in all, where meetings are sustained; but the attendance is small, I am told, except where the foreign priest officiates; and even there the congregation does not exceed, perhaps, one hundred and fifty. Those who attend these meetings, are of the lowest class; and their morals are anything but good.

Some of their schools have recently become extinct, the children and youth having returned to ours; and their teachers are far more defective and inefficient than such as are found in Protestant schools. Their children have no books, except what they purchase of us; and they have been permitted by their priest to do this, for two years past, more than formerly. Were they deprived of this privilege, they would not continue in the Roman Catholic schools. In the districts of Hana and Koolau, they have some seven or eight schools containing about two hundred scholars.

Wailuku.

The Church.

Mr. Clark has held two protracted meetings since the mission assembled at Honolulu in 1846, one at the commencement of each year. "The results," he says, "have been favorable, though there has been no special revival. There was more than usual interest, however, when I left home." The number of excommunications, in five years, has been one hundred and two; of restorations, eighty-eight.

Attendance on public worship has varied with the weather and other circumstances; there has been no special falling off, however, from that of past years. The admissions to the church, the last two years, have been less, and the deaths and removals have been greater than during the two previous years. The cases of discipline have been about as heretofore. There is a gradual advance in the religious knowledge of the communicants. A few appear to be growing Christians, and afford their pastor much help by their example and prayers. Much attention has been given to the systematic study of the Bible.

Kaili, who was laboring at Honuaula at the time of our last general meeting, has been licensed to preach the gospel; and he continues to labor at that outpost with acceptance and usefulness. Daniela Ii has also been licensed in Mr. Green's field, according to the rules of our association.

An interesting temperance celebration, Mr. Clark says, was held in July last, when five or six hundred children pledged themselves to total abstinence from all that intoxicates.

General Improvement.

In respect to property, industry and civilization, there is decided progress. About fifteen ox-carts are owned by natives in my field, with two or three yoke of cattle to each. Respectable clothing is becoming universal. There is but little improvement in the houses, however, except in a few cases; though there is some in furniture, cooking utensils, &c. Many of the people own cattle and horses; but they are generally indolent and improvident. The stimulus of a fee simple title to land, and of other encouragements to industry, is greatly needed to arouse them to continued effort. We have in our field a few native carpenters, and one or two blacksmiths and shoemakers, who apply themselves with commendable diligence to their occupations.

Contributions.

About one thousand dollars in money have been contributed by the people of Wailuku, during the two past years, fo

the support of the gospel and for benevolent purposes, including some six hundred dollars given to repair the church. One hundred dollars of this sum have been paid to the native preacher at Honuaula; and a small donation has been made to the New Caledonia mission.

Schools.

There has been no material change in the schools of Wailuku, during the period under review. The teachers are regularly paid; and there is a small fund on hand, with which the Superintendent is erecting and repairing school houses. The Roman Catholic schools contain about one hundred pupils; the influence of popery being quite limited in this field.

An English school has been taught at Wailuku the past year by a foreigner, consisting of about thirty pupils, mostly half-white. He receives about five hundred dollars, mainly from foreigners. A well qualified pious teacher would be well sustained; and he would have a very important field of usefulness. Several are anxious to procure such a teacher.

Female Seminary.

Mr. Bailey reported forty-three pupils as being in this institution, April 22, 1848. "There seems to be an increasing sense of propriety observable among the scholars as a whole; an appeal to which is often as effectual as a direct statute. They are to be commended also for their improvement in neatness, industry and order. Some who have gone out from us sustain our sinking hopes, when we are tempted to feel that we have labored in vain, and spent our strength for nought." The interest taken in the ordinary routine of instruction is undiminished.

Of the forty-three in the school, as now reported, six are members of the church; and Mr. Bailey hopes that others have become new creatures in Christ Jesus. One is propounded for the privileges of church fellowship.

Ceylon.

LETTER FROM MR. HOWLAND, OCTOBER 11, 1848.

Native Helpers.

MR. HOWLAND refers, in the commencement of his letter, to several tours which he has recently made to four islands in the neighborhood of Batticotta. He seems to have been encouraged by what he has observed during these excursions; and he hopes that some good has been accomplished. Respecting one of the four islands he proceeds to remark as follows:

I have felt great satisfaction of late, in giving up the occupancy of Velany to the Native Evangelical Society, composed of members of the different churches. This association formerly supported one or two catechists, under the direction of the missionaries, paying over the funds collected to the mission treasury. But they have recently organized the society anew; and they are now independent of the mission. They have selected James Gregorie, late a teacher in the Batticotta seminary, to be their catechist; and he went last week to his field of labor. The society have also taken under their control the school which we had there, and have appointed a Christian teacher, educated at our seminary, who has lately married one of the girls at Oodooville.

I see in this movement more cause for encouragement, than in any other single event which has taken place since my residence in the country. The interest, and even enthusiasm, which have been manifested, have been truly gratifying. Some said that there never had been such meetings attended by natives before; and that they all felt that the movement was "supernatural." They have increased their contributions beyond what we should have expected. Some give to the amount of one-twelfth of their whole income, and others more. They hope soon to establish a girls' school, and to extend their operations, as they shall be able.

We shall feel the loss of Gregorie and his wife in our Christian village at Batticotta; but we rejoice to relinquish them for such an enterprise. She has sustained by her own exertions a voluntary Sabbath evening prayer meeting among the Christian women, and has had an influence which few can exert. What adds to her value, is a quietness, a freedom from ostentation, and an unconsciousness of superiority, which some do not possess. For the past year she has done much in trying to raise the low caste girls about us. She has manifested a great interest in teaching them, and, by taking them to her own house, endeavoring to give them habits of neatness and industry. These low caste children are very degraded. Their parents, being the toddy-drawers, are nearly all drunkards. Their food is often of the most disgusting kind. Yet we believe none are too low for the Spirit of God to reach; and we rejoice to see our native Christians following the example of Christ in laboring for the poor and degraded.

Mr. Howland next adverts to the native assistants who are particularly associated with him in the missionary work. Seth Payson, a native preacher, renders important aid; his acquaintance with the people and his sound judgment being very serviceable. "My principal catechist," he says, "is Azel Backus, a man whom I love as a brother." A third assistant (Williams) is "a young man of promise, quiet, but very efficient and faithful."

Annual Meeting.

Our annual convocation, in connection with the meeting of the Board, was held at Batticotta on Thursday, September 14. These occasions, when all our church members from the different stations come together and sit around the table of the Lord, are of great interest. The very sight of so many who have come out from heathenism, and the striking difference between their intelligent countenances and the neatness of their apparel, and the stupidity and slovenly gaudiness of the heathen, awakens the most lively emotions. We hear even the older missionaries, who have witnessed these gatherings so many times, saying to each other, "Surely, this is a pleasant sight."

But it is a time of special interest, when we come together in concert, not only with our patrons at home, but with those gathered from among the heathen in all parts of the earth, to pray to our common Father, "Thy kingdom come," and unite in celebrating the death of our common Savior.

Our late meeting was large, and the exercises were appropriate and edifying. In the morning, after prayer and singing, some introductory remarks were made by Mr. W. W. Scudder, founded upon 2 Kings, 6: 15—17. The thought presented was, that though the state of the world, as represented by the map before us, was dark; yet the work was the Lord's; and were our eyes opened, as were the eyes of the servant of Elisha, we should see that those that are with us, are more than those that are with the enemy.

Next followed a general view of what the Lord has done during the past year.

1. What the Lord has done in Europe, by overturning kings and kingdoms, and the bearing of these events upon the spread of the gospel; by Mr. Minor.

2. The extent to which the word of God has been spread; by Mr. Smith.

3. A general view of what the Lord has been doing by his Spirit during the past year, more especially the revivals in America, and at different missionary stations; by Mr. Meigs.

4. Some account of what the Lord is doing in India; by Mr. Hoisington. His remarks were illustrated by a large map of India, on which all the stations of Christian missionaries, of different denominations, were represented by white spots upon a dark ground. It bore a striking resemblance to the sky in a clear, starry night. I think we were all surprised to see that there were so many bright spots in this dark land.

5. An account of the efforts of the Native Evangelical Society; by Seth Payson.

Nathaniel Niles, a native preacher, then followed with some remarks upon the passage in Luke: "Blessed are the eyes which see the things that ye see." The closing address was made by Azel Backus, in reference to our duty as individuals, founded upon the words of Isaiah, "I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."

The season of communion in the afternoon was interesting and solemn.

LETTER FROM MR. MEIGS, OCTOBER 12, 1848.

Evening Preaching.

From this letter of Mr. Meigs, it appears that three persons were admitted to the church at Manepy, in May last; two of whom were connected with the printing office. The third was Isabella Graham, formerly a pupil in the Oodooville boarding school, and now the wife of Samuel Dana.

During the past six months, I have made some special efforts to preach the gospel more extensively among the people. Believing that by "the foolishness of preaching" God will save them that believe, I have taken unusual pains to gain access to the natives, and to proclaim the message of salvation plainly, forcibly and affectionately, that they may hear and live forever.

As I have found by experience that many more will come together in the evening to listen to us, than at any other time, I have gone out several evenings in succession, when the moon was favorable, and held meetings in the villages, wherever the people could be induced to assemble. Though there is nothing like a strong desire to hear and receive the

gospel, yet they will cheerfully meet in companies varying from twenty-five to one hundred adults; and they will generally listen attentively, and without disputing, to what I and my catechists have to say to them. It is true they are heathen, many of them rank heathen; and yet they hear with apparent pleasure, night after night, the faithful preaching of the gospel.

Labor at Chavagacherry.

During the month of July, I spent a few days at Chavagacherry, for the purpose of examining the native free schools at that station, but more especially that I might preach the gospel in that region also. On the first evening, the people were invited to come to the church. I was agreeably surprised to see one hundred and fifty adults present, besides quite a number of children. These were formerly my parishioners, and they listened with much attention to the account given by John of the raising of Lazarus from the dead, and to my attempt to prove from this miracle that the Savior is divine, and his gospel true and worthy of all acceptation. The next evening we went to a village about two miles east of the station, where I had often preached while I resided at Chavagacherry. But instead of the small shed with which I used to be accommodated, I found a spacious school bungalow. A school of about one hundred children and forty-six adults were present, who heard me very attentively.

The next evening we went to a village about three miles north-west of the station, and held our meeting in the open air, in the midst of a large grove of cocoanut trees. Our lights were suspended on ropes stretched from tree to tree; and the audience were seated upon mats spread on the ground. The whole scene was novel and picturesque. Here I was much pleased to find a school of more than one hundred children, taught by Henry Middleton; and fifty adults had come to hear the gospel proclaimed. There was no disturbance at the meeting. The people were quite attentive; and a good impression appeared to be made.

Mr. Meigs subsequently spent a few days at Chavagacherry, preaching in different places; but nothing occurred to demand a special notice.

Visit to Varany.

As the station at Varany has unfortunately been vacant for a long time, I have felt a strong desire to spend a few days at that place. I went there on the 28th of August, and remained fifteen days, being then obliged to return home, in consequence of the annual convocation of our churches in connection with the meeting of the Board in Boston. John Lawrence and his wife are our only representatives at Varany. They expressed much pleasure at having me there, even for a few days, and were unwilling to have me leave them. Their situation is, indeed, rather lonely, being so far removed from their relatives, and in a region more subject to fever than this part of the district. I found that they were doing what they could to sustain the interests of the station. But they greatly need the presence and aid of a mission family to hold up their hands and encourage them in their work.

While there I was visited by quite a number of the people, with whom I conversed, and to whom I gave books and tracts. As the bazar is near the station, I also visited that for the same purpose. But my principal business was to go into the villages and hold evening meetings. This course was diligently pursued while I remained at the station. I need not, however, give a particular account of each meeting, as they were very similar to those which I have already mentioned. Though the number of persons who attended was not large, I was encouraged. The smallest number of adults present was twenty-five, and the largest fifty. The people were attentive, though evidently not so much enlightened as those who live in this part of the district.

Bell at Manepy.

On my return from Varany, I was much pleased to find that one of Andrew Meneely's excellent bells had arrived, and was put up in the new tower of the church at Manepy. It weighs five hundred and six pounds, and has a fine deep tone, superior to anything of the kind that I have heard in this country. On the Sabbath, especially, it is very pleasant to hear the "church-going bell"; and we feel it to be quite a connecting link between us and our native country. A pleasant circumstance connected with it is, that it will be paid for by the young men in the printing office, as well as the expense of building the tower and putting a new roof upon the church. These young men have long contributed a part of their monthly wages for this benevolent

object. The tower may be seen from quite a distance, and is an object of much interest both to Christians and to the heathen.

LETTER FROM MR. HOISINGTON, NOVEMBER 4, 1848.

A NEW year having commenced in the seminary at Batticotta, Mr Hoisington gives an account, in the present communication, of the various changes which seem to demand a notice.

Irregular Dismissions.

The following persons were dismissed in the course of the term:—William B. Anketell, a good scholar, regular in his deportment, but not a Christian in heart, discharged on account of poor health; Thomas B. Ritter, after being nearly six years connected with the seminary, and a good scholar, discharged for stealing; James F. Armstrong, having been a member of the seminary nearly four years, discharged for improper conduct; George W. Campbell, after being in the seminary three years and a half, discharged for irregularly absenting himself during the greater part of last term; Asa Hillyer, after being nearly four years in the seminary, discharged for stealing and other improprieties of conduct; Joshua Murdock, who left in July (after being almost four years in the seminary) at his own request, and the demand of his guardian, (he being an orphan,) a promising lad, and professing to be a Christian, though not a church member.

Regular Dismissions.

At the commencement of the last seminary year, we had, in addition to the four regular classes, a Select Class of eight lads, all hopefully pious. Three of them left in the course of the year, to engage in mission service, where they are still usefully employed. Thomas J. Lee, one of the five who remained to the close of the year, is employed at this station by Mr. Howland. The other four have been appointed teachers in the seminary, and have entered upon their duties as such. They take the places of the four older teachers, George Dashiell, Wiseborn Volk, Parker K. Hasseltine, and James Gregorie. Dashiell is employed, a part of his time, as my assistant in a certain department in Tamil. Volk is stationed at Oodoopitty, as head assistant. Hasseltine remains with me as assistant librarian and writer. Gregorie has, with our most cordial approbation, engaged in the service of the Native Evangelical Society, and has gone to his station on a neighboring island. We think this whole change promises much for the good of our cause generally. There are few native assistants who are apparently more worthy, or better qualified for their work, than the three last mentioned teachers, who have gone out from the seminary.

The names of the new teachers are Robert Breckenridge, Benjamin H. Rice, David Clark, and C. Wyman.

The Senior Class, which has just left the seminary, numbered fourteen. Of these, Rowland C. Bailey, Charles Bartlett, Abijah Blanchard, Abner Bryant, Robert W. Condit, John McLean, Cowles Mead, Erasmus D. Moore and Levi Parsons, were church members. Had the mission the pecuniary means at command, all these young men could be employed usefully, where they are needed. Some of them will help forward the cause for which they were educated; yet several must seek business elsewhere. We feel in this case, what we have often lamented before, that we must lose much of what has been gained in consequence of our being unable, for want of means, to employ our Christian educated young men, who are not only fitted, but actually desire, to engage in the service of the mission. Not obtaining employment with us, they are compelled to look elsewhere; and thus they not only fail to secure the proper training in missionary service, but fall into temptations and many hurtful snares! Hence our cause has often suffered, in the estimation of some. Yet when we cast our eyes over the ranks of those who have gone out from us into other missionary or Government service, we see many who do honor to the institution that sent them forth. They are our friends, and the friends of Christian education in the province.

The remaining five members of this class are Samuel Buel, William Coit, John B. Park, Alexander Perry, and John M. S. Perry. One or two of these think they have experienced a change of heart. Most of these might be usefully employed as teachers in Christian schools.

Ten lads were dismissed from the late First Class in the Normal Department. The remaining thirty, being retained, now constitute the Junior Class in the

academical department. Five of these board at home, in the immediate neighborhood of the seminary; twelve pay money for their board; and thirteen were retained at mission expense. Several of this class pay in part for their books. We did not previously intend to form so large a Junior Class. But their extreme youth, the conditions on which several were anxious to remain, and the inability of the mission to employ any of them at the present time, led us to take this number.

The following are the names of the ten boys who left at the close of their normal course:—Harvey Bushnell, Daniel Christian, James F. Cogswell, Abraham Gardner, Ebenezer Kellogg, John Johns, Colby C. Mitchell, Lewis Rousseau, Ebenezer Seymour, and Jacob Van Vechten. Some of these boys will eventually find profitable employment; and will, we trust, show that they have not been educated in vain.

The New Class.

We have received a new class of twenty-eight. Nine of these were entered as charity students, entirely at the expense of the mission; while nineteen pay us for their board, and engage to pay for a portion of their books. The lads are as a body older than those of classes previously received; and all seem to promise well. With the exception of three baptized lads, they will all receive English names at the close of this term, provided they shall then appear worthy to be retained.

The circumstances attendant on the reception of this class were to us interesting and encouraging. The mission had previously determined to raise the amount demanded for board from sixty-two cents a month (the sum which the paying students in the older classes give) to one dollar and eight cents, which is about the cost. We gave notice of this, in connection with the appointment of the day for examination of the candidates, some weeks before the time arrived; stating that, with the exception of a few charity students, all must pay at this rate, and for at least one term in advance for board. We expected to get a class out of all the schools, and were not prepared for a rush, as on former occasions. But when the day arrived, we found our premises crowded with candidates and their interceding friends. There were not less than forty who were fitted, ready to pay according to our terms; and many others were as well fitted as those formerly received. The selection was difficult and painful to our feelings.

This is to us an index of the advanced state of public sentiment regarding a sound and healthful education. Among the fathers and friends of the candidates were found some of the most influential men of the land. One fact came distinctly to view, that it is because the people feel that their sons are safe with us as to their moral habits, that they are so ready to make sacrifices to secure their admission into the seminary.

Change of Feeling.

There has been a great change in the views and feelings of these heathen fathers towards the missionaries and their religion. This was well illustrated by a remark made by Mr. Hastings's moonshee, who was for several years a teacher of some of the earlier brethren. After observing the earnestness with which these heathen parents were pleading for the admission of their sons into a Christian boarding school, ready to meet our terms, he said, "I seem as one born blind, and now just made to see. Every thing is so changed! These men, when young, would refuse even a plantain from the missionary; and if they came to his house, they would purify themselves by bathing before going to their own houses. I used to do so. When I taught the missionaries, I always stopped at the tank on my way home and bathed; else my friends would not have received me. But now, how changed!" We think that in this we can recognize the Lord's hand, fixing the seal of his approbation on our humble labors.

It should be farther borne in mind, that there are several European Roman Catholic priests in the province, men of some talent and education, who are establishing schools, and attempting one of a higher order; and who are using their influence to counteract or check the controlling power of our institutions. And some of the leaders in heathenism are at work in the same way, and have already established a prominent school in the town of Jaffna, where some of our more clever students are employed as teachers. To induce some of our former pupils, now in Government service, to act as their committee, they have been obliged to admit the Bible into the school as a class-book. Understanding these facts, no one can be at a loss as to the

bearing of our seminary at the present time on the best interests of our cause, as well as on the general prosperity of the land. Should we now recede, in any important sense, we should thereby leave the field to the enemy, and give him an advantage which, in my view, would lead to very sad consequences.

But, on the other hand, if permitted to prosecute our work steadily for a few years longer, we may confidently hope to see secured a more permanent influence over the educational movements of others, and to witness still higher efforts on the part of the people to help themselves in this respect. And especially may we hope that those who profess to be nominal Christians, will unite to get up schools for themselves; such schools as would take the place eventually of some that are now entirely under the direction of the mission; and thus operate as auxiliaries to Christianity. This has already been talked of among themselves.

Statistics of the Seminary.

We have now seven native teachers. Their names are Daniel L. Carroll, William Nevins, Asa Lyman, Robert Breckenridge, David Clark, Benjamin H. Rice, and C. Wyman. This is the least number that will meet the wants of the seminary, as the larger classes need to be taught in divisions. They are all, as we trust, decidedly pious, and are well fitted for their posts.

The Senior Class numbers twelve, seven of whom are members of our church; and all are very promising lads. They are all boarded at the expense of the mission; but they furnish their own clothes, as do all now in the seminary. The expense of their books is nearly met by a donation made to this class for this purpose, some years since, by the Government of the island. Whatever additional expense there may be incurred for books, they themselves will generally be able to meet.

There are thirty lads in the Junior Class, only six of whom are church members. The First Class (in the Normal Department) numbers forty, two only of whom are members of the church. Fifteen of these pay in part for their board. The Second (new) Class contains twenty-eight lads, none of whom are members of our church. Three of them have received baptism.

We have, therefore, one hundred and ten students in all, only fifteen of them being church members. Fifty-nine are boarded entirely at the expense of the mission; though some of these have given bonds to refund a certain amount, after completing their course of study. Five board at home, and forty-six pay for their board.

LETTER FROM MR. FLETCHER, NOVEMBER 7, 1848.

Erection of a Village Church.

MR. FLETCHER is now at Tillipally, the station so long occupied by Mr. Poor. The following extract from his letter indicates some progress toward a better state of things in the field which he occupies.

In a village near this station, a Christian church is in the process of erection. It is to be neatly built of stone, plastered inside and out, with a small cupola and belfry. The expense is estimated at thirty pounds sterling; one half of which is contributed by the villagers, and the other half is derived from a fund created by natives and foreigners for building village churches. This is the first Christian church in this province, and I presume in the whole island, which has been built, even in part, by the voluntary donations of the natives; and we look with some interest to see what will come of it. The principal part of the fund, contributed by the villagers, has been given by Moses Welch and Thomas Snell, two of the helpers at this station, who are natives of the village where the church is located. They are much interested in the success of the enterprise.

Many of the people in the village pretend to fear that some great calamity will befall them, if the church shall be completed. When the lime for the walls was burnt on the ground, they predicted, with much confidence, that Welch's house would take fire; that Puliyar would not allow the work to go on uninterruptedly. But when the lime was burnt, and no harm came to any one, they said that the Christian's God was stronger than Puliyar, and had prevailed! But still they do not turn away from Puliyar and follow the Christian's God.

As the expense of this church is borne in part by the people, I hope they may feel some interest and ownership in it; enough, at least, to induce them to attend some of its services. We hope also that Providence may open the way for introducing Moses Welch as a native preacher and pastor. He is probably

one of our fairest candidates for that office. And here, in his native village, God may make it clear to our minds to set him apart for that particular work. He is now the assistant pastor of this station, or, perhaps I should say, my colleague. I am much pleased with his spirit and his efforts to do good among the people; and I trust that he is a sincere, devoted, growing Christian.

Nestorians.

HISTORY OF THE PATRIARCH'S HOSTILITY TO THE MISSION.

THE January Herald contained a somewhat extended notice of Mar Shimon's opposition to the labors of our brethren among the Nestorians, derived from various communications, and describing the course of events to the middle of September. Letters have since been received from Mr. Stocking, written in behalf of the mission, which continue the narrative to October 28.

The Sheriffs sent from Tabreez.

By referring to the January Herald, (p. 29,) the reader will find that Mr. Perkins mentions the arrival of two sheriffs at Oroomiah, on the 11th of September, with orders to take several of Mar Shimon's most zealous adherents to Tabreez, and also to offer him the alternative of going there himself, or of returning at once to Turkey. The effect of this measure is related by Mr. Stocking, under date of October 20, in the following language.

The sudden and unexpected appearance of the sheriffs, and the authority with which they were clothed, made a very desirable impression, both on the Mohammedans and Nestorians, who had countenanced the violent proceedings of the Patriarch. It was exceedingly humiliating to his pride to be thus publicly subjected, as a criminal and offender, to the annoyances of these officers for a succession of days. Even after their arrival, serious accusations were made to the high moollahs and others by the friends of Mar Shimon, (with a view, as it is thought, to excite the fanaticism of the populace, and, if possible, to get us expelled or massacred,) to the effect that we had preached against Mohammed, and taken the civil control of the Christians out of the hands of the followers of Islam, and committed it to David Khan, the Governor of the Nestorians, and that we were razing their own religion to its foundations. These grave charges, artfully based on political and religious grounds, led to an exhibition of Mohammedan sympathy, which gave to our position, at one time, a serious and threatening aspect. But no one ventured to oppose the Government order, till its execution was finally arrested by the death of the king; an event which, in this country, at once suspends all authority.

Proposal for a Reconciliation.

After the departure of the sheriffs for Tabreez, some of the Nestorians who had been most active in opposing us and bringing the Patriarch into so mortifying a position, and also a number of our Mohammedan friends, seemed very desirous that a reconciliation should take place between the mission and Mar Shimon. Formal and earnest appeals were made in his behalf by the chief men of the Nestorian villages, who urged as a reason for clemency that the Patriarch was a stranger here, and had been misled by a few evil-minded persons. We replied that it had been our endeavor to live in peace with him, as with all men; but that hitherto he had manifested no disposition whatever to become reconciled to us, or allow the prosecution of our peaceful labors for the benefit of the people. They were also told that all the troubles which had come upon him of late, were only the fruit of a warfare against truth and righteousness, and that we could be considered in no way answerable for their cause or consequences; that what men sow, they must expect also to reap. Their reply was that they would go to Mar Shimon, and urge him to a reconciliation; and that if he refused to listen to them, they would have no more to do with him, but leave him to take care of himself.

Messages having come from Mar Shimon, expressive of a desire to be again on friendly terms with our mission, we submitted a written proposition; namely, that he fulfil his promise, made to us early in the summer, to write to the Russian Consul, correcting his previous misstatements; and that he allow us, unmolested, to continue our missionary work.

This paper was presented to the Patriarch by some of his most influential friends, who urged on him its adoption. He encouraged the expectation that he would sign it, after the natives on our premises should have gone and saluted

him. This our friends had no objection to doing, with the distinct understanding that no confession of fault was to be made on their part, and no reproof for their disobedience to his authority was to be administered by him. Accordingly, two of the bishops who happened to be here at the time, and several of the priests, called on him and were kindly received.

The next day Doct. Wright had a personal interview with Mar Shimon, and presented the paper for his signature. But the reply was, that in case of a good understanding between the mission and himself, based on mutual friendship, all the papers on the subject were of no account; and he begged to have a little more time to think about it, and intimated that the bishops had not yet fully submitted to his authority. The next morning the mission informed him that they were about sending a messenger to Tabreez, and that they would forward the document proposed, if it was ready. But no answer was received.

The Patriarch in the Mountains.

On the evening of the same day, (September 20,) Mar Shimon left Oroomiah for Marbeshoo, a mountain village within the jurisdiction of Turkey. Those who remember the ancient and deep-seated hostility between the Hakkary Chief and himself, will hardly be prepared for the following announcement.

The Patriarch has lately been in correspondence with Noor Ali Bey and Soolyman Bey; and the latter has just paid him a visit at Marbeshoo, and urged him to return and take up his permanent residence in the mountains, assuring him of their mutual friendship and protection. But, unfortunately for such a promise, the Turkish Government are actually collecting forces to take the Koordish Chief, and permanently remove him from the mountains. Such a dispensation of Providence, it is believed, will not only deprive Mar Shimon of his only remaining dependence and his principal source of power to persecute, but also throw open to us and our native helpers the mountain districts for missionary labors. The Porte, it is said, is adopting vigorous measures to strengthen and consolidate its government over this entire region. And the removal of Noor Ali Bey, who is a great enemy of civilization and of the progress of Turkish power, will leave no formidable obstacle to the quiet and complete subjugation of Koordistan to Turkish rule. Our pious helpers, as well as ourselves, are looking with much interest to these developments of the divine counsels.

Restraint of Mar Shimon's Coadjutors.

Five of the most prominent of Mar Shimon's coadjutors, on whom he leaned for counsel and support, have been put under heavy bonds in no way to aid or abet similar proceedings again. If they violate their written engagement to the authorities, they expose themselves to severe corporal punishment and heavy fines. This written bond, procured through the English Consul without our solicitation, was recently taken from them by the Governor, in accordance with a special order from Tabreez; and the guaranty is lodged with the Consul.

Another requisition of the above order to the Governor was, that the two servants of Mar Shimon, who entered our premises and beat and insulted several of our native helpers, should be seized and carried to our premises, and there bastinadoed to our full satisfaction. The Governor, accordingly, sent four constables with the servant of Mar Shimon who struck one of the bishops, the only one of the two to be found, and brought him into our yard, and had his feet tied to a pole, his head and shoulders lying upon the pavement, and a large bundle of rods by their side, and sent to us to see that due punishment was inflicted. We then sent to inform the Governor, that it was not our wish to have the man beaten in our yard; that we had made no petition to that effect; and we requested that he might be taken to his own premises, where criminals are chastised, if the order must be executed. The Governor replied that he must be beaten on our premises, if any where, in strict accordance with the order; and that it was at our option to have him punished or not. We were, therefore, glad to comply with the earnest entreaties of the culprit to excuse the crime he had committed, and to have him at once released.

The moral effect of this exercise of clemency, on the crowd of Nestorians who had assembled to witness the punishment, appeared to be most happy; and we doubt not that a more salutary impression will thus be produced on the community, than could have been made by the execution of the order under any other circumstances. The Consul deemed it proper, in order to secure our

future quiet, and to prevent a repetition of similar outrages on our native helpers, to procure such an order; and it was so worded as to enable us to prevent the punishment of Mar Shimon's servants.

Under date of October 25, Mr. Stocking wrote again as follows:

Another sheriff has just come with authority from the Governor General at Tabreez to the Governor of Oroomiah, to seize seven Nestorians, and take from them one hundred and thirty tomans (about three hundred dollars), and send them forthwith to Tabreez. Two of the persons named were the principal advisers of Mar Shimon, from whom a guaranty had been taken; and the remaining five are known to have encouraged him in his late career. We were much surprised at the arrival of this order; and as neither we, nor the Consul at Tabreez, made any representation to the Prince, we are unable satisfactorily to account for it; but suppose that some Nestorian may have suggested the matter to the Prince, with a view to make a strong impression on the minds of the people, and prevent the recurrence of similar proceedings in future.

Three days later Mr. Stocking communicated the following item of intelligence.

The Patriarch arrived here last evening from Marbeshoo. It is reported by his particular friends, that he purposes to remain quiet, and to aid and encourage our work rather than oppose it; and that he wishes to be personally on friendly terms with us. The present display of authority, and the infliction of so much loss and suffering on his friends, are adapted to create in his mind apprehensions for his own safety. We are not surprised, therefore, at the announcement of his good intentions.

It is an anomalous fact in the history of missions, that the civil power of a Mohammedan government, unsolicited by missionaries, interposes with a strong hand to punish the opposers of their labors. But in this case the opportunity to extort money is probably the ruling motive.

Deacon Tamo, one of the teachers in our male seminary, and a native of Gawar, has recently been taken by Solyman Bey, and compelled to pay a fine of fifty dollars for his disobedience to Mar Shimon; and it is said that his life was also greatly endangered. This worthy deacon had previously been excommunicated; and Mar Slewa, the Bishop of Gawar, was mainly instrumental in his persecution.

Effect of the Patriarch's Course.

Mar Gabriel, having taken a stand with the other bishops against Mar Shimon, has requested us to send preachers into his diocese; and he is also disposed to encourage our schools. One effect of the Patriarch's unreasonable and wicked opposition appears to have been to draw the bishops, and the more influential ecclesiastics generally, into closer relations to the mission than some of them desired before. And we anticipate no permanent or serious hinderances to our labors from the prejudices of the weak and ignorant Nestorians, which he has been instrumental in exciting during the past summer. The Committee, as well as ourselves, have received so many lessons to trust implicitly in God, in all the workings of his Providence, that we have only to move forward unwaveringly, at all times and in all our departments of labor, for the salvation of this people. We need more faith, more strength, and more of the Holy Spirit's assistance, in order to complete the good work.

LETTER FROM MR. STOCKING, OCTOBER 20, 1848.

Disturbances in the Provinces.

THE death of a King in Persia is usually followed by acts of lawlessness and violence; and since the death of the late Shah, the province of Oroomiah has suffered severely from the disorders which have prevailed. The following extract will show the origin and extent of these disorders.

On the first announcement of the King's decease, Yiyah Khan, the late Governor of Oroomiah, and brother-in-law to the King, being at Tabreez, took refuge in the house of a high moollah. His Vizier, a Koord of rank, in like manner fled to the house of the Agha Majood of this city. Fearing that he might fall into the hands of the Afshak chiefs or nobles, who are his enemies, he sent to a neighboring mountain district for an escort to convey him there in safety, and to place him out of the reach of his adversaries. A company of Koordish horsemen appearing on the plain, headed by his son, was met and attacked by a party from Barandoose, a small district a

little beyond our mountain retreat; and two of them were killed, one being a Nestorian who acted as guide. The son of the Vizier was taken, robbed of his horse and armor, and treated with great indignity by his captors. The conquering party, stimulated by success and a desire further to humble their enemy, called to their aid a friendly tribe of Koords, and had another engagement, killing nine and wounding upwards of thirty.

These acts of violence, instigated by the people of the plain, greatly incensed the former Koordish Vizier, who had made his escape from the city to the mountains; and, calling to his aid a powerful tribe on the frontier, he came down on the districts of Mergawer and Barandoose, plundered and burned the villages of the former, and sacked about twenty villages of the latter, carrying off numerous flocks and herds, with a great amount of other property. This invasion threw the city and neighboring country into great confusion; which continued for many days. The inhabitants of Barandoose, and of very many of the villages on the plain, came pouring into the city, night and day, bringing their families and effects.

The invading Koords divided themselves into parties, armed with their long spears, swords, shields and pistols, and sallied forth with their fiery steeds, and seized all the flocks and herds in their way, carrying fear and consternation to the defenceless fleeing inhabitants. From Seir the people of the neighboring district could be distinctly seen, climbing the adjacent hills, and watching the movements of their victorious enemies. Seir itself presented a lively and exciting appearance. The Nestorians there, and the Mohammedans of a neighboring village, and some of the people of Barandoose, brought their families, with most of their movable property, to the mission premises for security. But the Koords, finding abundant spoil with but little risk or exposure, made no advance towards Seir. In one instance they came within two or three miles of our health retreat, and seized a flock of sheep which the owners were driving away. The ladies of the mission residing at Seir, together with the children, came down to the city, to avoid the danger and consequent excitement and alarm of remaining there.

Movement at Mosul.

The labors and the trials of the brethren who were at Mosul, a few years ago, are doubtless remembered by the friends of missions. The subjoined extract will satisfy us that those labors have not been in vain.

You have doubtless been informed, through our brethren at Constantinople, of an interesting and important religious movement among the nominal Christians in Mosul. On the 10th instant, Mr. Perkins received from Mr. Stern (one of two German missionaries to the Jews of Bagdad, who visited us upwards of two years ago) a letter, dated at Mosul, an extract from which I will here insert:

"You will no doubt be glad to hear, that amongst the followers of the Pope in Mosul a great schism has lately taken place, to which the Bishop of Babylon, who has verified the truth of his appellations, contributed not a little. In fact many of the Romish party are anxious to return to the Nestorian and Jacobite churches; whilst others would heartily join the Protestant church, if there were only a permanently established missionary. Amongst the Jacobites are also some symptoms of a favorable change. The seed which the missionaries (some of whom now rest from their labors) have been permitted to sow, is whitening for the harvest; and if the churches appoint a faithful laborer for this dark land, a new community may ere long be added to the Protestant church."

We and our pious helpers feel much interested in the progress of evangelical truth among the Papists and Jacobites of Mosul, and should be glad to have the Board send a missionary there, in accordance with the recommendation made by Lord Cowley some months ago. And it is an important fact, in this connection, that the French consulate at that city has been abandoned by its Government; and no political influence from that quarter will longer be arrayed against the progress of the truth. May not this link in the chain of missionary stations between Aintab and Oroomiah be supplied? If the present state of your treasury will not allow of the immediate establishment of a mission there, could not our station be so manned as to enable one of its members to itinerate most of the year, having in view the mountains in summer, and Mosul in the winter? We should like, were it practicable, to send one of our number there this fall, on a visit of inquiry and observation, accompanied by one or two of our Nestorian friends. A correspondence has just been opened by Deacon Isaac and priest Eeshoo with Michael, who was formerly connected

with our brethren at Mosul, and who, we understand, has been an active agent in the diffusion of evangelical light in that place.

Erzeroom.

LETTER FROM MR. BLISS, NOVEMBER 4, 1848.

Opposition.

THE trials of the Protestants at Erzeroom have not yet come to an end. Indeed, the hostility of the Armenian Church to them and to their doctrines seems to have become more intense, if possible, than it has hitherto been. This has been particularly apparent of late in the efforts made to defeat the purpose and aim of the Turkish Government in granting religious toleration.

At first the Pasha acknowledged the rights of the Protestants, and promised them protection, according to the order from the Porte. But for truth and justice to take such a step without opposition, was too much to be expected in these lands. And confident as the brethren were of speedy freedom, their enemies saw too clearly the advantage which spiritual religion would gain by such a measure, and forthwith determined to prevent it. The Protestants, not discouraged, but impressed with the importance of entire separation in civil as well as ecclesiastical matters, made the most assiduous efforts to obtain access to the Pasha. Their headman went day after day to the palace; but so vigilant were their adversaries, that for nearly a month he did not succeed; and when he did, it was only to receive a denial of the request which was at first so readily granted. For their opponents had persuaded the Pasha not to separate the names of the Protestants from those of the other Armenians, as it would divide their nation, and give him infinite trouble.

This point gained, the way was clear to acts of civil oppression, equal to any in days of severe persecution. As long as the names of the brethren remained with the other Armenians, the amount of tax to be assessed on each one of the former was left to be determined by the latter. The brethren resisted such gross injustice; and, in accordance with our advice, in conjunction with that of the English Consul, sought information from Turks and others who were unprejudiced, as to the amount which they ought in justice to pay; and through the headman they tendered it to the Government. This was refused. To avoid trouble, the brethren increased it one-half; but this was not satisfactory; for the Armenians had determined that, inasmuch as the brethren had separated themselves from their nation, they should pay whatever they saw fit to impose; and, accordingly, they at first demanded twice the proper amount. The brethren refused, and appealed to the Pasha; but in vain. The amount was increased, in consequence of this refusal; and so of every refusal, until three times the sum actually demanded by the Turkish Government was forcibly extorted from them. The brethren, ever most respectful in their treatment of Government officers, were driven from the presence of several of them with the vilest epithets heaped upon them, and ordered to pay the sum demanded, on pain of immediate imprisonment, if they refused. Rather than go to prison for two or three months, and then, perhaps, be obliged to pay the sum demanded, they complied. An account of the whole affair has been sent to Constantinople; and a petition for redress has been presented to the Porte. We still await the result.

The same spirit of hostility is seen, Mr. Bliss says, in the attempts which are made "to keep the minds of men dispossessed of the truth and filled with error in its stead."

A righteous Decision.

An event has occurred within the past month, which proves to us that the enemy is not always to triumph. A boy who has regularly attended our service on the Sabbath for several months, having been turned away by his mother on this account, and being unable to find work, was offered employment by one of the brethren, which he accepted. This greatly incensed the neighbors; and they went immediately to his father and mother (who are very poor, and receive aid from them) and threatened to drive them from their house and withhold all assistance, if they did not take their son from the Protestants. Accordingly, on his return home at night, his parents refused him admission, and threatened to disown him, if he would not leave the Protestants.

This not having the desired effect, his mother went the next day to the Vartabed, and besought him to interfere for her son's deliverance. The Vartabed at once summoned the boy before him; and, by offering a present of clothes and mo-

ney, sought to win him back to the old faith. Not succeeding, he threatened the lad with the awful curse of excommunication. As this had no effect, he was put in irons and thrown into prison. After a while, the Vartabed again called the boy into his presence, and with renewed efforts sought to persuade him to renounce his belief in the gospel. Neither promises nor threats, however, had any influence upon the boy. He was then taken from his irons, beaten, and driven to his father's house, where he was locked up for the night.

The next morning, on being informed of this treatment, the head of the Protestants complained to the Pasha. The boy having been sent for, an investigation was had, and the matter was deferred to be adjudged before the Turkish tribunal, the following day. In the mean time, the boy was left in the hands of his enemies, who again labored to make him deny that he was a Protestant; but they labored in vain. The next day, when the Council met, the boy was called and the investigation renewed. The first and chief point, namely, "Is the boy old enough to change his religion?" was at once decided; for the Mufti (whose opinion is regarded as divine) arose, looked at the boy, and said, very unexpectedly to all, "He is old enough."

The Pasha then asked the boy what he was; to which he replied, "I am a Protestant." When asked the reason of his preferring the new religion to the one he previously professed, he said that he had learned from the gospel that it was true; and he also said that he had not been persuaded to embrace it because the Protestants had offered him clothes, money, or any thing of the kind. The Pasha then said to the Vartabed, "Have the Protestants put the boy in irons, or thrown him into prison, or offered him clothes, money, or the like, as you have, to persuade him to receive their faith?" "No," said the Vartabed. Then said the Pasha, "The boy changes his religion without compulsion; and he has a right to choose that which he likes best." But the Vartabed, not satisfied with this decision, requested that the boy might remain with them for a month, promising that, if he wished, he might then return to the Protestants. But the Pasha refused this also, saying, "For sixteen years he has been with you; that is enough. He may go to the Protestants to-day, if he wishes."

Thus, for once, the Turkish tribunal has dispensed justice to the Protestants. It is a great point gained, and will stand as a precedent for the future. The occurrence has produced much excitement in the city, and has emboldened the timid, and created an interest in the minds of many (who are ignorant) to know what the gospel and Protestantism are. On the last Sabbath three young men, who had never been present before, attended our service. The Lord will, we doubt not, overrule this event for great good.

Sioux.

ANNUAL REPORT OF THE MISSION.

The brethren who are laboring among the Sioux, held their annual meeting at Kaposia in September last, simultaneously with the annual meeting of the Board. The occasion appears to have been pleasant and profitable to all. Reports were received from the different stations; and though they contained nothing that was particularly cheering, the mission were enabled to draw strength and courage for the prosecution of their work from the promises of Him who has said, "Lo, I am with you always, even unto the end of the world." A brief abstract of these reports may deepen the interest of Christians in a field which has hitherto been sufficiently unpromising, and may enlist the prayers of all who desire that from the aborigines of our country a remnant may be saved.

Kaposia.

This station is twelve miles below the mouth of the St. Peters by water, and eight by land. It is in charge of Doct. Williamson. The number of persons who attended public worship last summer, though small, was larger than had assembled during the corresponding months of the previous year. No church has been organized at Kaposia; of those who once belonged to the Lac-qui-parle church, however, twelve are now living within a few miles of this point. Five of these give pleasing evidence that they are the children of God, one of them being the wife of a Roman Catholic. Two others, having been long deprived of the means of grace, show very little interest in spiritual things. Of the remaining five, one has been suspended by the Lac-qui-parle church for Sabbath-breaking; one has relapsed into most of the vices of heathenism; and the other three, being the wives of Romanists, conform, more or less, to the religion of their husbands. In June last, a Dakota woman was received to Christian fellowship on examination. Schools have been taught by Mr. Cook and Miss

Williamson, the average attendance having been nearly twenty-five.

Oak Grove.

Mr. G. H. Pond continues at this station, which is on the north bank of the St. Peters, and eight miles from its mouth. The number who have assembled to hear the Word, within the last few months, is not materially different from what it was in previous years. Though there has been but little opposition of a violent character, public opinion is decidedly adverse to Christianity. The chief of the band at Oak Grove, and other prominent persons, give it as their opinion, in private, that they must be civilized or perish; but they will not avow such sentiments openly. And Mr. Pond says, "I do not remember an individual, either of this or neighboring bands, who has not listened to private religious conversation with respect and apparent interest." It may be hoped that their unwillingness to meet for public worship will gradually disappear.

Although it is not known that any have been renewed by the Spirit, during the past year, a few have appeared to be affected by the truths of the gospel. One female, who has given evidence of piety for some two years, has been exposed to constant temptations, and "her enemies not only watch but labor for her fall;" yet the Lord has hitherto preserved her. A member of the Lac-qui-parle church, residing at Oak Grove, has also been sorely tried; and she has sometimes yielded to the devices and the compulsion of her tempters; but Mr. Pond hopes that she is nevertheless a disciple of the Lord Jesus Christ. Various causes have reduced the school to one-half its former size, the average attendance having been only six. There is less intemperance among the Indians at Oak Grove than there was formerly. "A few have pledged themselves to abstain from the use of intoxicating drink for six months, most of whom have kept their pledge; and they say they intend to renew it."

From a recent letter of Mr. Pond, it appears that a Dakota woman (probably the one whose case is mentioned above) was received into Christian fellowship on the second Sabbath in January.

Prairieville.

This is a new station, on the south bank of the St. Peters, and twenty miles from its mouth. It is but a few months since Mr. S. W. Pond removed thither; and he has found the same difficulty in obtaining hearers on the Sabbath, which has been experienced at other places. "We endeavor," he says, "to improve favorable opportunities for conversing with the Dakotas on religious subjects; and they generally appear willing to listen to what we have to say." As there was no regular teacher at Prairieville till after the annual meeting, but little progress has been made in education. Mr. Pond closes his report as follows: "We do not think that there is any thing peculiarly discouraging in the prospects of this station. The inhabitants of the village, the largest in this region, exert a powerful influence over all the villages on the St. Peters and the Mississippi; and this influence has hitherto been adverse to the labors of missionaries. The number and character of the Indians here, while they make the field hard to cultivate, render it highly important, not only for their sakes, but for the sake of others, that they should be brought under the power of the gospel."

Traverse des Sioux.

This station is sixty or seventy miles from the mouth of St. Peters by land. Mr. Hopkins reports the average number of Sabbath worshipers, during the past year, as being only nine. "The attention given to the Word has varied, apparently, from decided manifestations of indifference to the most respectful engagedness." A hope has been cherished at times that some were about to experience the renewing influences of the Spirit; but it is not certain that any one has passed from death unto life. In January, 1848, a small school was opened, with more promise of success than there had been in any previous year. But the buffaloes came near the station soon afterwards, and most of the Indians left to follow them, reducing the number of regular scholars to two or three.

Lac-qui-parle.

At this station, one hundred and twenty-five miles beyond Traverse des Sioux, Mr Riggs has continued to break the bread of life. "The history of the church," he says, "seems to be made up of sinning and repenting. A year ago it consisted of fifteen native members in good standing, two of whom were living at Big Stone Lake. Since that time, two suspended members have been restored, and another has been received. One has been suspended, making the present number of communicants seventeen." The native congragation, however, appears to be on the increase. The average on Sabbath morning, for the six weeks prior to September 1, was thirty-five, exclusive of children. A third service at some outpost has been generally well attended.

It has been found impracticable, owing to the situation of the Indians, to sustain a Dakota school at the station; but an attempt has been made to give instruction by three natives in as many different villages. "I am persuaded," Mr. Riggs adds, "that we must look chiefly to native teaching to accomplish the work of education among the people."

Miscellanies.

MISSION TO THE JEWS.

On occasion of the departure of Rev. Eliphal Maynard and Rev. Edward M. Dodd, and their wives, to commence a mission to the Jews at Salonica, the following statement was made to them by the Secretaries, in behalf of the Prudential Committee, at Park-street church, December 31, of facts, principles and usages, in view of which they were expected to prosecute their mission.

The obstacles to the success of missions to the Jews are not by any means so peculiar, or so comparatively great, as has generally been supposed.

Their relations to Christ's kingdom, for instance, are precisely the same with those sustained by the people of all other nations. Nor are they now more really shut out from that kingdom by a judicial "blindness," or more really "broken off" and "cast away," than any other perverse and wicked people. The obstacles to be overcome,—in the state of their hearts, and in their intellectual and social condition,—are generically and substantially the same with those found in the oriental churches, and throughout the partially civilized portions of the pagan world.

We have not time now to discuss these fundamental propositions; and you are referred to the *third* in the new series of "*Missionary Tracts*" published by the Board, as containing the views entertained by the Prudential Committee on these and other points of vital interest to your mission.

As a ground-work, however, for the Instructions which must be given you, and to make their reasonableness and propriety obvious, it is necessary to advert to a few of the more important considerations.

And that which lies at the foundation of all, is the fact, that, since the great sacrifice and atonement, once for all made by the Lord Jesus Christ, the relation to the spiritual blessings of the Abrahamic covenant is no longer a relation of blood, but of faith, and is common and equal to believing Jews and Gentiles. Never again, in the spiritual kingdom of God, will there be such a thing known, as circumcision or uncircumcision, Greek or Jew, barbarian, Scythian, bond or free. Never again will there be a need of temples, sacrifices, bloody rites, a mediating priesthood, and a showy ritual. Never again will there be a theocracy, with a sensuous external economy, limited to a single nation. The kingdom of God, under the Christian dispensation, has assumed a purely spiritual form, a form to embrace the whole of mankind; so that all, of every nation, may have equal opportunity to become fellow-citizens of the saints and household of God, built upon the foundation laid by apostles and prophets, Jesus Christ himself being the chief corner stone. Never again, in the church of God, shall *he* be accounted a Jew, in the evangelical sense, who is one outwardly; neither shall *that* be regarded as circumcision, which is outward in the flesh. But he is a Jew,—and of course an heir to all the spiritual promises made in the Old Testament to the Jews, whatever his birth and origin,—who is one inwardly; and circumcision is of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Rom. ii. 28, 29.) On this broad, fundamental, gospel principle do we build the whole structure of our mission to the Jews.

Nor, in the prosecution of a mission thus constructed, do we see any obstacles to be overcome in a mission to the Jews, differing in kind, though they may in degree, from those encountered in missions directed to any other of the corrupt forms of religion.

For, as *sinners*, the Jews stand in precisely the same relation to the gospel with all other unbelieving men. Jews and Gentiles are all alike under sin and its condemning power. The principle of evil and alienation from God and holiness, is the same in all. The thing to be overcome, is the same. The strong holds and refuges of lies are almost identically the same, in Judaism, popery, Mohammedanism, and paganism. All anti-christian systems, indeed, are wonderfully alike, in their essential principles and institutions, so far as directly opposed to the gospel method of salvation. All are alike destitute of the doctrine of salvation by faith in Christ; and all alike seek to establish a righteousness of their own by some system of works.

In a word, there is but one spiritual disease in the world, and but one effectual remedy. The disease is *sin*, and the remedy is the gospel; and in respect to all *fundamental* relations to the gospel, there is no difference between Jews and Gentiles. Even the diversities which so forcibly strike us, at first sight, in the religious literature of mankind, are not deep and fundamental.

The idea, so commonly prevalent, that a *judicial* blindness has come upon Israel, in consequence of their crucifixion of the Son of God, precluding their conversion as a people, until the arrival of some great prophetic era and peculiar divine interposition, seems to have no proper Scripture warrant. The apostle Paul speaks only of their being blinded *in part*, and protests that only *some* of the branches have been broken off, and that they are not *cast away* as a people; and it is worthy of especial notice, that, at the very time he admits their *blindness in part*, the principal success of the gospel was among the Jewish people. He could have meant no more than that, though they had been God's peculiar people, and favored beyond all others with light and knowledge from heaven, they had

fallen into the same blindness with the rest of mankind; but that whenever the rest of the world should embrace the gospel and come into the kingdom, the Jews would do the same. Nor does their history, candidly considered, furnish any sort of proof of their being irresistibly blinded to the excellence of the gospel by a divine power. It would, indeed, have been strange, if, as a people, they were not filled with the utmost distrust and aversion towards the whole Christian church. For, from the earliest times, they have been plundered, banished, and massacred in almost every Christian country; and their synagogues have been taken from them, or destroyed, and their children torn from them to be trained to the profession of Christianity. And what has the Christian Church presented to the view of the great body of the Jews, for fifteen centuries past, except a mass of blind and senseless idolatry and superstition?

Verily, then, we should regard the obstacles to the success of our mission to the Jews as the same in *nature*, as among the Armenians of Turkey, or any other of the degenerate oriental sects of Christians. Greater in *degree* they certainly will be, for reasons recorded by history; but their *nature* is substantially the same.

From all this we draw one broad practical inference, namely; *that the same general course should be pursued in Jewish missions, which is proper in missions to any other unevangelized people.*

And what is the great lesson of practical wisdom, that has been learned in the missions of the past thirty years? It is, *that no* MERELY CIVILIZING END *should be pursued in missions* AS AN END. We have not time to illustrate and enforce this position, so contrary to the general sentiment, even of the Christian world, at the outset of our modern missions. We content ourselves with asserting and repeating, that no merely civilizing end should be pursued in missions as an end. If it be, and whatever it be, if important in the view of the world, it becomes gradually and at length the prominent object in the native mind, and a controlling, modifying influence in the mission, weakening, if not destroying, its spiritual vitality and power. The idea of elevating or essentially improving the social state of a people by such influences, *before* they are christianized, and as a preliminary measure, is one of the most utopian projects ever conceived. Nay, the idea of *christianizing* a people, in the general, loose sense, in which many use that term, involving a large amount of merely civilizing aims and measures, is practically absurd, as a basis on which to construct a mission. The Church of Christ has to simplify and elevate its missionary efforts yet further. The apostles aimed only at the salvation of the souls of the men of their generation. This is clear on every page of their Acts and Epistles. And experience is more and more forcing modern missions to the same practical result. Our preaching, printing, and schools should have this single aim; except so far as it is necessary to educate a body of native preachers in the several countries, where we have our missions; and even then, our aim is the preaching of the gospel. The insidious, secularizing, worldly influences spring upon us at every point; and to resist them, is the grand difficulty in the prosecution of missions, and will be till the Christian Church is more fully in possession of the results of experience; and until missionaries themselves shall have reflected more on this subject.

We most earnestly beseech you, beloved brethren, to enter on your mission to the Jews of Salonica with no other object, than to persuade them to be reconciled to God; and as the means, the only effectual means, of doing this, imitate the great Apostle, in knowing nothing among them but Jesus Christ and him crucified. Prepare and print no book, establish no school, spend not a dollar in education, but with this sole object in view. There is too much tendency in our age to something like spiritual empiricism. Every one has some specific remedy for particular diseases; in place of that great, divine, and only catholicon, the preaching of Christ crucified. There is a most affecting lack of confidence in the power of the gospel, as an instrument for pulling down the strong holds of sin. The Cabala, the Targums, the Talmud, and Rabbinism, according to current views, must each and all be assailed directly and by name. But the gospel tells us that the *hearts* of men, in all countries and of every religious faith, *are essentially alike;* and that the strength and life of every sin is *the depraved heart itself;* not *in* the heart, but *the* heart. And of course, the shortest, best, most economical and effectual way to overturn every form of spiritual wickedness among men is *to assail the heart directly*, by those elements of conviction that are most likely to bring it under a feeling of condemnation by the law, and of its need of a divine regenerative power and pardoning grace.

Beware, then, how you are drawn into those peculiar fields of Jewish controversy, where the *gospel* is left out of sight; while the strongest prejudices and most stubborn unbelief of the Jew are roused, and he has his greatest advantage in the use of his peculiar weapons of defence. If you ever venture into controversy with Jews, let the Epistle to the Hebrews be your model; and if you assail the Talmudical traditions directly, let your model be the Sermon of our Lord on the Mount. Much arguing with the Jews, even on the prophetic portions of the Scriptures, not excepting the Messianic prophecies,—until their minds are moved with fears of wrath on account of the violated law,—is of doubtful utility. It seems not to be the best way to convince them of their need of salvation through the sacrifice of the cross. Rather merge the *Jew* in the *man*, in the *sinner*. Bring the holy law of God, which he acknowledges, to bear di-

rectly upon his conscience. Convince him that salvation by that law is impossible for *him*, and that he is no longer to look for a sacrifice for sin. Make the law a schoolmaster, to bring him to Christ. And as soon as the Holy Ghost has convinced him that he is a lost sinner, his confidence in his national superstitions will die, and he will believe that Jesus is the Messiah.

It will be of the utmost importance to the success of your mission, that you sedulously imitate the apostles in *the simplicity of their views concerning all matters relating to the Christian Church*. No encouragement should be given to the national ideas of the Jews, as to the *succession of the priesthood*, whatever offence you may thus give to those Jews who pretend to trace their descent from Aaron; nor to their national traditions concerning rites, ceremonies, and an exclusive church. Let every convert be instructed fully in the *oneness* of Christ's body, the Church, and in the equal membership of all his true disciples. When a church is formed among them, if of Jewish converts only, let it still be in full communion with the evangelical churches among the Armenians, and with all other Christian churches the world over. The churches in America, which support you, will hope to see no peculiarity whatever given to the Jewish-christian churches;—nothing, in short, to connect the Jewish-christian church with the old, abrogated Mosaic dispensation; except so far as this is done by the two simple ordinances expressly enjoined in the New Testament.

The Committee are not yet prepared to institute schools of any sort at Salonica; and, as at present advised, if one were instituted, they would have the teaching of the English language excluded from it; since all our pupils, who learn that language, would be swept from us by the tide of commercial business flowing through that language, as the grand medium of the commerce and trade of the world.

So far as the Committee have observed, Jewish missions have been more expensive than any others. This result we propose by all means to avoid as unnecessary, and as resulting, besides, from the adoption of principles, in relation to the Jewish people, which we do not admit. The Board cannot encounter the expense of manual labor schools and hospitals; nor give employment to converts merely for the sake of employing them; nor support such boarding schools as have even partially for their object to serve as houses of refuge for the children of converts; nor meet expenses for shielding converts from persecution, or teaching them trades.

By not doing these things, we may be longer in getting a foothold, and may have to wait longer for our results; but, in the end, we shall have a better footing and greater results. We may properly, indeed, use our personal influence to gain protection for our converts from the fury of their enemies; and happy shall we be, if we have medical skill and a private fund for the relief of the sick and distressed. But that care which missionaries, as such, should extend to converts, is *spiritual care*, such as the apostles extended to their persecuted and afflicted converts. This, with occasional exceptions suggested by common sense, is believed to be the best course to be pursued even for the converts, and the best for the cause. It is, indeed, essential to the proper simplicity and economy of our missions, and to prevent their total failure, and that too at an early day. Our duty is to preach the gospel to the Jews; to gather real converts into the churches, either by themselves or along with Gentile disciples of like faith; and to follow them with instructions, admonitions, and consolations from God's word. But while we advise them in respect to their temporal affairs, and render them such pecuniary assistance from private funds as we have at our disposal for this purpose, we must in general leave them, as did the apostles, to meet the consequences of their conversion upon their persons, families and business, as God in his providence and by his grace shall enable them.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—Mr. Parker, writing from Kaneohe September 7, says: "We have had more than usual interest among our people on the subject of religion for several months past. Almost all our meetings are fully attended with serious and earnest hearers."

SYRIA.—Mr. Smith, in speaking of a recent visit to Hasbeiya, under date of December 16, says: "The brethren have now their civil rights secured to them. The Patriarch's excommunication has lost its force; and they are well treated by most of their townsmen. Some of the different sects are beginning to assemble with them; and more, to read their books. Among the latter are Mohammedans and Druzes, and even some of the Emîr's relatives." "On the Sabbath I had three very attentive audiences."

GREECE.—Mr. King writes from Athens, January 2, as follows:

"My shop for the sale of books is regularly

opened every day; and among those who come to it, there is now and then a priest. Several priests, indeed, have been supplied with the Word of God since my return. Some even call and converse with me on the subject of religion. One young man, a student in the University and son of a priest, comes to me regularly on the Lord's day to be instructed in the gospel; and on Thursday evening I have a service in Greek, which this young man and some others usually attend."

CEYLON.—Mr. Smith has embodied in a recent letter, for the purpose of showing the strength of heathenism in the field committed to his care, the statistics of idolatry and Romanism in Panditeripo, Achuvaly and Oodoopitty. The result is, that there are 102 male and 29 female deities, 82 male and 14 female devils, worshiped by the deluded inhabitants; and there are also ten Roman Catholic chapels. The entire population is about 26,000.

CHEROKEES.—Miss Stetson died at Dwight, on the 29th of December. For many years, she has labored for the moral advancement of the Cherokees; and she was faithful unto the end.

DONATIONS,

RECEIVED IN JANUARY.

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- Portland, 2d cong. ch. m. c. 72,25; 3d do. 100; m. c. 50; High-st. ch. m. c. 53,34; a mem. of do. 100; C. S. D. G. 3; 378 59
- Scarborough, 18; m. c. 35,19; 53 19
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- Brewer, 1st ch. 50; m. c. 21,90; s. s. 15; 86 90
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1,338 45

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Berlin, Worthington so. gent. and la. 75 44
Middletown, South ch. gent. and la.

46,12; m. c. 23,05; 1st ch. 38; a friend, 3; Upper Middletown, gent. 32,44; la. 23,07; m. c. 14,93; s. s. 5,87; 186 48
Portland, Gent. 45; la. 25; 70 00
Westfield, Gent. and la. 35,74; m. c. 11,04; 46 78—378 70

Litchfield co. Aux. So. C. L. Webb, Tr.
Goshen, 5 00
Hitchcocksville, Gent. 31,50; la. 20; 51 50
So. Britain, 102 70
Terryville, Coll. and m. c. 35 00
Woodbury, North, wh. and prev. dona. cons. REUBEN H. HOTCHKISS an H. M. 5 00—199 20

Middlesex Asso. S. Silliman, Tr.
East Haddam, 1st so. gent. 38,52; la. 31,58; m. c. 3,48; 73 58

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 453,50; North ch. and so. (of wh. fr. T. Bishop, to cons. Mrs. TIMOTHY BISHOP an H. M. 100,) 595; College-st. ch. and so. 55,13; Gerard Hallock, 100; Chapel-st. ch. and cong. 98,38; s. s. in do. for sup. of a boy at Madura, 20; union m. c. 24,45; Yale college, do. 8,82; 1,355 28

New Haven co. East, Aux. So. A. H. Maltby, Agent.
North Branford, Cong. ch. and so. 56,15; J. F. Linsley, 60; 116 15
North Guilford, Cong. ch. and so. 42 18
North Haven, m. c. 4 66—162 99

New London and vic. Aux. So. C. Chew, Tr.
Stonington, 2d cong. ch. m. c. 40 50

Norwich and vic. Aux. So. F. A. Perkins, Tr.
Griswold, Jewett's City, Gent. (of wh. fr. Rev. T. L. Shipman, to cons. NATHANIEL SHIPMAN an H. M. 100,) 133,30; la. 18,17; m. c. 13,29; 164 76
Lebanon, Goshen, gent. 26,90; la. 28,75; m. c. 9; 64 65
Ledyard, Ch. 23 00
Montville, Gent. and la. 41 28
Norwich, 1st so. m. c. 41,29; la. for Choc. miss. 52; 2d so. gent. 5; Main-st. ch. gent. 205; 2d and Main-st. chs m. c. 6,87; Greeneville, Scudder Bee Hive, for Doct. Scudder, 50; 360 16—653 85

Tolland co. Aux. So. J. R. Flynt, Tr.
N. Mansfield, Gent. 9; la. 15,81; m. c. 9,19; 34 00
Somers, Gent. 50,86; la. to cons. Mrs. SARAH R. PEASE an H. M. 100,03; m. c. 25,55; 176 44
So. Coventry, Gent. 35 33
Union, Cong. ch. and so. 19,90; s. s. 55c.; 20 45
Vernon, Gent. (of wh. fr. Allyn Kellogg to cons. Miss FANNY WHITE of Rockville an H. M. 100; Aaron Kellogg, wh. cons. Mrs. H. E. W. KELLOGG of Vernon, an H. M. 100,) 407,06; la. 113,38; s. s. 20,34; 540 78—807 00

Windham co. North, Aux. So. J. B. Gay, Tr.
Brooklyn, Indiv. 25 00
North Killingly, Mrs. ZILPAH HARRIS, wh. cons. her an H. M. 100 00
So. Woodstock, Gent. wh. and prev. dona. cons. MOSES LYON an H. M. 28,32; la. 71,68; Mrs. Daniel Austin, wh. and prev. dona. cons. DANIEL AUSTIN an H. M. 50; 150 00
Thompson, Gent. 66,39; la. 56,71; 123 10—398 10

Windham co. South, Aux. So. Z. Storrs, Tr.
Canterbury, 1st ch. 50 00
Plainfield, Central Village so. m. c. 23,78; gent. 30; la. 24,25; s. s. 4,57; 82 60—132 60

4,932 37

Legacies.—New London, Mrs. Susan C. Kellogg, by Robert Colt, Ex'r, 750; Miss Mary F. Hallam, by Ebenezer Learned, Ex'r, 500; Washington, Joel Camp, by Rev. H. Coe, 40; 1,290 00

6,222 37

RHODE ISLAND.

Little Compton, ISAAC B. RICHMOND, wh. cons. him an H. M. 100; a friend, 5; Providence, Benef. cong. ch. 413; 518 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
An indiv. 5; I. P. M. 15; 20 00
Brooklyn, 1st R. D. ch. 30 00
Caatsban, do. 53 00
Chatham Four Corners, do. 10 57
Clarkstown, do. 32 30
Coxsackie, Mrs. I. L. Bronk, 10; do. for Amoy miss. 10; S. F. W. 10; fem. miss. so. of 1st. R. D. ch. 4; 34 00
Ellenville, R. D. ch. 73,29; ALVAN B. PRESTON, wh. cons. him an H. M. 100; 173 29
Germantown, 5; Rev. J. Boyd, for Amoy miss. 10; 15 00
Middleburgh, R. D. ch. 20 00
New York, Market-st. ch. s. s. miss. so. for sup. of Rev. E. Doty, 100 00
Rhinebeck, J. Drury, 5 00
Schaghticoke, s. s. for Dr. Scudder, 6 00
Utica, R. D. ch. 300 00
799 16
Ded. for postage and disc. 5 75—793 41

Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. (of wh fr. Jabez Goodell, to cons. Mrs. JABEZ GOODELL an H. M. 100,) 553; m. c. 64,46; Miss J. R. Cleveland, 10; La Fayette-st. pres. ch. 54,50; 681 96
Niagara Falls, Pres. ch. 23,79; fem. miss. so. 37,25; 61 04
Youngstown, Pres. ch. 44 00—787 00

Chatauque co. Aux. So. J. D. Carlisle, Tr.
Ripley, Mrs. M. Roise, 15 00
Westfield, Pres. ch. 15 00—30 00

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Dansville, do. 10 00
Elbridge, do. 30 00
Fairport, do. 40 00
Livonia, do. 111 00
Medina, do. 13 00
Ovid, Pres. ch. (of wh. to cons. Mrs. ANN DONALDSON an H. M. 100,) 142 50
Penn Yan, 1st pres. ch. 58 50
Preston, Cong. ch. 20; Rev. H. Dyer, 15; wh. and prev. dona. cons. Rev. HIRAM DYER an H. M. 35 00
Rushville, Cong. ch. 18,70; Mrs. O. Green, 3; 21 70
Vienna, Pres. ch. 48 00
519 70
Ded. disc. 27—519 43

Greene co. Aux. So. J. Doane, Tr.
Centreville, Ch. 15 00

Monroe co. and vic. E. Ely, Agent.
Albion, Pres. ch. 39 00
North Bergen, Fem. miss. so. 9 00
Ogden, 1st pres. ch. 34 00
Pittsford, Pres. ch. 15 00
Ridgeway, 1st do. 32 00—129 00

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, 100; Mercer-st. pres. ch. 460; Allen-st. do. gent. 75; la. 46,75; wh. cons. JARED LINSLY an H. M.; Brick ch. 240; WILLIAM W. WICKES, wh. and prev. dona. cons. him an H. M. 60; E. H. Blatchford, wh. cons. Miss SOPHIA E. BLATCHFORD and Miss JULIA M. BLATCHFORD, H. M. 200; Brooklyn, South pres. ch. m. c. 73,25; John A. Davenport, 250; J. G. 10; E. A. L. 10; Armstrong juv. miss. so. for schs. under Dr. Scudder, 10; 1st pres. ch. David Leavitt, wh. cons. Mrs. MARIA C. LEAVITT an H. M. 100; B. Sherman, 25; J. T. Terry, 30; a friend, 8; E. R. Graves, 50; C. W. Copeland, 50; 2d pres. ch. Miss C. Deming, 25; a friend, 5;) 2,278 14

Oneida co. and vic. Aux. So. J. Dana, Tr.
Augusta, 1st cong. so. 6 07
Sangersfield, Centre cong. so. 16 00

Utica, 1st pres. ch. m. c. 9 46
Vernon Centre, 1st cong. ch. and so. 33; Rev. R. A. Avery, 32; G. Skinner, 25; L. Skinner, 10; wh. cons. E. M. Foot an H. M. 100 00
Waterville, Pres. ch. and so. m. c. 43 00
Northern miss. so. Interest, 28 00—202 53
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Buel, Pres. ch. 30 00
Cooperstown, Pres. ch. 6,08; W. Walker, 25; fem. miss. so. 38,65; s. s. to ed. a child, 12,50; 82 23
New Lisbon, Pres. ch. 2 00
Westford, do. 38 00—152 23
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, F. & T. R. Taylor, (of wh. to cons. F. Taylor an H. M. 100;) 147 89
Syracuse and vic. J. Hall, Agent.
Syracuse, 1st pres. ch. m. c. 129 68
5,184 24

Albany, a friend, 1; Angelica, L. Hull, 10; Arkport, C. Hurlburt, 10; Aurora, 1st pres. ch. m. c. 25; L. Himrod, 50; Cazenovia, benev. so. of pres. ch. and cong. to cons. Mrs. Lucinda Stanley an H. M. 100; Champion, fem. char. so. 18; Denton, pres. ch. coll. and m. c. 33,03; m. box, 1,25; juv. con. 4,31; East Bloomfield, pres. ch. 125; Josiah Porter, 100; Flanders, D. A. N. 5; Florida, pres. ch. and so. 33,50; Fort Covington, m. c. 50; B. Raymond, 10; B. B. Streeter, 10; C. Marsh, 10; fem. so. 20; Greenville, pres. ch. 46,60; Hagaman's Mills, pres. ch. 11,03; Harford, pres. ch. 5,50; cash, 50c.; Hastings, W. H. Saunders, 5; Homer, cong. ch. 50; m. c. 50; Cortland acad. miss. asso. 25; Kingsboro', Dr. Yale's so. Charles Mills, and Mrs. L. H. Mills, 200; W. J. Heacock, 100; Mrs. M. M. Heacock, 15; D. C. Mills, 50; H. Sprague, 10; E. L. Burton, 10; D. Mc Gregor, 10; S. S. M. 5; P. Mc L. 5; A. L. 5; N. B. 5; P. C. 3; young gent. miss. asso. Kingsboro' and Gloversville, 5; young la. do. 1,50; indiv. 6; Kingston, Miss B. Brewer, 5; Lake Ridge, S. E. Todd, 4; Mrs. J. T. 1; Le Roy, pres. ch. 59,18; disc. 44c.; Lowville, pres ch. 34; Manlius, C. Smith, 25; J. C. Smith, 25; Mrs. Z. Smith, 50; wh. cons. William M. Smith an H. M.; m. c. 23,09; ded. disc. 62c.; Masonville, 1st cong. ch. 10; Montgomery, 1st pres. ch. fem. mite so. for *Isabella H. Borland*, Ceylon, 20; New York, a sister of Doct. Scudder, 1; Onondaga, D. M. 1; Owego, s. s. for *Sarah*, the daughter of Priest Abraham, 30; Pittstown, Mrs. Van N. 3; Rensselaerville, pres. ch. 26,06; m. c. 11,58; Rodman, cong. ch. and so. 20; Rome, J. W. Bloomfield, wh. cons. Mrs. Alice W. Knox an H. M. 100; Schenectady, pres. ch. Mrs. Washington, 30; indiv. 31; Rev. J. P. Fisher, 15; N. D. Fisher, 25; Sherburne, by Mr. Tuttle, 13; Joshua Pratt, 20; South Amenia, pres. ch. 1; Troy, 1st pres. ch. m. c. 50; 2d do. m. c. 102,41; E. T. 1; Valatie, pres. ch. 14,26; m. c. 8.49; Verona, A. B. 1; West Galway, pres. ch. 26,80; 2,029 03
7,213 27

Legacies.—New York City, Miss Catharine B. Patton, by Rev. Dr. Patton, Ex'r, 1,000; Pittsford, Glover Perrin, by John Acer, Ex'r, 304,33; 1,304 33
8,517 60

NEW JERSEY.

Caldwell, pres. ch. 54,28; Marlborough, a friend, 5; Montville, R. D. ch. 64; Morristown, 2d pres. ch. 140; Newark, 1st pres. ch. 300,78; John Taylor, 150; S. P. Smith, wh. and prev. dona. cons. Benjamin E. Smith an H. M. 50; a friend, a thank off'g for a good business, 50; A. S. Day, 35; a friend, 10; 3d pres. ch. 130,60; m. c. 26,35; New Vernon, pres. ch. 26,35; Orange, 2d pres. ch. wh. cons. Adonijah Osman an H. M. 100,25; Pompton, R. D. ch. 13; Westfield, pres. ch. m. c. 13,66; 1,169 27

PENNSYLVANIA.

Carlisle, 1st pres. ch. 75; ded. c. note, 3; Erie, J. C. Spencer, 25; Northern Liberties, 1st pres. ch. Miss W. 4; Philadelphia, Rev. Dr. Neill, 10; C. P. Bayard, 15; E. A. S. 5; Mrs. J. P. 2; indiv. for *Anna Maria Henry*, Ceylon, 20; 1st pres. ch. Mrs. E. P. Wilson, 100; Miss S. Paul, 50; A. Fullerton, 100; A. Eastlock, 15; C. Bird, 10; W. Purves, 10; W. M. M. 5; Clinton-st. pres. ch. cash, 50; Miss C. Linnard, for Miss Ogden's sch. at Wailuku, Sandw. Isls. 20; D. W. Prescott, 30; J. H. 5; A. R. 5; a lady, 3; Miss M. Linnard, 5, prev. ack. as from a lady; 5th pres. ch. G. W. McLelland, 50; I. Constable, 30; Mrs. Constable, to cons. Augustus W. Constable an H. M. 100; W. C. Coates, 30; H. Sloan, 20; G. Henderson, 15; J. Burkler, 10; E. Brown, 14; Mrs. S. 10; Miss M. 12,50; Mrs. B. M. J. 5; Mrs. B. 5; Mrs. W. 5; Mrs. McC. 5; la. 22; J. W. Throckmorton, 30; A. Green, 20; John Wiegand, 10; disc. 10c.; 949 40

DELAWARE.

Newark, mite so. 14; St. Georges, pres. ch. fem. benev. asso. 21,40; Wilmington, Hanover-st. pres. ch. fem. miss. so. (of wh. and prev. dona. cons. Mrs. Anna Maria Jones an H. M. 9,) 44; 79 40

MARYLAND.

Baltimore, 5th pres. ch. m. c. 250; fem. mite so. for *Jane S. Purviance, Talbot Jones, Julia M. Ridgely, Margaretta Baker, Margaretta E. Armstrong, Mary Anne Armstrong, William S. Plumer, John G. Morris, Thomas Atkinson, Abigail Purviance, Letitia Backus, George W. Musgrave*, Ceylon, ea. 20, 240; Port Deposite, J. Carson, 5; 495 00

DISTRICT OF COLUMBIA.

Washington City, A friend, 20 00

SOUTH CAROLINA.

Charleston, Rev. J. B. Adger, 10; Johns Island, Rev. Dr. White, 25; 35 00

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr.
Amesville, 11,25; Centre ch. 3,93; 15 18
Barlow, 5,25; chil. 25c.; 5 50
Batavia, Rev. E. Scofield, 2,50; his chil. 50c.; 3 00
Cincinnati, 3d pres. ch. m. c. 5 20
Dresden, 14 25
Granville, Cong. ch. 200,61; chil. 7,39; 208 00
Harmar, 18 00
Hebron, 7 45
Jackson, wh. and prev. dona. cons. Rev. I. N. Ford an H. M. 37 71
Jersey, Pres. ch. 20,46; fem. miss. asso. 6,15; s. s. chil. 3,39; 30 00
Logan, 6 13
Marietta, Cong. ch. 181,56; college, 44; so. of inq. in do. 12,40; sew. cir. 7,05; 245 01
Pleasant Hill, Rev. Dr. Bishop, 10 00
Rockville, Pres. ch. m. c. 1 75
Salem and Fearing, Chs. 11 17
South Fork, 9 20
Unity, 6 60
Walnut Hills, Lane sem. ch. 40 15—674 30
Western Reserve Aux. So. Rev. H. Coe, Agent.
Chagrin Falls, 8 38
Hudson, Wes. Res. college, 3 41
Jefferson, Mrs. S. L. Parsons, 5; Mrs. C. P. W. 3; two boys, 1; 9 00
Newton Falls, 21 60
Peninsula, 7,75; Mrs. M. C. 2; 9 75
Av. of property sold, 1 00—52 54
726 8

Columbus, 2d pres. ch. m. c. 6; s. s. 36,15; Mrs. Field's inf. day sch. 3; Conneaut, pres. ch. 50,26; S. A. Lovejoy, 10; Gustavus, G. Heslep and wife, 10; Hamilton, a fem. teacher, for *Joel Fitch*, Ceylon, 25; Putnam, la. of pres. ch. 50,76; Russelville, W. Clark, 1; Whiteford, pres. ch. 4,44; 196 61

923 45

INDIANA.

By G. L. Weed, Tr.

Delphi,	15 00	
Greenville, Pres. ch. 10,40; J. B. F. 1;	11 40	
Indianapolis, 2d do.	156 90	
New Albany, Pres. ch. wh. cons. Rev. JOHN M. BISHOP an H. M. 60; chil. off'g, 11,50; m. c. 34,80;	106 30	
Rittsburgh, Pres. ch.	13 00	
Rising Sun, Pres. ch.	9 50	
Salem, Pres. ch. wh. cons. Rev. CHARLES H MARSHALL an H. M	50 00	
Terre Haute, Baldwin pres. ch.	41 00	403 10
Newport, pres. ch. 7,10; Rev. E. Chambers, 3; Spencerville, A. Fletcher, 2;		12 10

415 20

ILLINOIS.

By G. L. Weed, Tr.

Clayton, C. G. 1; Springfield, 2d pres. ch. 46,50;		47 50
By Rev. I. M. Weed, Agent.		
Batavia, Cong. ch. 4,55; E. S. Town, 10;	14 55	
Bebee's Grove, Cong. ch.	8 00	
Chicago, 1st pres. ch.	2 50	
Dundee, Cong. ch.	3 00	
East Dupage, do.	13 43	
Elgin, Cong. ch. wh. and prev. dona. cons. Rev. N. C. CLARK an H. M.	45 36	
Hadley, Pres. ch. 14; m. c. 9,63;	23 63	
Hickory Creek, Cong. ch.	4 03	
Lockport, do.	40 84	
Naperville, do.	21 00	
Thorn Creek, do.	6 25	
	182 59	
Ded. disc.	1 85	180 74

228 24

Chicago, T. B. CARTER, wh. cons. him an H. M. 100; Mrs. M. E. S. 20; Peru, Mc Millan and bro. 10; Rushville, pres. ch. 6; chil. of Rev. T. J. Haswell, 3; Shelburne, C. Davis, 11; Stark co. cong. chs. 17; Winchester, pres. ch. 10,95; s. s. 2,75; 180 70

408 94

MICHIGAN.

Michigan Aux. So. by Rev. A. S. Wells, Tr.		
Albion, Pres. ch.	12 00	
Ann Arbor, Pres. ch. m. c. 10,07; Sabb. coll. 19,71; W. C. V. 10; s. s. miss. so. 20; D. McI. 15; indiv. 18,21;	92 99	
Blissfield, Pres. ch.	2 12	
Detroit, Pres. ch. S. C. 15; A. L. D. 10; M. W. B. 10; S. P. 10; W. A. M. 10; H. H. 10; Mrs. E. C. 20; D. G. 10; J. W. B. 10; A. McF. 10; W. A. H. 10; S. M. W.'s savings bank, 5,25; Mrs. C. E. J. 8; Mrs. L. 8; T. F. H. 10; six indiv. 2,71; indiv. 135,62;	294 58	
Farmington, Cong. ch.	1 50	
Flint, Pres. ch.	29 34	
Franklin, Cong. ch. 11,88; R. B. savings bank, 1,88;	13 76	
Hillsdale, Pres. ch. coll. 29,58; la. Corban so. 9,20; G. W. Underwood, 25; chil. 48c.;	64 26	
Howell, Pres. ch.	9 12	
Jonesville, do.	23 00	
Lodi, do.	10 00	
Macon, Mr. G. 50c.; E. H. 10c.;	60	
Manchester, Pres. ch. 3,77; Rev. Mr. Corning, 8;	11 77	
Medina, Cong. ch.	3 80	
Michigan City, do.	54 96	
Palmyra, Pres. ch.	4 15	
Pinckney, do.	2 02	
Port Huron, Cong. ch.	8 35	
Raisin, do.	12 10	
Somerset, Pres. ch.	2 08	
South Nankin, do.	17 00	
Tecumseh, do.	44 34	
Troy, A. S. W. and fam.	10 00	
Unadilla, Pres. ch.	2 90	
Wayne, Cong. ch.	4 55	
	731 29	
Ded. disc. and unc. money,	7 46	723 83
Dearborn, two chs. 18; Detroit, J. W. Tillman, 25; Monroe, pres. ch. 28,57;		71 57

795 40

WISCONSIN.

Stockbridge, chil. 2; Raymond, cong. ch. m. c. 5; 7 00

IOWA.

Big Woods, cong. ch. 5; Granville, cong. ch. m. c. 6,85; Mendon, cong. ch. do. 2,45; 14 39

MISSOURI.

St. Louis, Dr. Bullard's ch. 135,50; less disc. 1,30; West Ely, pres. ch. s. s. miss. so. 10; 144 20

TENNESSEE.

Columbia, Rev. S. Wells, 5 00

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 5,69: col'd people, for African miss. 1,13; Fort Towson, m. c. 7,68; Norwalk, mems. of the Choc. miss. to cons Rev. JOSHUA POTTER an H. M. 50; Pine Ridge, m. c. 1; Stockbridge, miss. so. 50; a friend, 94,75; col'd people, for African miss. 2,38; 212 63

Eaton, C. E. Mr. Sherrill's ch. 12 00

Kohala, Sandw. Isls. ch. to cons. Rev. DANIEL DOLE of Punahou, Oahu, an H. M. for miss. to China, 50; Molokai, m. c. fund, (of wh. to cons. His Majesty KAMEHAMEHA III. an H. M. 100; to cons Rev. GEORGE B. HITCHCOCK, of Oscaloosa, Iowa, and Rev. ALLEN B. HITCHCOCK of Moline, Ill. H. M. 100,) 300; 350 00

574 63

Donations received in January, (of which to liquidate the debt, see cover, $6,630 66,) $28,587 96

Legacies, $7,879 33

☞ TOTAL from August 1st to January 31st, $157,755 70

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in January, $519 56

DONATIONS IN CLOTHING, &c.

Atwater, O. A pr. of boots, fr. T. Spring, 3 00

Chagrin Falls, O. A box of axes, fr. H. White, 18; one axe, fr. a young man, 1.50; 19 50

Chickopee, Ms. Books, fr. inf. branch of s. s. for sch. at Dwight, 6 00

Cooperstown, N. Y. A box, fr. la. for Cattaraugus miss.

Greenwich, Ms. A box, fr. Mrs. Susan Webb, for Mr. Webb, Madura.

Hawley, Ms. A box, fr. la. assis. asso. for Mr. Riggs, Sioux miss.

North Danvers, Ms. A box, fr. chil. miss. so. for Jewish chil. in Constantinople, 35 00

Springfield, Ms. Webster's Dic. fr. G. & C. Merriam, for an indiv. miss.

Utica, N. Y. A box, for Alleghany miss.

Unknown, do.

THE

MISSIONARY HERALD.

VOL. XLV. APRIL, 1849. No. 4.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

REPORT FROM MOLOKAI.

THE Herald for March contained an abstract of the reports from the different stations on Hawaii and Maui, which were submitted to the last General Meeting of this mission, held at Honolulu in May and June, 1848. To complete the picture, the reports of the brethren on Molokai, Oahu and Kauai, read on the same occasion, will now be brought together and presented in a condensed form.

The island of Molokai, during the two years which preceded the General Meeting just referred to, was in charge of Messrs. Hitchcock and C. B. Andrews. The report of the latter, however, has not been received. From the report of the former it appears that the island is divided into "six parishes or congregations," in each of which (with one exception) there is a "comfortable" house of worship. Mr. Hitchcock first describes the ordinary routine of labor at Kaluaaha, the principal station.

Sabbath Services.

The Sabbath is always opened by the brethren of the church living within a convenient distance, with a meeting for prayer in the house of God, at or before early dawn. At half-past eight, the children assemble, to the number of three or four hundred, for the morning Sabbath school. One-half of the scholars, and perhaps more, recite from memory the verses of the "Ai o ka la." This school is always attended by Mr. Andrews, if he is at the station. When he is away, the superintendence devolves upon a native, who, I am happy to say, discharges the duties of the office with an ability and faithfulness quite unusual. The school, after the explanation of the lesson by the superintendent, is closed by singing; in which nearly all the children join, with scarcely a discordant note. The scholars, together with the teachers, repair directly to the meeting-house, where the morning service is held for an hour and a quarter.

This is followed by the adult Sabbath school, superintended by one of the missionaries, embracing all the members of the church, and as many others as can be induced to attend. It has probably an average of more than two hundred present, most of whom recite from memory the questions of Scripture for the week, which are subsequently explained. Inquiries to elicit their knowledge of the sermon are then proposed, and answered simultaneously by the whole school. This has ever been a very profitable and interesting part of the exercises. This school was organized at the commencement of the station, and has never for a single Sabbath, that I am aware, been interrupted; and it has doubtless been the most powerful moral agency employed for the benefit of the people. Many who belong to the school, have scarcely failed a single Sabbath for these fifteen years to recite their verses of

Scripture, the committing of which to memory has occupied many an hour which would otherwise have been spent in idleness. Carrying about with them, as they do, the "Ai o ka la," at their work and in their journeyings, an untold amount of time has been saved from being worse than thrown away, and employed in becoming familiar with the word of God.

After an intermission of an hour and a half, the children, with as many of the adults as choose, meet for the afternoon Sabbath school; the exercises of which are reading the New Testament in course, ten verses each time. The lesson thus becomes familiar, and they answer with readiness such questions as the subject suggests. After the teachers have catechised their several classes on what they have read, I go over the whole, and make such application of it to the school as circumstances require. After singing and prayer, the whole school resort again to the sanctuary for the afternoon service, which is usually only an hour long, and is closed at half past three.

The number of worshipers assembling upon the Sabbath, Mr. Hitchcock thinks, has been growing larger of late; and he appears to be encouraged by the fact.

The Monthly Concert—Other Meetings.

The monthly concert for prayer and for contribution to benevolent objects has been well sustained; and it is altogether one of our most interesting meetings. An effort has been made to induce the people to present their offerings to the Lord on this occasion, rather than at any time during the year, as they have formerly done. We have in a good measure succeeded; and the result has shown the plan to be a manifest improvement upon the old system. The interest of the people in the concert has greatly increased, while the amount of their contributions has nearly doubled. The donations of each individual, large and small, are noted down at the time they are presented; so that we have at the end of the year, not only a complete view of what has been done each month, but also a list of the persons who have made these offerings. More than two hundred names are usually written down as donors, each monthly concert, at this station; and nearly a hundred more at a station near by, where I am in the habit of holding the concert before sunrise. As soon as is convenient, the deacons in the more remote districts either bring or send in the amount of what they may have received from the people; and this is carefully passed to their credit. I am happy to say that under this system the people not only contribute more, but they do it with greater cheerfulness and with less trouble to us, as well as with a more enlightened view of their duty. The children of the Sabbath schools are getting into the habit of consecrating the fruits of their own labor to the Lord; which is exerting a happy influence on their character. Parents are taught, not only their own duty to give for benevolent purposes, but their obligation to bring up their children to do likewise.

The contributions made at the monthly concert, for two years and a quarter, have amounted to four hundred and five dollars. Passing to the regular weekly meetings, held on other days than the Sabbath, Mr. Hitchcock says:

On Tuesday afternoon, a meeting has been held for those professedly solicitous for the salvation of their souls. From fifty to one hundred have usually attended. Several of these have given satisfactory evidence of conversion, and have united with the church; and many continue to attend, without, however, showing sufficient indications of piety. The usual course of instruction, in this meeting, has been to explain and apply the doctrines and duties contained in our articles of faith, a small primer of a few pages, which they carry about with them, and commit to memory. This assembly affords a good opportunity to distinguish between the really anxious, and those who assume the appearance from sinister motives.

A lecture is delivered on Wednesday evening; and the attendance, during the period under review, has been good.

On Saturday evening, the general meeting of the members of the church, living within three miles of the station, has been regularly attended, though not so fully as could have been wished. This is a meeting second to no other in importance. Its influence upon the moral and religious character of the church, is great; the instruction being particularly adapted to the state of the members, and there being a better opportunity for a more personal application of the truth, and for exposing sin,

than is enjoyed even in regular preaching.

Out-stations.

Mr. Hitchcock next proceeds to speak of the labor performed at the out-stations, which have been under the care of himself and Mr. Andrews, during the last two years. At Kamalu, about five miles from the station, there has usually been preaching to a good congregation, at five o'clock Thursday afternoon. "The state of religion here has been very encouraging, for several months past. Indeed, we may with truth report a revival. Several excommunicated and suspended members have given evidence of repentance; and quite a number of the impenitent are apparently seeking the Lord." At Wailua, about six miles from the station, in the opposite direction, there has been a similar service on Friday afternoon. In common with the people at Kamalu, the inhabitants of this district attend the meetings at Kaluaaha on the Sabbath. "Considering the distance," Mr. Hitchcock says, "the regularity with which the latter have been present, is surprising." On the more distant outposts, Messrs. Hitchcock and Andrews have bestowed more or less time and labor.

Efforts in behalf of Females.

On every alternate Thursday, Mrs. Hitchcock holds what is called a "mothers' meeting." The society which comes together in this capacity, embraces not only mothers, but all others who wish to join, and who will assent to the terms of admission. These are cleanliness of person, industry, faithful discharge of domestic duties, neatness in the house, and good moral character. There are similar societies in all the principal districts; which are regarded as branches of the parent society at Kaluaaha. Each branch has at least one supervisor, whose faithfulness and vigilance, under the superintendence of Mrs. Hitchcock, have a decidedly salutary influence.

A school is also held once a week, composed of a few of the most able and pious women; in which they read a chapter in the Bible, Mrs. Hitchcock explaining the same. The next day, each of these women has a similar school with a company of others; and, after reading with her scholars the same passage, she explains it, as nearly as she can, as it was explained to her the day before. In many, if not in all of the districts, the women have these schools for reading the word of God.

The mothers' meeting constitutes a benevolent society, for the relief of the poor. By it donations are made; and the amount contributed by each district is given to some one of their number, to procure clothing for the needy and helpless. As this society extends over the whole island, much relief is annually granted to objects of charity; while, by this habit of benevolence, the donors are cherishing some of the best feelings of the heart.

A meeting is also held by Mrs. Hitchcock on Friday, for the benefit of all the females who wish to attend. Mr. Hitchcock says, in closing his remarks upon this part of his report, "Our women are, as a general thing, before the men in every good word and work; and they show more decided attachment to the Savior."

State of Religion.

If a uniformly good attendance on public worship, a steady observance of the means of grace, and liberal contributions for the support of the gospel, both at home and abroad, together with an enlargement of the church, be indicative of progress, then has religion been in a prosperous state among us these last two years. But, blessed be God! there are more satisfactory proofs of its prosperity, especially for the past year. There has been a marked increase in the prayerfulness and activity of Christians, together with unusual attention to the means of grace among the impenitent. For the last twelve months, our congregation has been uncommonly large; and many of the young have become regular attendants on divine service, who were formerly in the habit of staying at home.

About four months ago, certain members of the church commenced a prayer-meeting in the meeting-house before the dawn of day. Several fallen members soon joined them; and others who seemed to be deeply sensible of their guilt, and now give evidence of their repentance, did likewise. Thinking that they were depriving themselves of necessary sleep by rising so early, I endeavored to persuade them to ring the bell at a later hour; but they were grieved at the proposal; and I did not interfere any farther, lest I should check what I could not but think were the genuine promptings of the Spirit of God.

There is now what may be called a revival at Halawa, Wailua, Pelekunu; while in almost every district on the island there is an universal desire felt for the salvation of souls. The number

of real conversions, of course, is among the things known only to God; yet we have every reason to hope that it is very considerable. At Halawa, some six weeks ago, at a meeting held for the inquiring, I found nearly one hundred who professed to have turned to the Lord; and Christians were earnestly engaged in prayer for them. At Wailua, I am informed, only two remain careless; while at Pelekunu the good work has been silently going forward for many months, and nearly all the inhabitants of that picturesque and delightful valley profess to love, believe in, and obey the Savior. At Kalaupapa there has been, most of the time since the last general meeting, a pleasing attention to spiritual things; and some of the members of the church have been actively engaged in the work of the Lord. At Kalae the interest was greater last year than it has been this. Last year, indeed, there were several hopeful conversions at that place. Kalaakoe, the most distant part of the island, has been visited by the Spirit, though very rarely by any one of the missionaries.

The number of persons received into Christian fellowship within two years amounts to one hundred and sixty-two, making the whole number of communicants in regular standing one thousand and twenty-five.

In addition to the contributions made at the monthly concert, as mentioned above, four hundred and twenty-one dollars have been given for the support of one of the missionaries, during the two last years; twelve hundred dollars have been expended in building houses of worship; and seventy-five dollars have been raised for the poor. Four hundred copies of a native newspaper have been taken; and one hundred and fifty dollars have been paid for books.

Temperance—General Progress.

All the children of suitable age to attend school are members of a juvenile temperance society. They are pledged to abstain wholly from whatever can intoxicate, from the use of tobacco, and from gambling. This society holds its anniversary on new year's day, an occasion that is always very interesting. Our public examination of schools is held the same week; and there is a general convocation of parents and children from all parts of the island. The anniversary of 1847 was signalized by the presence of the King and his suite. But our last anniversary, though not graced by the nobility of the nation, was on the whole more interesting than any which preceded it. As the report on these meetings falls within the department of my associate, I will not dwell longer upon them, except to remark, that their influence upon the cause of education, as well as that of religion, morality and civilization, has been such as to give them a place among our most important means of usefulness.

In conclusion, I must say that there has evidently been an upward movement among our people during the last two years. The more the sanctions and claims and duties of the gospel are understood by them, the more they seem to be prized. Nor do we perceive any danger that Christianity will be rejected by the natives, on account of the burdens it imposes. On the contrary, they voluntarily engage in labors and make sacrifices for its support, which would never have been, had it no hold upon their affections. Besides sustaining Mr. Andrews, which they have more than done, and in addition to their contributions at the monthly concert, and their donations to the poor, they are cheerfully and actively employed in rearing permanent houses of worship; a work in which an ignorant and indigent people will not be likely to embark, until they are thoroughly convinced of the importance and utility of the means of grace. In every principal district, there now is, or soon will be, a permanent and commodious house of worship. Many of these are to be exclusively devoted to the service of God; while others will answer the double purpose of a school-house and a sanctuary.

We have one native preacher, who has charge of the congregation of Halawa, with a salary of forty dollars a year. He still devotes a part of his time to ordinary labor; whence, indeed, he derives a portion of his support. He gives promise of great usefulness; and had we three or four others like him, we should be glad to license them and give them interesting and important fields to occupy. Soon after we shall have returned from this meeting, we intend to authorize one or two more to preach the gospel, who, though not equal to the one just mentioned, are still men of considerable promise.

REPORTS FROM OAHU.

FROM the brethren having charge of the two congregations in Honolulu, as also from Messrs.

Emerson and Gulick, who are at Wainlua, communications have been received. The reports of Messrs. Bishop and Parker have not reached this country.

First Church in Honolulu.

Mr. Armstrong briefly alludes to the epidemic which prevailed at Honolulu in the spring of 1847, and which proved fatal to many of his people. "During that distressing period," he says, "it was often my melancholy duty to attend three or four funerals in succession, without even leaving the grave yard." His labors have been much the same as in previous years. Messrs. Hall and Cooke have had the care of the children's Sabbath school; and many of the pupils have made rapid advances in a knowledge of the Scriptures, some of them having recited one or two hundred verses from memory for a number of Sabbaths. Several of the young men and some young women, connected with this school, give evidence that their hearts have been recently changed by the Holy Spirit. The "Ai o ka la" school, conducted by Judge Andrews, is represented as unusually flourishing. Mr. Armstrong has also received important aid from Mr. Richards, now deceased, and from Mr. Rice.

Two houses of worship built of stone, and another of more perishable materials, have been erected at three outposts. The congregation which assembles in one of these, is in charge of a pious native, "who is doing much good," his support being furnished by the people. Another district is committed to a native, who has been very active and energetic, though he has sometimes failed in prudence.

Mr. Armstrong reports the cases of discipline as less numerous, during the period under review, than they had ever been previously for the same length of time. "This is owing," he says, "to an increase of divine knowledge, a better understanding of the gospel system, and greater maturity of Christian character in the church generally." Two individuals, however, have brought upon themselves the censure of the church; both of whom occupied very prominent stations in society. One was a licensed preacher of the gospel, who at first promised to run well; and the other stood high "in the state." The latter has been restored to Christian fellowship, after being suspended for about a year.

The admissions to Christian privileges on examination have amounted to two hundred and eleven, making the present number in good standing fourteen hundred and eighteen. Never, Mr. Armstrong thinks, since his first connection with the church, has it appeared so prayerful, so watchful, and so active in doing good. Forty-six persons, after being under discipline from one to eight years, have been brought apparently to repentance.

Revival.

For two years there has been a concert of prayer among the members of the church, to pray for a revival; and during my absence to the windward, in January last, Mrs. Armstrong resolved to do what she could to awaken a spirit of prayer among the female members of the church, who attended her Friday meetings. The effort seems to have been owned and blessed of the great Head of the Church. The meetings began to increase, both in number and interest. A spirit of prayer was awakened; additional services were called for; the impenitent began to come in; and although the meeting was for females only, males begged the privilege of attending; among others, the King himself, and several of the high chiefs.

Here a little disorder occurred on one occasion, when the natives were alone, males and females both leading in prayer. But as the principal men of the church became enlisted in the work, it naturally passed into their hands; and, so far as I know, all the meetings were subsequently conducted "decently and in order;" unless, indeed, assembling before daylight in the morning may be considered irregular. But the males and females met in separate houses until the break of day; when they united for a short season, in pouring out their hearts before God in the large church.

On my return from the windward, how was my heart made glad by seeing the work of the Lord prospering in this community! I landed on the Sabbath, during the morning service; and that large church was completely filled with immortal beings, listening to the words of eternal life as they fell from the lips of Mr. Baldwin. Daily meetings were in progress; and hundreds came to them, who seemed to be strangers to me; at least they were strangers in the house of God. Stillness rested upon those solemn assemblies. They were large, but it was easy to preach to them; for all were eager to hear the Word, and gave fixed attention to it. A demand for the Scriptures became general; and I sold more Bibles and Testaments for money, in February and March, than I did during the whole of the year 1847.

As this work commenced among the natives themselves, so it has been mostly sustained by the officers and active members of the church. It was impossib'

for me to do more than preach to such multitudes, and I did not attempt much more; but many of the church members have been very zealous and efficient. They seemed to be full of faith and the Holy Ghost. The inquirers, amounting to some hundreds, are collected into classes; and I have been in the habit of meeting them once a week for prayer and instruction. These meetings are well attended and most interesting.

Schools—Benevolence.

Mr. Armstrong next speaks of the common schools in his district. Of these there are twenty-one for Protestants, and six for Roman Catholics. In regard to the former, he says: "There has been a decided advance in knowledge, discipline and general improvement, during the last two years. The teachers have been promptly paid; and consequently they have been more efficient than they formerly were. Vocal music has been successfully introduced into several schools, and it is exerting a very beneficial influence. The exercise of singing is popular with the children, and I think it is advantageous to their health. Nothing but the want of suitable teachers has prevented its being introduced into all our schools, as a daily exercise. A number (I cannot say how many) of the youth in the schools have been decidedly serious during the revival; and I am not without hope that they have chosen the "good part." None, however, have been received into the fellowship of the church, as fruits of the revival, either children or adults."

As exhibiting the readiness of his people unto good works, Mr. Armstrong states that he has received from them seventeen hundred dollars, since the General Meeting of 1846. This amount has been expended in liquidating the debt on his church, in erecting other houses of worship, and in promoting kindred objects. Forty dollars were given to the mission recently commenced in New Caledonia by the Rev. John Geddie, late of Nova Scotia.

Second Church in Honolulu.

In April, 1847, Mr. Smith was seized with the epidemic then prevailing, and for a time laid aside from his labors. He found the natives exceedingly kind and sympathizing. They not only tendered their personal services; but they at once established a daily prayer-meeting, the sole object of which was, to give the people an opportunity to intercede for their pastor's restoration to health. "For two weeks, some anxiety was expressed whether I should recover," Mr. Smith says; "and during this period some of our best church members occasionally entered my sick room, and, after gazing a moment at my emaciated countenance, dropped on their knees to offer a short but fervent prayer to God, that he would prolong my days and enable me still to break unto them the bread of life."

In addition to the ordinary labors of the Sabbath, attending the Sabbath school, &c., Mr. Smith has a Bible class on Monday afternoon, a lecture Wednesday afternoon, and a church prayer meeting Saturday afternoon. The monthly concert is, of course, duly observed. Mrs. Smith has a female prayer meeting and Bible class Friday afternoon, "which has been unusually interesting since the commencement of 1848."

Condition of the Church.

The number of persons admitted to the church, during the year preceding the date of this report, was forty-seven, making the whole number of communicants in regular standing eleven hundred and fifty-four.

Some progress has been made in the cultivation of a benevolent spirit in this congregation. The amount contributed for the support of the pastor, in 1847, was two hundred and thirty-five dollars. Nearly fifteen hundred dollars were subscribed for the repair of the church; and about one hundred dollars were given for other purposes.

A large number of persons have been recently deprived of the privileges of the church. The reasons for this step will be given in Mr. Smith's own language. "When making preparations for our communion last October," he says, "I called the roll of members, and ascertained that some of them had entirely forsaken the means of grace, such as secret, family and social prayer, public worship on the Sabbath, and even the sacrament of the Lord's Supper. A large number had gone to other stations and other islands, without letters of dismission and recommendation to other churches, and with no intention of returning to us. We thought it advisable to suspend all such persons for three months; and in the mean time their pastor was to write to the missionary brethren, requesting them to inform the wanderers that if they did not apply for letters of dismission, or return to us before the communion in January, 1848, they would be cut off from the church. A number came in person or wrote for letters of dismission; but still we found to our sorrow, on the 1st of January, 1848, that the number of delinquents at home and abroad amounted to one hundred and fifty. These we set aside on the first Sabbath of the year; and to this act there was but one dissenting voice."

Revival.

Our people have kept up their daily morning prayer meetings, assembling to-

gether about sunrise, for several years. But when the interest began to increase among them in January last, they proposed to meet an hour before daylight, in order to accommodate those who are day laborers. At first the novelty of the thing, and the ringing of the bell while it was yet dark, excited the curiosity of some of the impenitent; who, on their first visit to the house of prayer, became apparently convinced of their sins. Our deacons, ten in number, conducted the meetings in rotation. I attended most of them for three months, though I seldom took an active part in the services. One object which I had in being present, was to see that every thing was done "decently and in order." And I was exceedingly interested, moreover, in the stillness and solemnity which prevailed, as well as in the spirit exhibited by those who prayed and exhorted. Indeed, I felt that it was good to be there.

One of the characteristics of the revival has been to encourage, nourish and strengthen those in the church, who have been the most regular and consistent in their daily deportment and intercourse with their fellow men. They had prayed long, and waited with deep solicitude, for the Holy Spirit to come and convert sinners; and, so far as we can judge, their prayers have been answered in behalf of many. Another feature of the work is the reclaiming of backsliders. We number about sixty of this class. Some of the most hardened, abandoned and atheistical among the impenitent have also been the subjects of the work. Several persons who are thirty-five or forty years of age, say that they never went to any place of Christian worship till the present year; that they have always regarded the missionaries as wild and crazy. But now they are regular in their attendance on the Sabbath, and appear humble and sincere in their inquiries after the way of life.

The religious interest continued to increase, as a general thing, till our communion season in April. Since that time, however, less intense anxiety has been manifested by the church; and the number who assemble in the weekly meetings, has somewhat diminished. Still, new cases of inquiry have been coming to light down to the present time.

I ought to remark, before leaving this subject, that quite a number of the youth in our schools have been serious, and have held frequent prayer meetings with their teachers. Our Sabbath school has also been very much revived, and considerably enlarged the present year.

The last (though not the least) favorable indication of good which I will mention, as the fruit of the revival, is the great and increasing demand for the word of God. More Bibles have been called for than I have been able to obtain from the bindery, till within a few days. Seventy-five persons are propounded for admission to the church, some five or six months hence.

Romanism—Schools.

Mr. Smith reports ten or twelve members of his church as having joined the Roman Catholics within the last two years, and about the same number as returning to Protestantism. He expresses the apprehension that these errorists "are lengthening their cords and strengthening their stakes." One of their priests has been made a bishop; and a reinforcement of six priests arrived just before the General Meeting.

Mr. Smith next describes the condition of the public schools, so far as they come under his observation.

The brethren will remember that our common schools were at a very low ebb at our last general meeting. Twenty of our best and most efficient teachers had abandoned their posts, some eight months previously, for lack of the means of support; and some of the largest boys in the schools had been appointed teachers. The number of pupils had diminished one-half, and the remaining half made far more progress in noise and confusion, than in learning to read.

But some two or three months subsequently to our last General Meeting, the Minister of Instruction inquired into the state of our schools; paid off the debts of the teachers; and promised them regular compensation in future, if they would return to their work. Consequently, the schools were immediately reorganized, and a good and efficient native superintendent appointed; and the schools have been in a prosperous state till the present time.

The examination of the schools last October, together with the children's feast and temperance meeting, was very satisfactory to us all. Our last examination occurred on the 4th and 5th of May, 1848; and I do not hesitate to say that the schools have never appeared so well as on this occasion. During the last two or three months, two native singing masters have been employed to teach sacred music; and their pupils have made commendable improvement.

Waialua.

It will be remembered that the General Meeting of the mission, held in 1846, advised Mr. Emerson to return to this station, (which he had occupied before he became a teacher in Lahainaluna seminary,) it having been made vacant by the departure of Mr. A. B. Smith for this country. Arriving at Waialua on the 8th of July, he found the condition of his former charge widely different from what it was when he left it, some four years previously. His reception by the people was apparently cold and disheartening. But the Lord has been pleased to bless his efforts; and the state of things has greatly altered for the better.

Gradual Change.

Mr. Emerson describes the commencement of his labors as follows:

The Sabbath soon arrived, and I preached in the morning to about three hundred people; a congregation, as Mr. Wilcox informed me, about twice as large as usual. In the afternoon I had one hundred and seventy-five hearers. For successive Sabbaths there was no falling off, but rather an increase in the attendance; and this was encouraging. Indeed, we soon found that the apparent distance at which the people kept themselves from us at first, was not occasioned by any coldness on their part. Often have we heard them say, "God has heard our prayer, and restored to us our pastor." This declaration, we have since been fully satisfied, was not without sincerity. There was in many hearts a strong feeling of attachment to those who had been with them from the beginning.

I made occasional excursions to Waialu, Kawaihapai and Waimea, and always found encouragement. The people were not dead; but the wise and the foolish seemed to be slumbering together. After visiting Waialu repeatedly, the people from Kahuku came down on a Sabbath afternoon, and gave me a large congregation. A number now profess to have given their hearts to the Savior at that time. Many who had been debarred the privilege of approaching the Lord's table, for a long period, came forward with words of penitence and promises to serve the Lord. I did not feel in haste, however, to credit the professions of those who seemed to be awaking from a sleep of years.

In October following, our first communion season was held, after I had conversed individually with the members of the church, with those under discipline, and with all out of the church who desired to speak with me in reference to their spiritual state. The effect of this course was happy. Many new faces were seen in the house of God; many old associations were revived; and some became from that time regular attendants on religious worship, who had before been strangers to the house of God. The names of many were announced as professedly penitent for their departures from duty, as the avowed followers of Christ, and as resolved to return to the faith and obedience of the gospel.

During the first year which elapsed after Mr. Emerson's return, only one person was admitted to the church. But many professors of religion, who had been unfaithful to their covenant, were restored to their place among the people of God; and a number of these have apparently adorned the Christian name.

Our congregations at Waialua have been on the increase during the two past years; and yet so slow and regular has been the advance, that we could hardly point to the time when the largest accessions took place, or the pleasant Sabbaths when there were no new faces in the assembly. Our congregations now consist of about five hundred in the morning and four hundred in the afternoon; and there are meetings held regularly at seven or eight other places in the field, embracing a number several times as large as that which meets at the station.

I cannot say that there has been a great revival of religion at Waialua during the past two years; and yet there has been an upward progress that is truly pleasing. Divine truth has been listened to with increased attention, and by increasing numbers, on the Sabbath as well as on lecture days and at monthly concerts. There has been a disposition also to contribute and to labor for the promotion of objects of benevolence, which has been gratifying.

Churches in Koolau—Statistics.

Two churches have been organized in Koolau, one of the districts under Mr. Emerson's care. The first was formed at Haula, the second at Kahuku; and more persons have been admitted to the two, than have been gathered into the Waialua church, during the period under review.

On my first visit to Haula, I met a very full congregation, many more than their meeting-house could contain; and on all pleasant Sabbaths since, when due

notice has been given, the attendance in the morning has been uniformly large, and repeatedly so large, that the school-house has been filled with an assembly of children, while the meeting-house was filled with adult worshipers.

The religious interest in Koolau, has been on the increase during the past year. Morning prayer-meetings, in nearly all the neighborhoods, have been well attended. The Scriptures have been a good deal called for, and many are reading it through in course. The Bible and school-books generally have been much called for.

The whole number received into Christian fellowship by Mr. Emerson, during the two years, has been seventy-one; and the communicants in regular standing now amount to four hundred and sixty-one.

In addition to "the leaders in the several divisions or neighborhoods," who conduct morning prayer-meetings, &c., of whom there are about forty, Mr. Emerson has two licensed preachers under his care, both graduates of Lahainaluna seminary.

Liberality—Personal Labors.

The amount given by the people in Waialua and Koolau for benevolent objects is five hundred and fifty-two dollars. Labor has also been performed to the value of three hundred and fifty dollars. "The contributions made at Waialua," Mr. Emerson says, "have altogether exceeded my expectations."

Some of our people, I indulge the hope, are beginning to feel that poverty is not induced by giving for benevolent objects, but the contrary. Of the truth of this they have lately had several striking illustrations. One church member under discipline has withheld his contributions, and has successfully persuaded others to do likewise; and he has recently had his buildings all destroyed by fire, with every thing he possessed. Another individual, of opposite character, who has contributed in money about eighteen dollars for the meeting-house, has found that all his plans are prospering. To aid in liquidating a debt standing against the people, he has contributed, within a few days, an additional sum. The neighbors see in these two cases, as well as in a multitude of others, that the Lord gives prosperity to those who seek intelligently the promotion of his kingdom in the earth.

In speaking of his personal labors, Mr. Emerson remarks that he has devoted not a little of his time to conversation with such of the natives as have wished for the opportunity; and "it has not been without its advantages." "I am of the opinion," he says, "that frequent, close and pointed conversations with individuals, in respect to their feelings, habits and hopes, are, in connection with the preaching of the gospel, of very great importance in rousing the attention of the careless and the stupid." His communion seasons, of which there are twelve each year in the three churches under his care, are seasons of great labor and exhaustion; as he is in the habit of conversing with each member of the church during the week previous to the administration of the Lord's Supper.

Mrs. Emerson has held a monthly exercise with all the female superintendents of prayer-meetings; and they in their turn have conducted weekly meetings in their respective neighborhoods, which have been productive of much good.

Schools—Festivals.

The educational interests of Waialua are in charge of Mr. Gulick, who reports nine Protestant and two Roman Catholic schools in the district; there being in the former three hundred pupils, and in the latter fifty. "The government superintendent," he says, "is a good man, who also performs the duties of a teacher." Payment is promptly made to all who are engaged in giving instruction. "The children who are able to read, generally commit a verse of Scripture daily, and recite it in school." A singing school is taught by a graduate of Lahainaluna seminary.

Mr. Emerson reports thirteen Protestant and five Roman Catholic schools in Koolau, there being three hundred and eighty-five pupils in the former, and ninety in the latter. The compensation of the teachers is in proportion to their qualifications and the number of their schools. Nearly all the Protestant teachers receive twenty-five cents a day; but the others (with one exception) have only half that sum.

Mr. Emerson next speaks of the "school and temperance celebrations," of which there have been five in his field during the last two years; namely, two at Waialua, two at Haula, and one at Kahuku.

The feasts at Waialua were very pleasant seasons. The latter, which was attended in February last, far surpassed the former, in the exhibition of comforts and conveniences for furnishing a table, and indicated a progress onward and upward in civilization.

The feasts at Haula were also of an encouraging character, showing that the people have resources and ability, whenever they may set about the accomplish

ment of an object. Tables, chairs, plates, knives, forks, bowls, spoons, tumblers, &c. &c. all seemed to be at hand and abundant. But the exhibition made at the last celebration much exceeded that of the year previous. The range of tables, not less than four or five hundred feet in length, was well furnished with an abundance of crockery and glass ware, displaying a good degree of taste and skill, both in the selection and arrangement of the articles, and in the richness and variety of the viands! There were also on the ground, and tied near the place of feasting, between four and five hundred horses and animals of the horse kind, nearly all of which were brought to the place by natives who owned them.

The celebration at Kahuku, Mr. Emerson says, was also encouraging.

The effect of these celebrations, in all cases, will be to urge forward the cause of civilization and refinement, by creating wants, such as the rude barbarian does not feel, and is slow to cherish. It seems to me, however, that there is need of much vigilance on the part of the missionary, to prevent these occasions from running into abuses.

Popery—Temperance.

The Roman Catholics hold meetings regularly in two places; one of which is in Waialua, and the other in Koolau. But they have "no decent house of worship," Mr. Emerson says, and the number of persons accustomed to assemble on the Sabbath is very small.

There has been a regular but very gradual decline in the influence of Romanism in our field for at least two years. Their foreign priests have not been popular; and they are tolerated and endured rather than desired by their own followers. I regard the presence of the papists in Waialua and Koolau as an evil; but it is not without its advantages in this imperfect state. It makes the people more observing; and they judge the professed teachers of religion, as well as their disciples, by their works. They also begin to feel the necessity of going to the Bible to learn what is truth, and to see if the preacher builds on the foundation of the apostles and prophets, and not on his own.

In regard to temperance, the report is very satisfactory. Mr. Emerson says that intemperance has not been known among the people under his [illegible] since his return.

REPORTS FROM KAUAI.

REPORTS have been received from all the brethren on Kauai, except Mr. Rowell. He continues to reside at Waimea, the station which Mr. Whitney occupied before him.

Koloa.

Mr. Pogue makes a passing allusion to the flood of March, 1847, heretofore described in the Herald, from which he escaped in a very providential manner. "I could say with the prophet," he remarks, "'The waters compassed me about, even to the soul; the depths closed me round about; the weeds were wrapped about my head.' But He who said, 'When thou passeth through the waters, I will be with thee, and through the rivers, they shall not overflow thee,' remembered me, and I was delivered." On account of the injuries received at this time, Mr. Pogue was laid aside from his labors about two months; but the kind attentions of Doct. and Mrs. Smith were blessed to his recovery. "To them," he says, "under God, I owe my life."

The Church—Benevolence—Romanism.

Though there has been no revival of religion in Koloa, there have been times when the Spirit seemed to be "operating on many minds." The meetings at the station have been as fully attended as in former years; while at the out-stations there has been an improvement in this respect. During the period embraced in this report, twenty were admitted to the church; and nine had been propounded prior to May, 1848, in the expectation of their being received at the communion next after the General Meeting. The church members in regular standing are reported at two hundred.

Our people are very poor; but some of them, out of their deep poverty, have contributed to the treasury of the Lord. We have collected at the monthly concert for prayer sixty dollars in money. Fifty dollars have been contributed to the people of Waimea, towards rebuilding their church. At the out-stations, the people have rebuilt one thatched meeting-house, and erected two houses as resting places to be used by their pastor when he shall be among them. And it may be proper to mention, in this place, that I have received a donation of one hundred and nineteen dollars from the foreign residents of Koloa, and thirty dollars from other friends, towards replacing my library, which was destroyed by the freshet of 1847.

The Romanists have done very little in this field within the past two years.

Their schools have been reduced from three or four to one; and even that one is much smaller than it was two years since, numbering, according to the last report, only twenty pupils. Their congregations upon the Sabbath are reported as being very small. We hear that the priest at Koloa is making preparations to leave us and go to another part of the island. We know of none who have been in the habit of worshiping with us, that have left and gone to them; but a few, having left them, now meet with us.

We see many things about us which are discouraging. Often are we grieved to observe the waywardness of persons, in regard to whom we had hoped better things. There are those in this church, however, who know what it is to call God their Father in faith. Their walk and conversation are consistent with the profession which they have made before the world; and we trust they are growing in grace. And, on the other hand, there are some who have a name to live; but we fear they are dead. By them the cause of Christ is dishonored. Our only hope for such is, that the Holy Spirit will apply the truth to their hearts, and expose their hypocrisy.

Schools.

From the report of Doct. Smith it appears that a girls' school, of fifteen or twenty pupils, has been taught by Mrs. Smith. More attention has been paid to needle-work than to any other branch of education. About one hundred children have received instruction in the Sabbath school at the station.

Of the public schools, fourteen are taught by Protestants. Nine of the teachers were educated in the Waioli school; two were formerly members of the seminary at Lahainaluna; one was a pupil of Mr. Knapp; one is from the Hilo boarding school; and four received their training in the common schools. The compensation promised by the government has not been promptly paid; but orders have been issued from the department of public instruction, the object of which is to secure greater punctuality in future. Nearly all the children in the district, of a suitable age, attend the schools with more or less regularity.

Waioli.

After the removal of Mr. Rowell to Waimea in July, 1846, the people of Waioli were committed to the oversight of Mr. Johnson, then a licentiate, but now an ordained missionary. Mr. Wilcox took charge of the select school at the same time.

Labors—Religious Interest.

In addition to two or three services on the Sabbath, Mr. Johnson has sustained a weekly lecture, as also a church prayer meeting, at the station. He has preached in Koolau, distant eleven miles, whenever the weather and roads have permitted; and occasional meetings have been held in other places.

The number of persons admitted to the church during the two years ending in May, 1848, was forty-seven; making the communicants in regular standing at that time, two hundred and thirty-seven.

We have not been left entirely destitute of the influences of the Spirit. In Koolau, and onward to the extremity of the field towards Koloa, there has been a more interesting state of things than at the station. Especially is this the case with Kealia, formerly a very hardened and unpromising village. At this point a native doctor resided, who practiced the art of *kuehu*, or the brushing away of disease with a handkerchief or kapa. His establishment was thronged by the sick, and also by the well, who forsook their own homes to congregate there, and feed upon the hogs and food given by the sick as pay for the wonderful cures promised by the doctor. No effort seemed adequate to the removing this nuisance from the community. But as soon as the people of the village became interested in religion, and exchanged this abode of dissipation and vice for the house of prayer, the doctor, like Simon of old, thought it best to fall in with the new movement. The result has been that his establishment is broken up.

The meeting-house at Koolau, capable of holding from two hundred to two hundred and fifty persons, has been full to overflowing, especially the last part of this year. A four-days' meeting was held at the station, commencing on the 29th of March last, which was well attended, and resulted, I have reason to believe, in good to some at least of those who were present.

Schools—Romanism—Progress.

There are sixteen common schools in Waioli, taught by nineteen teachers; four of whom were from Lahainaluna seminary, and five from the select school, now in charge of Mr. Wilcox. Only one of the public schools is under the care of the Roman Catholic priest. The sum hereto

fore due the teachers has been nearly liquidated; and it is expected that they will hereafter receive their pay more regularly. Mr. Johnson says that the Protestant schools are in a condition, at least as prosperous as they have ever been. Nearly all the children, of a suitable age, are in a course of education.

From the report of Mr. Wilcox, it appears that there were forty-six pupils in the select school in May last. The branches to which attention is given, are geography, arithmetic, the elements of geometry, astronomy, algebra, moral philosophy, church history, sacred geography and chronology, composition, declamation, &c. Three afternoons of each week are devoted to manual labor. Mr. Wilcox says, "The conduct of the boys has been orderly; their application to study, unremitting, though not intense; their proficiency, commendable; and the condition of the school, on the whole, prosperous."

Mr. Wilcox has the direction of two Sabbath schools, one for adults, and one for children. About fifty are connected with the former, and about one hundred and seventy-five with the latter.

Popery has apparently lost ground in Waioli during the period under review. Twenty or thirty persons have forsaken the Romanists and joined the Protestants; while none have gone over to the Man of Sin. It is supposed, however, that more vigorous efforts are about to be made by the adherents of this system. At the date of this report, a priest was expected at a station to be commenced on a plantation at Hanalii; as also another in the immediate neighborhood of the mission premises. Two churches were to be erected.

About thirty dollars have been contributed at the monthly concert; and "a considerable amount of labor" has been bestowed on the church, &c. The "deep poverty" of the natives is assigned as the reason, why more has not been done for benevolent objects.

In respect to civilization and general improvement, Mr. Johnson says: "Every school examination and festival, as well as the aspect of the people in their places of public worship from week to week, show that their progress is onward."

West Africa.

MR. WALKER'S VISIT TO THE UPPER WATERS OF THE GABOON.

Introductory Remarks.

THE readers of the Herald will remember the brief notices which have been published, from time to time, respecting the Pangwe people; and they are doubtless aware that both the Prudential Committee, and their brethren on the Gaboon, have been very desirous to know more of this interesting race. Various circumstances have prevented the gratification of their wishes in this matter; and even now it would seem that they must wait still longer for the full and satisfactory information which is wanted.

Since the arrival of Messrs. Wilson and Bushnell at the Gaboon in August last, accompanied by the two brethren who went out with them for the first time, an opportunity has been afforded to Mr. Walker of visiting three Pangwe towns, which he has very gladly embraced. In giving an account of this excursion, he has stated a few facts which will be perused with interest. And the reader will not fail to notice what is said of the country lying beyond the highest point to which he ascended. This "hilly" region, we may hope, will furnish a more salubrious home for missionaries, than any which has yet been found on the western coast of Africa.

Mr. Walker left home on the 31st of August, and proceeded up the Gaboon in a boat. In nine hours he found himself in the heart of the Bakali country, distant seventy miles. "There is not much doubt," he says, "that the Mpongwe people, centuries ago, descended to the Atlantic by this route. Within the memory of our old people, the Bakalis have come down to the coast in the same way. The Bakalis and Shikanis live much mingled together, generally on peaceable terms. Their religion, like that of all Western Africa, is fetishism. The Shikanis are diminishing from various causes, but principally from the effect of the slave trade."

Mr. Walker says further, "The languages of these two tribes have some affinity; but they are not so closely allied as to be mutually understood at first. The structure of the two is the same, many words being also in common. Both differ from the Mpongwe in words, as in the declension of nouns and verbs; but the arrangement of the words and the idiom in all three are alike. The Bakalis and Shikanis stretch along from near Batanga to Cape Lopez, occupying a space between the coast tribes and the interior or proper Pangwe country. The Mpongwes hold them in great contempt, and are somewhat jealous of our efforts to enlighten them. But we do not apprehend any serious difficulty from this quarter; and we are confident that it will soon be entirely removed."

Reception at Mkwenga.

Arriving at the confluence of the Nkâmâ and the Bâkwe, about seventy-five miles from the sea, Mr. Walker procured an interpreter who understood the Pangwe language, and proceeded up the Nkâmâ. After passing ten Bakali towns,

and having gone about fifteen miles, he reached Mkwenga, a Pangwe town, the streets of which are twice as wide as any that he had previously seen in Africa.

When we approached the shore, the brow of the hill was covered with a dark tumultuous throng, shouting and gesticulating in the wildest manner imaginable. When we landed, all the women disappeared, but the men remained; and their appearance did not belie their reputation. It is said that they never fear the face of man; and more perfect specimens of masculine vigor, I have never seen. The competitors at the Olympic games might have envied such bones and muscles so perfectly developed.

They invited me to the King's house, which consisted of a bamboo roof, elevated on posts, and logs arranged along on either side to serve as seats. This structure was about twenty feet wide and forty feet long. It appears to be a kind of palaver (council) house. On pegs were placed a great number of spears; but no person held a spear in his hand; as the head man had directed them all to be laid aside, when he perceived that we were unarmed. I saw no fire arms; but I suppose that they have a few. They gave me a very cordial reception, though the King was absent. His name is Iiduma; and his son's name is Yembĕ, who presides when his father is away.

The town has been built only about two years, and consists of some fifty houses, and probably about three or four hundred inhabitants. But they say that the present number is only as a leaf in the forest, compared with the multitudes who will soon arrive. I saw only about one hundred, the rest being absent on their farms or in pursuit of ivory.

The clothing of this singular people is very simple. A cloth beat out of the bark of a tree, (the largest about the size of a common pocket handkerchief,) with a strip of deer skin or monkey skin, or a small cord made of grass, to confine the cloth, forms the sum total of a Pangwe's wardrobe. The furniture of their houses is of the same simple character. They have bare walls, about five feet high, a few baskets, knives and spears. And they also have a bed of split bamboo or round sticks, as large as a man's arm, placed lengthwise, with a larger stick across the head for a pillow. You see no mat, no cloth, no covering of any kind for the bed. Some six of these beds may be seen in a room about ten by fifteen feet, leaving a space in the centre for the performance of all household duties. Cloth they do not like at all, unless it be white cotton; all else being "sick" with spots and stripes; and they fear contagion from using an infected article.

Their hair has been reported as long and straight. It is rather long for so mild a climate; though I saw none more than half a yard in length. It is as straight as platting and grease and dirt can make it, and hangs luxuriantly around faces and necks as greasy and dirty. But where the hair was not confined by these appliances, it was frizzled like the hair of negroes elsewhere.

Additional Notices.

Mr. Walker next describes their mode of salutation.

The host receives a visitor in a sitting posture, taking him on his lap; and both then throw their arms around each others' necks. Nothing is said; indeed, they have no word of salutation. Sometimes they simply clasp their right hands; and this would probably be more agreeable to a foreigner on first acquaintance. They do not marry, neither are they betrothed, until they arrive at a suitable age; an exception to the general rule in Africa.

The Pangwe people are just emerging from the unknown wilds of Central Africa, and are still free from many of the effects, both good and bad, of intercourse with civilized men. No white man had ever before been seen in their place; and few, if any of them, had ever before beheld a white face. When the King commenced the town, he told his people that soon they would see a white man; but they thought him extremely vain and ambitious, to dream of such an honor. They took it for granted that I came as their friend, and brought me presents of spears and such other implements as they possessed.

They use none but native iron of their own manufacture; and it is of the finest quality. Many of their knives ring like cast steel; and no flaw or other imperfection can be discovered in them. They will not accept imported iron as a present; for they do not consider it worth carrying home. I brought away numerous specimens of their iron, but I could obtain no ore. They have found none at their new settlement.

As Mr. Walker's stay was short, he gained

but little information respecting the domestic habits and the religious system of the people. He endeavored, however, to teach them a few of the simplest truths of Christianity; "to which they assented of course." He did not see any indications of slavery among the Pangwes; "but," he adds, "I fear that we shall find it hereafter."

The Sabbath was spent at Kobangâi's town. In the morning Mr. Walker addressed an assembly of about sixty; and in the afternoon he preached at two places on the other side of the River.

Dumijai—Bishâk.

On the following day, he ascended the Bâkwe about fifteen miles, passing twelve Bakali towns; after which he came to Dumijai, a Pangwe village.

This place has been commenced on about the same scale as Mkwengâ, though the houses and people are not so numerous. In general appearance they are alike, and the language is the same, so far as I can judge from some fifty words collected at the former place, and repeated here.

The Pangwe language is undoubtedly kindred to the other languages of this region. The word "tree" forms its singular and plural like the Mpongwe. Thus we have in Pangwe *eli*, tree, *li*, trees; and in Mpongwe *erere*, tree, *rere*, trees. It will be perceived that each forms its plural by dropping the incipient letter. Other nouns were declined like the Bakali. My investigations were, of course, very limited; but I do not imagine that the language is very different; and in connection with the Bakali it might be very readily acquired.

The people of Dumijai exhibited the same wild independence which I noticed at the other town; and they were evidently pleased with the unreserved manner in which I went among them. They brought presents of spears, spoons, large iron rings, (a kind of necklace,) and a bell formed very much like a cow-bell, all made of native iron.

The name of the King of this town, is Baduka. From Dumijai, Mr. Walker ascended the River about three miles to Bishâk, a smaller Pangwe town, the King of which is known as Konjâku.

The people of Bishâk have the same appearance as the others; but instead of commencing their village by building many small houses, they erected one large one; which seems to accommodate all who are at present on the ground. Smaller houses have been commenced; and they appear to be making preparations for a great increase of population. The same articles were brought to me as presents as at the other towns; so that I returned like a warrior with a boat-full of spears, &c. The people do not care for money, or for any merchandize, except large white beads, and brass in the form of kettles, pans, and rods, most of which they melt down and refine, for working into ornaments and spears and axe handles.

There is another Pangwe town, farther up the Bâkwe, said to be much larger than any place which Mr. Walker visited; but he thought it inexpedient to proceed to a higher point. On his return, he called at Anumbu, a Bakali village of three or four hundred inhabitants, the King of which gave him a very cordial reception. At the end of twenty-four hours he was at home. While absent he journeyed two hundred and fifty miles, visited fifteen towns, preached five sermons, and conversed much with the natives; and yet he suffered no weariness, nor did he meet with any accident.

General Remarks.

My impression is, that a large tract of uninhabited wilderness lies between the Bakali towns, on the upper branches of the Gaboon, and the proper Pangwe country. All the information derived from those who trade in that direction, confirms this opinion. The Pangwes all represent the distance between their location and the country which they have left, as being from five to nine days' journey, and very hilly. Hilly it must be; for we can see a range of lofty mountains far in the distance.

What effect such an irruption of these children of nature will have upon the inhabitants of this region, it is difficult to say; but a very few years will decide. They make no secret of their intention of driving all the Bakalis and Shikanis from the river side, and forming a direct communication with the Mpongwe people. They have learned that not a tenth part of the goods, obtained for ivory on the coast, ever reaches them; and they are determined to carry on their own trade with the Mpongwes.

The fear and dread of the Pangwes has fallen upon all the inhabitants of that region; and many are now retiring in advance. The Bakalis would now resist the further progress of these intruders, if there was nothing but fighting, killing and being killed, in the case. They say that they can fight; and if

they are killed, they do not care much for that. But they express a great horror of being cut up and eaten, like so many pigs; hence they choose to leave the graves of their fathers, rather than run the risk of being entombed themselves in living sepulchres.

There will certainly be a mingling of these different tribes, or a war of extermination. All these people think only of to-day. The Shikanis below the junction of the Nkâmâ and the Bâkwe, at least fifteen miles in advance of the lowest Pangwe towns, have invited a company of the Pangwes to come down and construct a fence around some elephants and destroy them. The Pangwes, having accepted the invitation, have erected houses and built the fence. The elephants are already enclosed; and soon they will be destroyed. But the Pangwes will hold their position; they will not return. The waves of the rolling tide will be unceasingly onward.

Is it not manifest that God has a hand in all these events, and has already established a mission of love in these parts, to carry the gospel of peace into this region of strife and war, and to harmonize the opposing and conflicting elements already mingling for good or evil? A prompt and powerful influence exerted upon these tribes may save long years of war and misery, and produce greater results than ten times the amount of labor and suffering, if postponed for a few years.

Mr. Walker doubts whether it is practicable for missionaries to enter the Pangwe country at present.

One thing must be done before a mission can be established and maintained far in the interior. The acquaintance of the intermediate people must be made, their confidence gained, and their language learned. We must establish a line of communication, and be able to preserve it, or it will be madness to attempt the conquest of these wild and barbarous regions. And this line of communication must be in the hearts of the people. We are ready to attempt this to the extent of our ability, and beyond our ability. The providence of God beckons us onward; and, trusting in the great Captain of our salvation, we hope to gain the victory.

South Africa.

LETTER OF THE MISSION, SEPTEMBER 14, 1848.

General Meeting—Land Commission.

THIS mission held a meeting at Inanda, the station occupied by Mr. Lindley, in September last; and the letter which has furnished the following extracts, was drawn up by the brethren on that occasion. Their deliberations, it will be seen, were simultaneous with those of the Board, when convened in Boston.

We are together (as we suppose our patrons are) to consult, deliberate and pray for the success of our great common object. Our entire mission is here, with usual health and strength. We have also with us a goodly number of those who, at our different stations, have been born again. They too rejoice to meet together and speak of the things of Christ's kingdom. And while in English we say, "Thy kingdom come," they respond, "Umbuso wako mauze;" and in concert we all say, "Amen."

You require, it is not unlikely, several spacious churches to contain your numbers; and yet our joy and blessing, it may be, are not less than yours. We have been raised from our "low estate." Our number of missionaries is now eight; and a rumor has just reached us that our American Israel is about to send us more. Those at your meeting who are not ministers, are civilized, refined and Christian. We too, as we have said, have a little company assembled with us, who are becoming civilized, refined and Christian; and if they are now inferior to their brethren in other lands, yet what they have is the fruit of our labor; and we wonder that there is so much of this fruit, rather than that there is no more. Indeed, it is a part of our united song of praise, "She that was barren, hath borne seven."

Looking at the field which they have been called to cultivate, in the providence of God, they say:

One small location for the natives has been made, during the past year, in the southwest part of the colony. The commission, having this business in charge, has not felt it incumbent on them to act farther, in consequence of the appointment of a Land Commission by Sir H. Smith, the present Governor of the Cape Colony and its dependencies; and we

hear that the Government, at the recommendation of this Commission, is about to make some or all of the existing locations smaller than they were at first. And we are not without our fears, that we shall soon be called upon to report the adoption of a less favorable policy towards the natives, than the one which we have heretofore described.

Encouragement—Converts.

Every thing which we have had occasion to report heretofore in favor of the natives, may yet be said of them; and, indeed, looking only at the people themselves, we feel that we are entering into our harvest and actually gathering in our sheaves. And we are happy to say that our influence is spreading farther and farther; and those who have known but little of us, except by report, have both sent and come in person to request the location of a missionary among them. Two chiefs have made such a request the past year; and they have promised to assist in erecting a house for the brother whom we might designate for the new field.

After alluding to certain disturbances created by the Boers, and the measures taken by Sir H. Smith to arrest their proceedings, our brethren conclude their letter as follows:

We are now cheered with the confident hope, as the reports of the stations will show, that a beginning has been made in the work for which we were sent to this people. Twenty-four have exhibited such evidence of their conversion, as to justify us in admitting them to Christian fellowship and communion; and a number of others are giving us reason to hope that they may hereafter be added to our church. A short-lived but spirited opposition, raised against the work, we count among the proofs that it is of God. And the fact that such opposition has resulted in confirming the faith of the believers, we regard as another proof of the same thing.

The papers just received from the United States inform us that God has been reviving his work at home, while he has been refreshing us in this distant land; and it will hereafter appear, probably, that our quickening has been but an answer to the supplications of quickened Christians and new converts in our native country. By prayer, indeed, we communicate with the whole world, as by telegraph; and though at present we are often obliged to read the despatches as by faith; yet in the light of eternity we may learn all its symbols, and know also with whom we have been in communication. Then, when our telegraph shall no longer be required, may we speak face to face, and join in praise and adoration to the one God, who shall have collected us from all the kindreds and nations of the world.

STATION REPORTS.

In addition to the foregoing letter, our brethren in South Africa have forwarded the reports of the different stations, as they were submitted to the annual meeting at Inanda. The perusal of these reports will give us a more accurate impression in regard to their prospects, than can be otherwise obtained; and they will show that the richer mercies which they are hoping to receive, with the divine blessing, may be reasonably anticipated by the friends of missions.

Umvoti.

From the commencement of this station, there has been a gradual increase of population in its vicinity. Mr. A. Grout estimates the number of kraals within six miles at not less than one hundred; and the greater part of these are within two miles. None were there when he selected the site of his present abode. During the first half of the year, the congregations on the Sabbath were unusually large; but the admission of several persons to the church, in April last, occasioned a marked decrease in the attendance for a time. "It is said that the people were afraid they should repent and forsake their sins, if they came to our services; and hence they remained at home." The number who have received the advantage of Sabbath school instruction, has varied from twenty-five to sixty.

About twenty have attended the day schools, besides ten or twelve adults, who have been taught half of the time. A few of the pupils can read all the books which the mission has hitherto printed. Untaba, the native assistant, has succeeded as well in teaching as could have been expected; and his influence as a Christian is exceedingly valuable. The school taught (in the evening, unless the nights are too short) by Mr. Grout, consisting of twenty-one boys and girls, appears to be flourishing. Among the pupils are several pious young men, who will become, it is hoped, future helpers in the missionary work. Mr. Grout is deeply interested in this little band of disciples; and thus far he has been much encouraged by their good conduct. "Unlike the children of the day-school," he says, "they find

themselves in a great measure away from the influence of heathenism, and rejoice that they are so. In adopting the luxury of clothing, they do not feel singular. They can think and act independently in reference to religion, with no one to oppose them."

Prayer Meetings—Church Members.

Mrs. Grout has kept up her weekly meeting for prayer and religious instruction with the women through the year. The number present has been various; but at no time have there been more than eighteen. As to the effect of the meeting, we can only speak of what is evident. Two of those who are now hoping that they are Christians, in giving an account of their religious experience, referred to it as having had its influence in bringing them to take a stand for the Lord. At a service of females only, particularly where they are occasionally questioned and called upon to say something, they are made to feel a degree of responsibility, and consequently a degree of accountability; whereas in mixed congregations they laugh at the thought that women are to hear, remember, and practice the truths of the gospel. Hence the importance of such a meeting at every station.

A Wednesday evening meeting, at which Mr. Grout generally preaches a sermon, appears to have been very useful.

Our monthly missionary prayer meeting continues to be interesting. It is perhaps the most spirited meeting which we have. All our male church members delight to take part in it, and I am often very much edified by their remarks and prayers. The amount contributed since November last, when we began to take up collections, is about fifteen dollars. This sum was given with the understanding, that it should be appropriated by themselves towards supporting one of their own number who might labor for those that are sitting in darkness; and as soon as we can, we hope to commence a mission of this kind.

The previous report of Mr. Grout announced the admission of one person to Christian fellowship and privileges. Since that time there have been accessions to the church on two occasions; and the number of communicants now reported is eleven. Of the ten received during the year, one is a married man, about thirty-five years old; two are married women; one is a widow, about forty years old; one is an unmarried female; and the other five are young men.

The case of the married man, Umgiko, was mentioned in the Herald for November, 1848. With singular promptitude and fearlessness, he renounced the wicked customs of his people, and began to labor for Mr. Grout, that he might obtain the means of clothing himself and family, and at the same time avail himself of the advantages for instruction enjoyed at the station. "But finding it inconvenient to be away so much of the time from his wife and child," Mr. Grout says, "he resolved to build a house near me. And he is also desirous that both himself and his family may be always at hand to avail themselves of the means of education. He is now collecting materials for a civilized habitation, which, we hope, will soon form a part of our station. His life, since his professed conversion, has been uniformly of a bold and decided character. He has made commendable progress in reading and writing, and he is hungry, as he says, for more knowledge."

Interesting Convert — Evidence of Piety.

The widow who is enrolled among our communicants, presented herself at my door about three years ago, with a little daughter of two years old, saying, "Teacher, hear my complaint. Night before last, my husband being away, some of my neighbors came to my house, and endeavored to persuade me to go with them to the place where he was to be tried for witchcraft. But feeling quite sure that they had determined to murder him, and that, if they did, they would murder me with him, I contrived to send them away from the house; when I took my two children and went to the bush. There I spent the night with them. The next morning, I saw from the bush several men enter the kraal, and take away all our cows and goats, as well as every thing valuable from the huts. This, of course, made it certain that I was a widow, and that my children were fatherless. What to do I knew not; for, according to our custom, if a man is condemned for witchcraft, no one may receive his wife or children into his house. They must go to the hills and bush, and live or die, as they can, with the wild beasts. And so, for that day and the following night, I sat there with my two children; who increased the pain of my heart by their cries for food, of which I had none. This morning it occurred to me that I had heard people say, that missionaries were men of mercy to those who could find no mercy elsewhere; and, my heart leaping within me at the thought, I sai-

'I will arise and go to the missionary.' And here, teacher, you see I am, with this little girl. It is now about two days since we have eaten anything; and my other child, who was too weak to walk, I have left in the bush. Will you have mercy on a poor outcast widow and her fatherless children?"

I need not say that such a request was complied with. The widow and her two children, since that morning, have not wanted bread. They have lived to see the murderers brought to punishment. The poor outcast widow has found it true, that Christ's missionaries are men of mercy to the needy; and, what is infinitely more important, she has also found that they point to the great Fountain of all mercy, the Savior of lost sinners. She now says, "Teacher, you have saved me. I shall never leave you; I will die with you. As for my children, let them be taught and educated, as you think best; and in the mean time let them serve you, as they best can."

The married women are the wives of Untaba and Umgiko. Thus the natives have the example of two Christian families, but lately rescued from heathenism, that now adorn the doctrine of God their Savior.

As respects the evidence given by all those who have been received into the church, I may say that not one has furnished less satisfactory proof of a change of heart than I had expected; and most of them have very much surpassed all that I had hoped for. Ever since they first appeared on the Lord's side, I have not had occasion to reprove one of them for improper conduct; and the strength imparted to me by their prayers and Christian walk is, as if I had Aaron and Hur to stay up my hands. Those connected with the church have manifested, of their own accord, a wish to meet for prayer and mutual improvement; and, at the same time, they have shown a disposition to go out more or less every week, to hold meetings among the people. One who is now indulging a hope, says that his seriousness commenced with certain remarks which some of the young men made at a meeting held in a native kraal.

Opposition.

After the accession of several young men to our church in April last, there was evidently a feeling of alarm in the minds of some, especially certain men of influence, who began to fear for their customs. So enraged was the father-in-law of Umlawu, one of the converts, that, on the very day of the baptism, he drove the mother from his house and kraal, because she had not prevented her son from joining the church. The same individual had two children of his own living with us, a boy and a girl; and he immediately gave out word, that as soon as their stipulated time should expire, he would take them from us, lest they also should repent. This threat he has since carried into execution. The girl, having lived with us three years, had become very useful, and was often thoughtful and anxious about her spiritual state. She desired to remain longer, and expressed such a wish to her father; but he went behind her and drove her home, just as he did the animal I had paid him for her services. He then compelled her to take off her garments, and substituted skins, and forbade her opening her books. In order that he might more effectually wean her affections from us, he attempted to compel her to drink a sort of medicine which he fancied would have that effect; but she ran away from him, and cast herself into the river. She has been allowed to come to meeting on the Sabbath only twice since that time; and she has never been permitted to enter our house.

The friends of Umpisikazi, another girl who had lived with us two years, expressed similar feelings respecting her; and they even contracted a marriage for her with a man who had already several wives. They also told her that she must leave us and go home, when her year should expire. The man who was to be her husband, according to the wishes of her friends, in addition to being a polygamist, was old enough to be her father. As her heart had been much impressed with religious considerations, and she had been taught that polygamy was a sin against God, she was very desirous of being extricated from what she so much dreaded; and, accordingly, went and asked protection of the Government. A definite reply has not yet been given. Still the step which she took, has made her friends consent to her remaining another year with us; and we have no doubt that she will be allowed to marry according to her wishes.

Notwithstanding the opposition to which Mr. Grout has referred, the work of the Lord has continued to prosper. "Though our hearts have been pained at seeing the wrath of man," he

says, "our sorrow has as often been mitigated by the resolution of several to be on the Lord's side. And the opposition which we have encountered, while it has had no perceptible effect in drawing any back, who had expressed themselves decidedly in favor of Christianity, has evidently quickened every one in the divine life; so that we are enabled to say, as we do with devout gratitude, Hitherto hath the Lord helped us."

Umsunduzi.

This station was commenced by Mr. Lewis Grout in October, 1848. It is in the latitude of Pietermaritzburg, being about forty miles from that place, as also about twenty-five miles from the sea; and it is nearly equi-distant from Umvoti, Inanda and Table Mountain. The population in the vicinity of this station is represented as quite sparse at present; though it is steadily increasing.

In addition to preaching at the station on the Sabbath, and also sustaining a Sabbath school, Mr. Grout has held a meeting at an out-post, six or eight miles distant. A few individuals have made some progress in knowledge; and "several have manifested an interest in spiritual things." Three have even declared their wish and purpose to forsake their sins and live according to the word of God.

A hopeful Inquirer.

One of the three, a young man, was very rough and profane when he came to live with us, scarcely uttering a sentence without an oath or some vain and sinful expression. But for the last six months his conduct has been very different. He has been much milder and more correct; and, so far as I know, his conversation is now entirely free from the folly and profaneness in which he formerly indulged. A girl was contracted for by him, or rather by his father, to be his wife; and a part of his cattle were actually paid. When he became interested in the truth, however, he requested that she might live with us, that she might learn to read, and prepare herself for usefulness and happiness. But her father, and all his own friends, strongly opposed his wishes. Still he urged his request with earnestness and eloquence.

He assembled his and her friends, and told them what he had learned in the Bible, and what he was determined to do. He said that he wished to live according to the Scriptures, and wanted a wife who could read with him, and aid him in leading a civilized and Christian life. "I know that there is a God in heaven above," he remarked, "and that he is our Maker, and soon will be our Judge. The serpent whom you worship is Satan, and he cannot help us. We shall soon die, stand before the great King, who has all power and knowledge; and we shall receive, as the reward of our doings, either life in heaven or death in endless fire." But his friends would not yield; and when he went to visit them on a certain occasion, his father refused to see his face, or give him admission to the house. The father and friends of the girl refused to let her come to live with us and learn to read; and, for this reason, Utambusa requested that the contract for the girl, to whom he seemed attached, might be given up, and the cattle returned. After considerable delay and difficulty, this was finally accomplished.

A Daughter in Jeopardy.

The following extract will illustrate the sort of opposition which must be encountered by those natives, who wish to free themselves from the degradation of heathenism.

One of the girls in our family has also, for many months, manifested a decided interest in religion and a determination to live where she can enjoy and honor its teachings. She is from Umlazi, and began to live with us last year, while we were stopping at that station. At the close of the year, her father came for her wages; after receiving which, he requested her to go home. But she declined; and, as we were about to visit Umlazi, we promised to take her with us, when she could see her friends and return to this station, should she wish, and they be willing. She had often declared her unwillingness to return to the vile customs of the people; and she desired to remain with us, that she might learn and obey the word of God.

On arriving at Umlazi, I gave the girl permission to go home and see her friends; and I expressed the hope that they would allow her to return, should she strongly desire it. The father soon came for her; but as he refused to promise that she might return, she refused to go home; whereupon he began to threaten, and she ran into the house and shut the door. He then requested me to bring her out and order her to go home. This I declined, saying that I had given her permission to depart, and would now give it again, in his and her hearing; but farther than that I should be silent.

He withdrew, and we supposed he had gone home; but he hid himself in the bushes, near a frequented path in the garden. A few hours afterward, as she was walking and playing in the garden with the other girls, he rushed from his hiding place, pounced upon her, and was dragging her towards his home, when the noise and outcry called us to the spot. We reasoned with him; we entreated him; we told him of his duty to the child, of the claims of God upon her and upon him, and of the paramount right of every person to worship God according to the dictates of conscience. But he would not hear. Still holding the girl, he made several efforts to drag her away. But she begged to remain. She declared that she would never return to the customs of the people; and clung to the earth and to every bush she could seize, in stern resistance to his efforts. He became more violent. She said he would kill her, and she begged me, as her teacher, to come to her aid. I unclinched his hands and she ran into the house.

He then threw himself upon the ground in the most furious manner; wallowed in the dirt; beat his head with clubs and stones; and continued several hours raging and howling, refusing to listen to counsel, reason or entreaty. But at evening prayers, as we began to sing "Christ our hope," &c., he withdrew and went home. Utentemisa remains undisturbed as yet, seeming to appreciate her privileges, and endeavoring to make a right use of them.

The leading facts in this case have been presented to the Government of this colony, with the request that the girl may be left in the undisturbed enjoyment of religious liberty, and be permitted to acquire such intellectual, moral and religious instruction, as her conscience may urge her to seek; but as yet no official reply has been received. Still the diplomatic agent to whom the letter was addressed, says, "I am quite sure the members of the Government here are in favor of the free exercise of religious liberty; and that, as I said before, the question will not be as to whether it shall be allowed or not, but how it may be best ensured."

Table Mountain.

The commencement of this station has been assigned to Mr. Marsh. It is about twenty-five miles from Pietermaritzburg, "somewhat north of east," and about twenty miles from Inanda, on the same side of the Umgeni. From this river it is only half a mile; and it is also near Table Mountain, whence it derives its name. The report presented to the annual meeting by Mr. Marsh describes the steps which he had taken, prior to that time, towards the occupancy of the station. From the extracts which follow, the reader may obtain a tolerably correct idea of some of the phases of missionary life in South Africa.

Approach to the Station.

To the place selected for me, I have found my way at two different times, and from two different directions; namely, from the east and the west. With a wagon it is only accessible from the Pietermaritzburg side; but with my horse I can approach it through the valleys from the Inanda and Umsunduzi. The scenery passed in traveling from these stations is truly magnificent. Hills and valleys, mountains and table lands, rivers and brooks, all mingle together, presenting an imposing spectacle. And all is living green, moreover, save here and there a rocky peak or mountain precipice; and the traveler is never weary of beholding and admiring what he beholds. In riding from Umsunduzi, I crossed one stream nine times; and I think its beauty surpassed that of almost anything of the kind which I have ever seen. At one place it flowed gently between its grassy banks; at another it dashed in cascades over sloping rocks; at another it meandered in deep ravines; and thus it assumed almost every aspect of which it was capable. And some of the mountain peaks appeared, in the distance, like vast spires of rock; and the openings between the perpendicular extremities of mountains appeared like windows to admit the light of heaven into the vast basin below.

The place itself which he is to occupy, Mr. Marsh describes as follows:

As the mountains were round about Jerusalem, so do they encircle this spot. Scattered here and there is the mimosa, giving the country the aspect of a peach orchard, with the perennial freshness of spring. As you go out among these groves, you now and then startle the springing buck and the bounding deer; which leap forth and are out of sight beyond the hills, leaving no time to admire their beauty. The sun rises over one mountain, and sets behind another. The

latter is Table Mountain, its vast perpendicular walls of rock resembling a huge bulwark of nature, and its top presenting a most beautiful carpet of green. It overlooks the Umgeni valley, which is diversified with every variety of scenery.

Incidents of a Journey.

Four weeks since, I started with my wagon to visit the place, and make preparations for establishing myself there. I had hired four boys to accompany me; at the hour of leaving, however, three were not. But I was thankful that even one was ready; and I was more thankful still for the kindness of Doct. Adams, in supplying my deficiency, and sending me on my way. My third night was spent at Pietermaritzburg; and so were my fourth and fifth. I became at length quite weary of city life, especially of lodging in the streets as a wagon traveler does; and I was truly glad to flee to the wilderness for rest, since the wild country is so much more in keeping with wagon life.

The first day I went about two-thirds of the distance to the station, through an open country, having comparatively good traveling. Here I strayed a little, through ignorance of the way, and I outspanned for the night and the Sabbath. An abundance of milk was brought for my coffee, for which beads were asked and paid. A congregation, small but most interesting and attentive, assembled to hear me stammer forth the messages of heaven. Seldom have I had more enjoyment in announcing the glad tidings of salvation; and seldom have I seen the good news listened to with more eagerness than by that little group of ignorant heathen.

On Monday morning I moved forward, not knowing whither I went; for I was unable to obtain a guide, and was, therefore, under the necessity of seeking a path for myself. Thus I spent two or three days, in finding and repairing a road, which might have been traveled in about as many hours. Late on Wednesday morning I outspanned on the Umgeni for breakfast. I went down to the river, and carefully examined the drift, which had been pointed out by guides as the place where a farmer's wagon had crossed, years ago. Although it appeared rather formidable, filled with black slippery rocks, as it was, the stream also being in several broad, rapid currents, my driver thought we could cross in safety. But before we were half through, we were not a little confused and disheartened at finding our oxen struggling and slipping in all directions, half of them down in the river among the stones, with yokes turned, the draw-rope over their necks, and the wagon hurled out of its course upon huge rocks; and, in addition to all the rest, my horse was splashing and floundering about, and I was most thoroughly participating in the common drenching. From the river we drove up the hill to the station, not a little discouraged.

Preliminary Arrangements.

The attention of Mr. Marsh was first directed to the discovery of a suitable place for crossing the Umgeni. "I went through the river again and again," he says, "and examined every rock and crevice and island; and, after devoting a part of two days to this employment, I found a drift which is not only quite passable, but is much better than I had supposed to exist." Mr. Marsh spent a part of two weeks at the station, "engaging thatch-grass, repairing roads, arranging for the building of a Kaffir hut, as a temporary home, and making other preparations."

To those people who called at my wagon, I said that I should preach on the Sabbath. A congregation of one hundred and fifty came; and the next Sabbath there were more than two hundred. They told me that they heard with their ears and understood with their hearts all the good news; and that all the people rejoiced exceedingly that a teacher had come to dwell among them. All appeared kind and friendly; and my short acquaintance has made it seem the more pleasant to go and find a home among them, that I may teach them the salvation of God.

In returning, I crossed the Umgeni with ease and safety, more pleasantly even than the Umsunduzi, which I pass through five times in going to Pietermaritzburg. At one drift I broke the tongue of my wagon; which delayed us considerably, as I had nothing but an axe and a jack-knife with which to repair it. I reached Port Natal in three days.

In conclusion, I can only say that the trials and discouragements which met me so often during the trip, render me the more unwilling to relinquish the station. My prayer is, that my feeble efforts there may be like a handful of corn upon the tops of the mountains; and that the fruit thereof may shake like Lebanon; and that all those hills and

valleys may yet be vocal with the praises of the living God.

Inanda.

Mr. Lindley has charge of this station. He was not able to labor for the welfare of the natives with much system, till January, 1848. "Since that time the work has been carried forward in rather encouraging circumstances." A day school has been well sustained, thirty of the pupils having availed themselves of their privileges with remarkable regularity. The average number present at the Sabbath school has been more than a hundred. The attendance upon the means of grace is reported to be good; and it is hoped that a few have derived lasting benefit therefrom. "We think," says Mr. Lindley, "that the walk and conversation of five are such as to justify a comfortable hope that they have really consecrated themselves to the service of God. The evidence which they give of being his children, is as good, perhaps, as we may ordinarily expect, in the course of a few months, from persons previously unlettered and unenlightened."

Professed Converts.

Mr. Lindley states some facts of interest in regard to individuals. The name of the first whom he mentions, is Pulela.

About four months ago, a man made his appearance at our door, and asked for a book. As we had never had any personal conversation with him, and did not even know his name, we were induced, by his unusual request, to ask him why he wanted a book. He answered that he wanted to learn to read; and, to acquaint us with the origin of such a wish, he also stated that he now saw that he had been living in darkness; that formerly when snakes (in which he believed the departed spirits of his friends were resident) came into his house, he slaughtered a beast for them, and reverenced them, as having more or less control over his earthly interests; that he now had learned that he ought to pay his homage, not to snakes, but to God; "for it is he who makes every thing grow, and who gives us all we have." He added, "God is very good. We men kill our enemies; but God gave his own Son to die for us, who were his enemies." Of course we were much pleased to hear such remarks; and we gave him the book which he wanted.

Since that time he has been a constant learner in our day school, and has not, so far as we know, neglected any means of grace accessible to him. He at once divested himself of his indecent national costume, and purchased respectable clothing for himself and his wife. His appearance is that of a mild and happy man.

Another, who was the husband of three wives, gives us equally good evidence that he has been enlightened and renewed by the Holy Spirit. He seeks instruction with remarkable earnestness and perseverance; and he has several times said to me that, as I am his teacher, I must tell him all that is right to be done, and he will do it; and all that is wrong, and he will forsake it. He is about forty years of age.

Another man, now in the last stage of consumption, gives cheering evidence that he has been born again. For four months previous to his confinement, he was a regular attendant on all our Sabbath and week-day instructions. He ascribes his sickness to the will of God, and not, as his heathen countrymen would do, to the influence of a witch, or to poison administered by an enemy. He speaks of death with a smile on his countenance; and I can not but hope that he is prepared for the great change which awaits him.

There are two men in Mr. Lindley's employment, whose exemplary conduct gives him much reason to hope that they have passed from death unto life. "Of their sincerity and earnestness," he says, "we have no doubt." Six others, moreover, declare that they have determined to become Christians. How deep their convictions of sin may prove to be, how radical the change effected in them really is, Mr. Lindley finds it difficult to say.

Umlazi.

In October last, Doct Adams transferred his operations from the Umlazi River to the Amanzimtote River, retaining, however, the name of his former station. The services on the Sabbath have been somewhat varied in their character, as being best adapted to a simple and uncultivated people. The ordinary routine is as follows: 1. Writing the Catechism, Commandments, and select passages of Scripture. 2. Preaching. 3. A catechetical exercise. 4. The Sabbath school. 5. A prayer meeting. "Most of the congregation," Doct. Adams says, "have committed to memory the Catechism, Commandments, and many passages of Scripture, and thus have their minds stored with not a few of the fundamental truths of God's word." At the third service

questions are asked in relation to the sermon; and such explanations are made as seem to be called for. This exercise is regarded as very useful and important. The prayer meeting has been "almost invariably a precious season of refreshing from on high."

Aspect of the Congregation—Out-stations.

Our congregation has varied, as in former years, from five hundred to one thousand and more in summer, and from three to five hundred in winter. Our house of worship was completed and dedicated in May. We think there has been an improvement among the people during the year; not as great, indeed, as we could have wished, but sufficient to call forth our gratitude and encourage us to labor with increased diligence and zeal. The number of persons who are decently and respectably clothed, has increased, thus giving a more civilized aspect to the congregation; and there has been a more general and fixed attention than in former years to the preaching of the Word. For several months past, we have discovered nothing in the deportment of those who assemble upon the Sabbath, which would be considered unbecoming in the house of God in Christian lands; and frequently there has been a degree of interest and solemnity, such as we have observed at home only in times of revival.

In reading the following extract, it should be kept in mind that Umlazi River is the place which was known as Umlazi, before Doct. Adams removed to the Amanzimtote.

During the year meetings have been held, with as much regularity as was practicable, at the out-stations, Umlazi River, Inunguane and Unwabi. At Umlazi River the services have been conducted, for the most part, by Mr. McKinney; at Inunguane, by Ubili; and at Unwabi by Unembula. A chief who resides near the Inunguane, expresses a desire to have the benefit of religious instruction; and he manifests considerable interest in the improvement of his people. He assembles them every Sabbath; and when Ubili is not present, he addresses them, and prays with them. He is persuaded, he says, that God's word is true; and he wishes to make it the rule of his life.

When I have visited him, he has shown an eager desire to learn the truths of the Bible; and these have been the only subjects upon which he has seemed anxious to converse. From one to three hundred people assemble upon the Sabbath at the out-station near the residence of this chief; and they are always attentive. About the same number assemble at Unwabi; and a similar degree of interest has been manifested there.

A female prayer meeting, conducted by Mrs. Adams, has been much blessed. The monthly concert has been attended with interest by many of the natives. The contributions from January to September, 1848, were about seventeen dollars.

Admissions to the Church—Prospect.

At our communion season in January, five persons were admitted to the church. The occasion was one of very great interest. At our communion on the first Sabbath in June, three more were received into the church. One of them was a polygamist formerly, having had three wives. He had been, for many months, the subject of serious religious impressions; and before we removed from Umlazi River, he had expressed a determination to renounce his sins and embrace the truth. Soon after our removal, he put away two of his wives, making such provision for them as was satisfactory to them and their friends. Previous to his admission to the church, he was married in a Christian manner to the wife of his choice. On this occasion the wife of Unembula (one of our native preachers) was also received. The third was a young man, who had been living in our family for some time. All of these had for several months given satisfactory evidence of having been born again.

At our last communion season, which was on the first Sabbath in this month, three more were received into the church. Two of them are young men, who have been in our family a little more than a year. The other is a widow who has lived near us since our removal from Umlazi River. All of these have also given pleasing evidence of a change of heart for several months. The young men have active minds. They are quick to learn, and we regard them as very promising.

In regard to all the members of our little church, I would say that they appear to be growing in grace and in the knowledge of divine things; and they give evidence, by their prayers and by their general deportment, that they have the love of God shed abroad in their hearts. They have prayer meeting-

among themselves, two evenings in a week, which they have long sustained.

In concluding this brief report, I would say that the Lord has been with us during the year; and blessed be his name! There has been no time within this period, when we were without evidence of the presence and power of his Spirit in our family and among the people around us. Eleven have been added to the church; several more are candidates for admission at our next communion; and a number of others are interested and awakened. The work of God has been advancing in a quiet, noiseless manner; and we trust that it will continue to advance, and that many will be brought into his kingdom during the coming year.

Ifumi.

Mr. Bryant took up his abode at this station immediately after the annual meeting of 1847. His congregation regularly increased, and he had at length, on an average, four hundred hearers. His Sabbath school was attended by a large number of children and adults. In the course of a few months, however, he was obliged to suspend his labors, on account of ill health. Still the natives continued to assemble, though in diminished numbers; and Doct. Adams for a time preached to them on every alternate Sabbath, Mr. McKinney rendering occasional assistance. After being absent from Ifumi for a time, in the hope of regaining his health, Mr. Bryant returned on the 10th of May, and endeavored to resume his labors in part. The result of the experiment is described by himself as follows:

Recent Labors.

The people came together as usual on the Sabbath for religious instruction. I had no assistance, except in reading a portion of Scripture; I made a very few remarks, therefore, and offered prayer. This was all I could do; and the brethren unanimously recommended that I should suspend this exercise, and advise the people to stay at home until farther notice.

The opinion of the brethren was in harmony with my own judgment, and accordingly, on the following Sabbath, I informed the natives that I was not able to preach; that there was no other person to act as my substitute at present; and that those of them who could not attend meeting at other places, must spend their Sabbaths at home. We felt sad when we saw them slowly retiring to their homes, not to hear a sermon again for weeks or months, and some probably never.

I next endeavored to teach a small school. But I had no school-house; the winter was just setting in, when the winds, though not very cold, are chilly and penetrating; and a few days' trial abundantly showed that I could not perform the labor of out-door teaching. I accordingly hired twelve young men and boys to build a school-house; but as most of them had no experience in this kind of labor, I was obliged to superintend the work, and do some portions of it myself. This has required nearly all my strength for several weeks. Providence has smiled upon our feeble efforts, however, and a temporary school-house is now nearly completed.

Whether I shall now be able to do much in giving instruction, remains to be ascertained by trial. I hope I may at least superintend a school and employ a native teacher.

Mr. and Mrs. Bryant have taken considerable pains to instruct the children and youth in their employment. Respecting the improvement which they have made, he says,

When these natives first came to live with us, some of them were very wild and rude; and it was with difficulty that we could restrain them from whispering, playing and laughing, at our seasons of devotion. For several weeks past, however, they have conducted with perfect propriety; and I have seen nothing reprehensible in this respect. For two or three weeks past they have, of their own accord, sung a hymn and had prayers among themselves, before retiring to rest.

Nominally we have not had public worship on the Sabbath for the last three months; and yet there has been no Sabbath, probably, on which some persons have not come to the station for religious instruction. Sometimes I have talked, sung and prayed with them; and sometimes they have remained to attend a service which we hold every Sabbath afternoon with those in our employ.

Mr. Bryant has devoted a part of his time, during the year, to the preparation of books in the native language. One-half of the Gospel of Matthew had been printed some months ago.

Treatment of the Gospel.

In our intercourse with the natives, we find that different persons have taken

different positions in regard to the truth.

1. There are some who openly oppose Christianity, and all those who profess and teach it. This class is not numerous; and it is mostly composed of the friends or relatives of such as have cast in their lot with the people of God. The natives are exceedingly attached to their customs; and the conversion of a friend sometimes quickens into activity the latent enmity of their hearts.

2. There are some who skillfully and abruptly parry off religious conversation, especially if it assume a personal character. Take, as an example, the following dialogue, which occurred only a few days ago. I said to a man, "Do you know that you have an undying soul?" "Yes; my soul tells me that I am hungry, and I want you to give me food." "You have heard that Jesus Christ came into the world to save sinners?" "Yes; I go naked, and I wish you would give me a blanket." "You have heard that the Bible says, God is angry with the wicked every day?" "Just see (pointing downwards) what a great sore I have on my foot!" Such persons, however, are not very numerous.

3. There are persons who carelessly assent to every thing that is said, while their whole demeanor shows that they do not feel the truths that are spoken. This is decidedly the largest class of all.

4. There are a few sincere inquirers, who are evidently desirous of learning the way of life. With these it is pleasant to converse. God grant that this class may be speedily and abundantly enlarged!

Amahlongue.

The mission having directed Mr. McKinney to commence a new station east of the Umkomazi, he left Umlazi River on the 7th of August, for the purpose of selecting a site, and also to make the necessary arrangements preparatory to the removal of his family. On the 9th of August (Wednesday) he arrived at Amahlongue Incinane, a stream which is about four miles beyond the Umkomazi.

During the rest of the week, I was engaged in thoroughly exploring the country lying on the Amahlongue Incinane. The place which I finally selected, is about five miles from the sea, and has, within a short and convenient distance, an abundance of wood and water. Upon the Umkomazi, and within an hour's walk, I have found a large quantity of red mangrove. This will furnish me with a sufficiency of the finest timber for building; and it is also very easy of access. The country on all sides of the station seems to possess a rich soil; and it abounds in pasturage of a superior quality; though, from the general destitution of wooded scenery, it frequently appears less pleasing to the eye of the passing traveler, than many places up and down the coast.

After selecting a site, Mr. McKinny erected a small octagonal building, sixteen feet in diameter, for a temporary residence, and procured some materials for a more permanent habitation.

The country around the station is thickly settled; indeed, I have seen no part of Africa which is more so. The feelings which the whole body of the people seem to entertain towards me, are of the most friendly character. Before I had been there one day, I was visited by large numbers; and I was not only invited, but urged to dwell among them. I was also kindly informed of suitable places for building, and of the nature and situation of the best timber for my use. They repeatedly declared that if I would stay, both they and their children would come to me for instruction.

Although the first Sabbath which I spent at the station, was cold and windy, I had a congregation of one hundred and fifty. On the second Sabbath it increased to two hundred. On the third Sabbath it rose to three hundred; and thirty young persons came in the afternoon to read and sing. The number present on the last Sabbath exceeded three hundred in the morning, and fifty in the afternoon.

The natives listen to the truth with great apparent interest; and they behave with much decorum during all the services. The young men, boys and girls, who have come to read, have manifested great eagerness to learn. Some have come early in the morning, and been present at every exercise; and when the sun has gone down, they have seemed unwilling to lay aside their books. Even after they have been dismissed, many have still remained to be taught further. This may be in part the result of novelty; but could I be present all the time, and have a suitable place to instruct them, I might improve it, perhaps, to do them much good. On the whole, I feel that though I have only begun my work, I have much reason for encouragement

Ifafa.

Five members of the mission having made a tour down the coast, as far as the Umzumkulu River, for the purpose of ascertaining the points which it is desirable to occupy, Mr. Rood was requested to commence operations between the Ifafa and Umtualume Rivers. The point selected is eighty miles from Port Natal, and thirty-five miles from the residence of Mr. McKinney, who is the nearest missionary not only, but the nearest white man. Mr. Rood describes his first visit to his station as follows:

A few weeks since, I started with my wagon and four native boys, on my way through the wilderness. I took with me a few of the necessaries of life, and also materials for constructing a small hut, with the exception of such as might be obtained in the vicinity of the station. I left Umlazi on Monday morning, and arrived at my destination on the following Saturday. My route was, for the most part, upon the seacoast; and I found a tolerably good road. At the Umkomazi River, however, I was obliged to unload my wagon, in order to make my exit.

The station is about five miles from the sea, and near the Ifafa, which name I propose to give it. There is not a large number of people immediately about this point; but at a little distance, I think, the country is rather thickly settled.

I spent but three Sabbaths at the station; and as I was required to devote my entire strength to building during the week, I did not think it my duty to call the people together on the Lord's day, to attempt to speak to them with my stammering tongue. But about one hundred and fifty, of their own accord, assembled about my wagon, to learn the good news of salvation. They expressed much joy, in view of having a missionary come to live among them. On the whole, I am pleased with the station, and I think it desirable that the place should be occupied by our mission.

Aintab.

JOURNAL OF MR. SCHNEIDER.

THE readers of the Herald are already aware that Mr. Schneider left Broosa in April last, for the purpose of spending several months at Aintab, where the Lord has been carrying forward a very extraordinary work of grace, though no missionary had been stationed in that city prior to that time. The November Herald contained some extracts from the journal of Mr. Schneider commencing with his labors at Aintab, and showing what encouragement he received during the months of June and July. This communication continues the history of the infant church which he was called to watch over, during a most interesting period of its development, to the date of his return to Broosa.

Marash—Persecution—Monthly Concert.

August 7. Yesterday our services were attended by eighty-five adults in the morning, (including children there were more than ninety,) and by forty-five in the afternoon. Among them were four Armenians from Marash, two days northwest from Aintab, who are much enlightened, and quite evangelical in their sentiments, but giving no evidence of piety. They say that there are some fifteen others in that place, who sympathize with them; and yet, though there are in all about twenty, they have not the courage to profess their opinions in the face of all opposition. They need instruction and encouragement; and we hope that Providence will prepare the way for some one to go and expound unto them the way of God more perfectly. I have great confidence, that in a short time the leaven of truth will begin to ferment there, and men will embrace it and profess it boldly before the world.

Four of our brethren here had a long discussion with fifteen Armenians on the various points of difference between Protestants and themselves. As the appeal was to the Bible, the latter were of course silenced. They were compelled, as one subject after another was discussed, to confess that they could derive no authority for their erroneous views from the word of God; but "such was their practice." So much good has been accomplished, therefore, that these men have been convinced that their errors are not sanctioned by the Scriptures.

Discussions of this kind are of daily occurrence among all classes; and they are becoming more frequent, rather than the contrary. The Armenian mind is highly excited on these subjects; and there is hardly a family, probably, in which they are not more or less canvassed.

One of the brethren has lately been imprisoned for debt. His associates in prison are both Armenians and Turks. He has taken with him the Bible and other books, and is daily reading to his fellow prisoners, and preaching to them the gospel. Many of the Armenians

listen with pleasure; though one or two are opposed. The Turks also are interested in what is read and said; and they often come and ask this brother to read to them the word of God. Thus the gospel is preached in prison, not only to nominal Christians, but also to Mussulmans.

On the evening of August 7, the monthly concert was observed. Next day Mr. Schneider made the following entry in his journal:

One of the prayers was offered by W. O., a member of the church. After having implored the blessing of God on the heathen world, he prayed for their own friends and relatives, many of whom have not yet embraced the gospel. He feels such a tender anxiety for them, and was so much affected, that he could with difficulty proceed. The effect on the meeting was electric.

This brother is a most excellent, judicious and warm-hearted Christian. I often see the tears trickling down his rough cheek in our meetings. He always listens to the truth with lively interest and deep emotion. He seems to be in this wakeful and tender state at all times; and religious conversation and prayer are his constant delight.

Power of Truth—Favor of the Turks.

16. Last winter one of the Protestants, venerable for his age and snow-white beard, was imprisoned ninety-five days, nominally for a debt, but in reality for being a Protestant. The rigor of so long an imprisonment was more than his patience could bear; and he expressed his sorrow that he had embraced the truth. He was at once set at liberty, and thus made it evident that he had been suffering for the truth's sake. But though he professedly recanted, he did not abandon his evangelical views; and yet he stood aloof from the brethren.

Recently he has become quite uneasy in this unnatural position; and he manifests a desire to do his duty. He also feels that he has been a stumbling-block to others. The brethren have urged him, at all hazards, to espouse the cause of Christ afresh. Accordingly, he has made up his mind to be imprisoned again, if need be, and to part with all his property, rather than remain in a state in which he must appear to deny Christ. He is now, and has been for several weeks, a regular and interested attendant on all our services. He tells me that he has great peace of mind; and I look upon him with veneration and sympathy. His aged frame is somewhat bent, the result, it is said, of his long confinement.

The statement contained in the following extract should be read in connection with another under date of September 12. The Turks of Aintab, though apparently well disposed towards the Protestants, are not beyond the reach of influences which are altogether adverse to their interests.

19. The enemies of Protestantism have lately, in so many ways, molested and harassed our brethren, that the latter have presented a petition to the Governor and his Council, stating their grievances, and asking for redress. This document has been favorably received. Money which has been unjustly claimed, is ordered not to be paid; the wife of one of the brethren (whom her father and the Armenian nation have been detaining for a month past, refusing ever to deliver up again to her lawful husband, because he is a Protestant) is to be restored; and the Armenians have been threatened with severe punishment, in case they shall again revile or molest the Protestants. But these also have presented a long petition, in which there are many false charges against the brethren. It was laid before the Governor and Council by some fifty of their nation, at the head of whom was their Vartabed. They expected by this imposing number to produce a deep impression; but in this they were disappointed, as not one of their charges was heeded, except that the Governor ordered the Protestants not to provoke the other party.

Afterwards, in private, an influential member of the Council and the Judge told the leading man of the Protestants, that they (the Turks) would protect them; that they had orders to do so; but, at the same time, they rather entreatingly requested the Protestants not to press the Armenians so terribly, saying that it came very hard to them to lose so many of their number.

Under date of August 21, Mr. Schneider says, "Many were deeply impressed at our services yesterday morning. It was truly interesting and affecting to see hardy men, forty or fifty years of age, wipe away their tears, as the great truths pertaining to Christ as our condescending Redeemer were presented."

Inquiry in other Places—A Deliverance.

September 1. I have recently had an interview with an Armenian from Oor-

He says that some eight or more Armenian families of that place have become Roman Catholics; but not finding Romanism what they anticipated, they feel disappointed, and are desirous of learning a more excellent way. Such is their state of mind, that they neither go to the Armenian nor to the Roman Catholic church. Among them is a Vartabed. There are also some fifty Armenians who have become so much dissatisfied with their church, that they do not attend its services. This is the account which he brings; and I see no reason for suspecting any design to deceive.

Mr. Schneider also mentions a report which had reached him from Diarbekir, the substance of which was that there had been a dispute between the Armenians and the Protestant Armenians in that place, and that the Mussulmans had taken sides with the latter. As this rumor came from different sources, there is probably some foundation for it.

At Malatia twenty or thirty Armenians were said to be "seeking after the truth;" and the teacher of the place had sent a request for a Testament. A few persons in a place thirty or forty miles east of Aintab were reported as having become dissatisfied with the errors of the Armenian Church; and they too were anxious to procure a Testament. A persecution had broken out, it was supposed, against the few Protestants residing in Arabkir. "All the surrounding region," Mr. Schneider adds, "is looking to Aintab with much interest, as the centre of this religious movement."

12. The enemies of Protestantism have recently been making special efforts to harass and persecute the brethren. One of their measures has been a petition to the Pasha of Aleppo, in which they bring various charges against our friends, accusing them, among other things, of being disturbers of the peace. Well aware that such a document, with simply their own signatures appended to it, would have but little weight, they induced the Turkish Council of this place, in some way, to put their seals to it. How the Council were persuaded to do this, after the pledge of full protection mentioned under date of August 19, unless some extraordinary and unlawful means were used by the Armenians, it is difficult to see. Yet such is the fact.

As the petition went with the authority of the Council, whose representations the Pasha could of course regard as true; and as he is notoriously opposed to all Franks, through whose instrumentality he considers this Protestant movement as having been brought about; there was reason to apprehend that he might resort to severe measures. But see the hand of the Lord! Just at this juncture the Pasha is deposed, and he declines, therefore, to interfere; and here the matter ends!

Another Protestant is now in prison, solely because of his religious principles. He is bail for the personal appearance of a Turk, who owes another Turk a sum of money. The debtor is abundantly able to pay the debt; but as he is absent in a neighboring village, some hostile Armenian has persuaded the creditor to imprison his surety!

This is only one illustration of the annoyances to which the Prostestant Armenians are subjected. Still the interest felt in the doctrines of the gospel suffers no abatement.

Progress—Candidates Examined.

18. Our services were well attended yesterday. We had more new hearers than have been present at any time for several weeks past. All appeared to be favorably impressed; and on one or more the truth had a special effect, as the lively interest expressed in the countenance fully proved. One person informed us that in his quarter of the city, where none of the Protestants reside, and which has hitherto been considered as the least hopeful, Protestantism is now the subject of daily discussion.

On the following Sabbath the congregation was composed of nearly one hundred adults, many of whom had not been accustomed to attend.

October 2. During the past two weeks we have been engaged in examining candidates for admission to the church. We have had four meetings, at which the claims of each individual have been separately and several times discussed. After this free expression of opinion by the members of the church, I have held private interviews with each candidate, in which they were particularly examined in reference to their acquaintance with the doctrines of the gospel and their Christian experience. More than twenty have called on me for this purpose. The result has been, that seventeen are regarded as possessing the proper qualifications for coming to the Lord's table. Of several others we have a favorable opinion; but they have preferred to wait a little longer, lest they

should not be fully prepared for so solemn a transaction.

One case gave us not a little difficulty. It was that of a man who was one of the very first to embrace Protestantism, and who has suffered much for his adherence to it, but who gives no satisfactory evidence of a change of heart. He was very earnest in his pleas for admission, especially as he has a child yet unbaptized, because neither he nor his wife is a church member. But though he felt as if he could not be denied, and that we were debarring him of a privilege and duty, we could not conscientiously yield to his wishes. In several interviews I freely and fully gave him the reasons for our course, and the grounds of our fears that he was not yet a converted man, and urged him to the exercise of faith and repentance. He finally yielded, though it was a great trial to him.

Admissions to the Church—Lord's Supper.

These seventeen persons, five of whom are females, were yesterday received into the church. The house was full to overflowing. As it was known that the Lord's Supper was to be celebrated, many came early; so that when I arrived, I was obliged to make my way to the desk through a crowd. There were one hundred and fifty hearers, or more; which is the largest congregation we have yet had. With the exception of some boys, and a few idle spectators who were disposed to be noisy about the door and windows, the attention was very good.

After the Confession of Faith and the Covenant had been read and assented to by the new members, and the little church rose formally and publicly to receive them, one of the latter wept aloud; another of them was also in tears; and during the administration of the ordinance, much emotion was manifested by many of the spectators. On the whole the scene was one of deep interest and solemnity. I cannot but believe that salutary impressions were left on many.

Most of the new hearers, who had never seen the Lord's Supper administered in a scriptural way, remarked that this was the proper mode of observing the ordinance, and that much was wrong in the manner of the Armenian church.

A young man who has been a most violent opposer, was present. His attention was so much arrested, and he found every thing so different from what he had anticipated, that it threw him into quite a serious frame of mind; so much so, that it attracted notice, and many said to him, "Why, B. C., what has happened to you? What makes you so thoughtful?" A woman who had formerly been very hostile to the Protestants, and done much to oppose the truth, expressed deep and repeated regrets, at the close of the services, for her past conduct, and said she never would utter another word against this cause.

Interesting Young Man—A Suspension.

3. Among the recent new hearers is the promising young man, mentioned in my journal of July 20. Though he then expressed a determination publicly to espouse the cause of Christ, the opposition of his nation and friends, and his natural timidity, have kept him from carrying his purpose into effect. But during all this period he has had no peace of mind; and so great has been his disquietude, that he feels that the sufferings which persecution may occasion him, will be lighter than the mental distress which he now constantly endures; and he has resolved, therefore, to halt no longer between two opinions. He expects to be imprisoned for a debt, and his anticipations will probably be realized. His creditor has repeatedly assured him, that if he will not become a Protestant, the debt shall never be demanded; but if he embraces the new doctrines, he must liquidate it, (which he cannot do at present,) or be thrown into confinement. In the face of these threats, he now attends our services, and thus declares himself a Protestant. He listens to the truth with the greatest earnestness, and day before yesterday he wept freely during the sermon. May the Lord give him the strength and grace necessary for coming trials!

11. The promising young man, whom I mentioned under date of October 3, has already begun to experience severe trials. His father and several of the principal men among his nation have positively declared, that they are leagued together to persecute him to the utmost, if he persists in his adherence to the truth. Notwithstanding these serious threats, he came last evening to our service, and listened with deep interest. The subject was particularly appropriate to his circumstances; and he felt its force. He appears like one whose heart has been pierced by the arrows of divine truth; and hence, though naturally

timid, there is a reasonable prospect that he will outride the storm.

Mr. Schneider mentions the case of two brothers who have cast in their lot with the Protestants, in very trying circumstances.

16. One of the original church members has been suspended for improper conduct. This measure has apparently had the desired effect; and he seems to be aware of his delinquency, and manifests both humility and sorrow. As an evidence of his penitence, he made a public confession at our evening meeting, before the whole audience, begging them to forgive him, if any had been grieved by his unbecoming deportment, and asking their prayers. The effect of such an open and free confession on our infant community was most happy. Every one seemed to feel that this was a most excellent mode of church discipline. One individual told me that he wept, as he listened to the confessions; and probably this was the case with others.

23. Yesterday I preached for the last time. This circumstance made the day one of no ordinary interest to myself. The pleasure I have experienced in proclaiming to this people the blessed truths of the gospel, has been so great, even in the midst of my loneliness, and in the absence of all congenial society, that a feeling of sadness came over me, as I addressed them. The interest they have always manifested in the truth, and the visible progress of the work during the summer, have been such as deeply to enlist my feelings. Were it not that I am returning to my family and my own field of labor, the prospects of which have greatly improved through the providence and grace of God, my separation from this people would have cost me a still greater struggle. I can truly say, that this has been the most interesting period of my whole missionary life, for never have I preached when the truth seemed to make such a deep and happy impression. I bless God for the privilege. It was also very gratifying to witness the tenderness of the audience, as I gave them my parting counsels. At the close, all lingered, none appearing willing to leave, and every one seeming desirous of expressing his kind feelings and wishes; and to-day a large number of them accompanied me out of the city to bid me "God speed." Doct. Smith and his wife arrived safely on the 20th of October; and I feel happy in relinquishing the work to him. I remained a little longer than I should have done, had I not felt unwilling to leave so interesting an audience unsupplied with preaching, even for a short period.

At my first meeting among them, there were between twenty-five and thirty persons present; and at the last, more than one hundred. It has been gratifying to witness the gradual increase of hearers through the summer, in the midst of determined opposition and persecution. This circumstance, together with the uniform and often tearful interest exhibited, have been indications of the presence of something beyond the ordinary influences of the Spirit. I consider the regular and permanent audience as one hundred. Though it is a busy season of the year, and some of our hearers are absent from the city, yet for the last four Sabbaths the congregation has consisted of about this number; and hence this may be regarded a fair estimate. And then there is the sure prospect of further additions. The church now consists of twenty-two members in full and regular standing, not including the one suspended. May the blessing of the great Head of the Church ever rest upon it!

LETTER FROM MR. SCHNEIDER, NOVEMBER 13, 1848.

Introductory Remarks.

THE following letter was written by Mr. Schneider, on board an English steamer, while he was returning from Aintab to Broosa. Having become intimately acquainted with the reformation which is in such delightful progress in the former city, he felt constrained to express his views both in regard to the importance of the station, and the manner in which it should be occupied. It was at first supposed that a native preacher would meet the necessities of the case; but such a provision appeared at length to be altogether inadequate. It was then thought that a single missionary family would be sufficient; but the favor of God has so remarkably attended the preaching of the Word, that more than this even seems to be called for at the present time.

It is the aim of Mr Schneider, in this letter, to show that two ordained missionaries, with their families, ought to be stationed at Aintab without delay. By a singular coincidence, the Prudential Committee came to this conclusion several weeks before receiving his communication; and they had gone so far as to express the wish that Mr. Schneider would himself join Doct. Smith,

as soon as practicable, in this interesting field. They have recently learned, with much satisfaction, that he has cheerfully consented to proceed thither at an early day.

In setting forth the importance of Aintab, as a missionary station, Mr. Schneider makes the following statements; which, though not needed for his main purpose, throw new light upon the great work that is going forward among the Armenians of Turkey.

Unexpected Progress.

A great advance has been made. There is now a permanent congregation of one hundred; and the prospect of a gradual yet constant increase is highly encouraging. You must not be surprised, if there shall be, within a year or two, a congregation of two or three hundred, or even more. Perhaps a large body may come over from the old Armenian Church at once. This may not take place; and it is in itself perhaps not to be desired; and yet it is an occurrence which is not altogether improbable. The number who have lost their attachment to their church, in proportion to the whole Armenian population, and who are favorably disposed towards Protestantism, is very great. It is greater probably than at any other station in our mission, not even excepting Constantinople. True, a large number in that city have been made to feel the truth, more or less; but there are one hundred and fifty thousand Armenians in the capital, while in Aintab there are only ten thousand. The number in the latter place, thus affected, has sometimes been estimated at three or four thousand. Not that so many have now a strong and decided inclination towards the gospel; but they are convinced of the errors of their church, and have a general impression that the truth is with the Protestants.

But out of these few thousands, several hundreds have more than this general impression. They feel that they have been deluded, and that they must seek for salvation in the gospel; and very many of them are restrained from attaching themselves to the Protestant cause only by some peculiarity in their relations and worldly circumstances. Gradually they will overcome these hinderances, and unite with the evangelical party; as not a few have done during the past summer.

But we cannot appreciate the foregoing statements, unless we take into the account the shortness of the interval since the work commenced. "It is now about two years," Mr. Schneider says, "since the first efforts were made at Aintab; and within this period there have been only ten months of labor performed by missionaries." "When we remember that it is about seventeen years since missionary operations were commenced in Constantinople, and about fifteen since the stations of Smyrna, Broosa and Trebizond were established; and then compare the results at these different places with those at Aintab, the progress at the latter point appears truly marvellous."

The Native Mind—Central Position.

The character of the people is worthy of notice. They are peculiarly susceptible of religious impressions, simple-minded, and honest-hearted. They have long been celebrated for their devoutness. Some of the present Protestants, and members of the church, were formerly notorious for the strictness and zeal with which they practiced the rites and ceremonies of the church, which then constituted their religion. My experience has given me the impression, that very many are still connected with the old church, who, if they could hear four or five gospel sermons, would at once unite with the evangelical party. The reason why such persons do not approach the Protestants, and come under the influence of the truth, is that they have prejudiced views infused into them by the priesthood, as to the nature of Protestantism. How often have I had occasion to observe this, while my audience was listening to the truth! My sermons were never received with more interest, than when I preached most plainly, directly and solemnly, and pressed home the truth most closely on the heart and conscience. New hearers, and even opposers, though often excited to come only by curiosity or a desire to find fault, were always favorably impressed, and often deeply affected. The fixed attention, the deep-drawn sigh, the half-suppressed prayer, and often the trickling tear, were visible proofs that the truth was finding a response in the heart; and I must repeat here, what I have said elsewhere, that this disposition to receive the truth so cheered me, in the midst of my loneliness and separation from my family, that I felt it a great privilege to proclaim the gospel.

Every station should be contemplated in its relations to other places. Hence the pertinency of the subjoined statement.

Aintab has been made by Providence *the centre of this religious movement* to the adjacent country. Aleppo is more central as to trade; but its influence, in a religious point of view, is by no means equal to that of Aintab. As a matter of fact, all the surrounding country is now looking up to the latter place, rather than the former; and the feeling is, that if the cause be firmly established there, it has the element of permanence, and will be finally successful; but if it continues feeble, and is long in planting itself firmly, it must have feebleness inherent in itself. Hence the great importance of prosecuting the work with all possible vigor.

I do not wish to intimate that Aleppo is not important; but as its Armenian population is comparatively small and of a transient character, and the work, as yet, in its infancy there, while at Aintab the Armenian population is three times as large, and every thing in successful and most promising operation, Providence would seem to point out that as the most important field of the two, in present circumstances.

Cherokees.

OBITUARY NOTICE OF MISS STETSON.

THE last number of the Herald announced the death of Miss Ellen Stetson, who closed her labors at Dwight on the 29th of December, 1848. A brief notice of her missionary life has since been received from Mr. Willey, who has been associated with her for several years, and who can appreciate, therefore, the excellence of her character and the value of her efforts in behalf of the Cherokees.

Miss Stetson was born at Kingston, Massachusetts, on the 30th of March, 1783; and at the time of her decease, she was the oldest laborer, with one exception, in the employment of the Board. She arrived at "Old Dwight," December 22, 1821, and took the direction of the female school at that place. In the spring of 1829, the station having been transferred to its present locality, she removed with her associates, still retaining, however, her interesting charge. The state of her health obliged her to relinquish a part of her duties in 1839; but she died, as she wished, in the midst of her efforts for the prosperity of the boarding school at Dwight.

In September, 1848, she had a very severe and painful sickness; and her friends considered her recovery quite doubtful. And she, moreover, neither expected nor desired to recover. The thought of leaving this world, and of going into the presence of her Maker and Judge, occasioned no alarm or disquiet. "She always spoke of her own vileness; but she expressed, at the same time, her entire confidence in the Lord Jesus Christ, and told of the sweet peace which she enjoyed in trusting herself to his hands. She often said, when any one was about to pray with her, 'Do not pray that I may recover; but that I may be submissive to the will of God, and not be deceived in my hope of entering into the rest of heaven.'" But it was not the pleasure of her Master, that she should finish her work at that time. She resumed her labors in the course of a few days, and continued at her post till the 27th of December. Then, however, the final summons came. She lingered a few hours, in meekness and suffering, and passed away.

The following extract is from the communication of Mr. Willey.

For twenty-seven years Miss Stetson has labored in this mission. Very few have the strength to endure what she could endure; and none, perhaps, have used their strength to better purpose. She had an uncommonly vigorous and comprehensive mind. Her piety was decided, earnest and practical. Her views of divine truth were clear and evangelical. Whenever anything was to be done for the moral culture of the Cherokees; whenever direct efforts were to be made to save the soul, she might be relied upon to do her part. Her influence is deeply and extensively impressed on this people.

She had a most favorable opportunity for exerting a constant influence on the female part of the community. Her inventive genius and active piety were ever engaged in devising some new way of doing good to the girls under her care. Indeed, she felt that she could not rest, unless she could perceive that she was useful.

During the last few years of her life, she seemed to be apprehensive that her end was near; and she appeared to be rapidly preparing for the hour of her departure. And when it came, she put her trust in her Savior and went, we doubt not, to dwell forever with him. May the Lord bless this event to our mission, and especially to this station, and to the girls in the boarding school!

Recent Intelligence.

SOUTH AFRICA.—Letters have been received from several members of the mission, the latest of which is dated November 11. From these it appears that "there is a great commotion in the

Zulu country." This is what our brethren have been expecting to hear for some time; and the issue will undoubtedly be for the furtherance of the gospel. There may be revolution and slaughter among the natives beyond the colony; but such things will only drive more of the Zulus within the reach of the mission.

Mr. and Mrs. Ireland arrived at Cape Town on the 30th of December, after a very pleasant passage. They were expecting to proceed to Port Natal in three or four days.

CEYLON.—In a letter bearing date October 25, Mr. W. W. Scudder says that the state of the church at Chavagacherry is not very encouraging. One of the native assistants, it is feared, has been guilty of immoral conduct; at any rate the evidence has been so strong against him, that he has been dismissed from the service of the mission. On the subject of caste, however, juster notions appear to be gaining the ascendancy. Of eight high caste church members, six have disregarded the laws of caste; and Mr. Scudder has no reason to suppose that the other two would not do likewise, in similar circumstances.

Messrs. Scudder and Hastings have devoted several evenings to village preaching. On each occasion more than one hundred persons (including the children in the mission schools) assembled to hear them.

CHOCTAWS.—Mr. Hotchkin says, under date of January 26, that nine persons were admitted to the church at Good Water, on the second Sabbath in January.

Home Proceedings.

NEXT ANNUAL MEETING.

IT will be remembered that the designation of a place for the holding of the next annual meeting of the Board, has been referred to the Prudential Committee. A cordial invitation having been received from Oswego, New York, that city has been accordingly selected for this purpose. The time of meeting is the Tuesday preceding the second Wednesday of September, 1849.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Gorham, A. W. Fisk, 5 00
Penobscot co Aux. So. J. S. Wheelwright, Tr.
Bangor, 1st par. s. s. 20 00
Washington co. Aux. So.
Dennysville, C. Eastman, 1 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton, Rev. S. Merrill, 5 00
Biddeford, 2d cong. ch. 44 00
Saco, Mr. and Mrs. P. Eastman, 10 00—59 00
85 00

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Dublin, Trin. and cong. ch. and so. 8,94; m. c. 12,22; 21 16
Keene, Gent. wh. cons. JOHN W. BINNEY an H. M. 105 16
Marlboro', Mrs. B. Whitney, 10 00
New Alstead, Ch. and so. 13; la. 14; 27 00
Rindge, Ch. and so. 44 23
Sullivan, do. 16 00—223 55
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 18 00
Campton, Ch. 31; la. 25,64; 56 64
Orford, Mrs. L. Campbell, 5 00
Plymouth, Cong. ch. and so. m. c. 65 00—144 64
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Amherst, Gent. 118,07; la. 70,21; m. c. 78,93; to cons. AARON LAWRENCE and S. B. MELENDY, H. M. 267 21
Hancock, m. c. 32,48; la. 25,42; 57 90
Mason Village, 2d cong. ch. 40 00
Nashua, JAMES HARTSHORN, wh. cons. him an H. M. 100; Olive-st. ch. 114,67; 214 67
New Ipswich, Gent 64,45; la. 70,11; m. c. 14,56; 149 12—728 90
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. wh. cons. LYMAN D. STEVENS an H. M. 100 00
Rockingham co. Conf. of chs. J. Boardman, Tr.
Auburn, 1st cong. ch. and so. indiv. 8,46; Mr. and Mrs. J. Holmes, 10; Mr. and Mrs. S. D. 4; D. C. 3; 25 46
Exeter, E Gilman, 2 00
North Hampton, Mr. French's so. 23,65; m. c. 24,47; juv. coll. for ed. hea. child, 3,47; 51 59
Portsmouth, North ch. gent. special effort, 180; la. do. 109,04; m. c. 100,62; la. miss. so. 42,88; 432 54
Rye, Cong. ch. and so. 23 00—534 59
Strafford co. Conf of chs. E. J. Lane, Tr.
Farmington, m. c. 15 90
Gilmanton, Iron works, 25 00
Meredith Village, 5 00
Salmon Falls, Cong. ch. and so. wh. and prev. dona. cons. PLINY LAWTON an H. M. 25 00—70 90
Sullivan co. Aux. So. D. S. Dutton, Tr.
Acworth, H. Ware, 14 75
Claremont, Cong. ch. 45,50; gent. 63.19; la. 71,32; m. c. 31,31; 211 32
Langdon, 1st evan. cong. ch. 7 17
Newport, Cong. ch. and so. 20 22—253 46
2,056 04

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Addison, Cong. so. 15 00
Middlebury, do. 10 71
Orwell, Cong so. 43; N. Bacon, 20; 63 00
Salisbury, Cong. ch. 13 50
Shoreham, do. 34 90
Weybridge, do. 41 31
178 42
Ded. disc. 81—177 61
Caledonia co. Conf. of chs. E. Jewett, Tr.
Cabot, 2 00
St. Johnsbury, 1st cong. ch. 35; 2d do. m. c. 20,16; chil. of s. s. 19,45; 74 61
Waterford, 10 00—86 61
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 4; s. s. 1,58; M. King, 4; 9 58
Franklin co. Aux. So. C. F. Safford, Tr.
Bakersfield, Ch. and cong. 20; acad. ins. 8; Miss M. Allen, 5; 33 00
Orange co. Aux. So. J. Steele, Tr.
Wells River, 4 00
Orleans co. Aux. So. T. Jameson, Tr.
Craftsbury, 55
Derby Line, 2,10; twin boys, 10c. 2 20
Greensboro', 15 00

Irasburgh, Rev. J. Johnson, 5 00
West Charleston, 6 45—29 20
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Benson, Miss. asso. 67,82; indiv. 6,50; m. c. 15,88; chil. miss. asso. 1,25; 91 45
Brandon, Miss. asso. 52,92; m. c. 19,41; 72 33
East Rutland, Gent. 71,25; la. 44,74; m. c. 10,82; 126 81
Pittsford, Cong ch. and so. 137; m. c. 36; A. Leach, to cons. CEPHAS A. LEACH an H. M. 100; 273 00
Rutland, JAMES BARRETT, Jr. wh. cons. him an H. M. 100 00
Wallingford, Coll 37; m. c. 2,21; 39 21
West Rutland, Cong. ch. and so. 174,14; miss. asso. 15; 189 14—891 94
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', Centre ch. s. s. 22 00
Putney, Isaac Grout, 10 00
Westminster West, So. of morals and religion, 38,50; fem. benev. so. 25; 63 50
Windham, Mr. Arms's so. 5; gent. and la. 8; m. c. 7; S. R. Arms, 5; 25 00—120 50
Windsor co. Aux. So. E. P. Nevens, Tr.
Pomfret, Cong. ch. 8 00
Royalton, do. m. c. 30 00
Windsor, Cong. s. s. 3 00—41 00

1,393 44

A friend, 100; C. R. 2; Johnson, U. Stevens, 10; 112 00

1,505 44

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Wellfleet, 1st cong. so. miss. asso. 25 10
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
N. of W. 30 00
Boston, S. A. Danforth, Agent, 1,237 58
Brookfield Asso. W. Hyde, Tr.
Brimfield. to cons. Rev. BENJAMIN E. HALE and CHENEY SOLANDER, H. M. 168 00
Essex co. South, Aux. So. C. M. Richardson, Tr.
Marblehead, La. asso. 850 00
Rockport, W. Pool, 50
Salem, Tab. ch. a'mem. 3 00—853 50
Franklin co. Aux. So. L. Merriam, Tr.
Conway, Gent. 194,47; la. 134,11; m. c. 36; 364 58
Sunderland, Cong. ch. and so. 90 27—454 85
Hampden co. Aux. So. C. Merriam, Tr.
Cabotville, Two indiv. wh. and prev. dona. fr. Mr. Clapp's so. cons. JAMES T. AMES and SILAS MOSMAN H M. 3 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. s. s. 10 17
Chesterfield, Cong. so. 24 00
Easthampton, S. Williston, 550; juv. miss so. for Doct. Scudder, 5,17; 555 17
Goshen, Coll. 31,20; m. c. 37; 68 20
Granby, m. c. 46 00
Hadley, 1st par. gen. benev. so. to cons. Rev. ROWLAND AYRES an H. M. 75; m. c. 68,60; Mrs E. Kellogg, 10; 153 60
Northampton, 1st par. m. c. 70; a friend, 20; S. Stoddard, 20; Edwards ch. benev so. 104; fem. so. 21.50; m. c. 11,34; 246 84
Southampton, Cong so. 84,38; fem. asso 2. E. K. 10; a dying boy, 1; 97 38
South Hadley, 1st par. m. c 31,30; s. s. 3; Mrs. Laurie's inf. class, 1,25; 35 55
Whately, 2d par. m. c. 39 22
Worthington, Gent. 85,29; la. 21,70; m. c. 18,64; 125 63—1,401 76
Middlesex North and vic. Char. So. J. S. Adams, Tr.
Ashby, Ortho. cong. so. 10 00
Pepperell, Asso. 97 55
Townsend, E. Spaulding, 25; s. s. 4,78; 29 78
Westford, Asso. 31 42—168 75
Middlesex co. South Conf. of chs.
Framingham, Cong. ch. and so. 41 00
Lincoln, La. miss. so. wh. cons. Rev. WILLIAM C. JACKSON an H. M. 75 00
Marlboro', Union ch 98 50
Saxonville, Edwards ch. and so. 84 85—299 35
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Brookline, A friend, 10 00
Dover, m. c. 9 75
Roxbury, Eliot ch. and so. gent. 139 50; la. 107,95; m. c. 15,50; a friend, 5; 267 25
Wrentham, Cong. ch. and so. 100 00—387 00
Taunton and vic. Aux. So.
Attleboro', A. Richardson, dec'd, 1 00
Worcester co. Central Asso. A. D. Foster, Tr.
Boylston, m. c. 16 75
Webster, Cong so. 105 00
Worcester, P. Goddard, 300; W. Brown, 20; inf. class of Central ch. s. s. 5; 325 00—446 75
Worcester co. North, Aux. So. B. Hawkes, Tr.
Templeton, A lady, 12 10

5,488 74

Billerica, J. G. D. Stearns, 10; Cambridge, Prof. Gray, proceeds of plants fr. Oregon, 35; Chelsea, Winnisimmet ch. and so. m. c. 47,11; a friend, 8; E. Cambridge, evan. cong. ch. m. c. 12,50; North Andover, cong. ch. and so. 41; So. Reading, la. asso. 13,65; Waltham, A friend, 20; Weston, Miss M. Fiske, for Nestorian miss. 20; 207 26

5,696 00

CONNECTICUT.

Fairfield co. East, Aux. So.
Brookfield, Cong. ch. 55 80
Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, Cong. ch. m. c. 7,38; young la. miss. so. for a child at Gaboon, W. Africa, 15; s. s. for schs. at do. 6,63; 29 01
Wilton, Mrs. Gordon Hall, for Bombay miss. 5 00—34 01
Hartford co. Aux. So. A. W. Butler, Tr.
Avon, Rev. J. Bartlett, 5 00
East Hartford, 19 20
Granby, Salmon Brook so. 5 08
Hartford, Centre so. 6 00
Plainville, Ch. and so. 51; m. c. and s. s. 7; 58 00
Suffield, 1st so. 48 12
West Suffield, 12 00—153 40
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middletown, A friend, 200 00
Middlesex Asso. S. Silliman, Tr.
Chester, Mrs. Ann Pratt, 5 00
Essex, Cong. so. m. c. 48,56; gent. 65,60; la. 30,46; s. s. 16,31; 160 93
Saybrook, 1st cong. so. gent. and la. 77 00—242 93
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. s. s. for miss to China, 42,09; union m. c. 22,63; 3d. ch do. 11.09; Yale college, do. 5,33; North ch. and so. 26; Mr. N. &c.; A. H. Walker, dec'd, 1; failure in class of '32, 10; 118 96
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, m. c. 2 25
Madison, Young la. sew. so. 20; m. c. 18,74; 38 74
North Haven, Cong. ch. and so. 52 10
North Madison, Char. so. 32; a friend, 10; 42 00—135 09
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Birmingham, Coll. 55 55
Hamden, m. c. 75
Middlebury, S. Benedict, 10 00
Milford, 2d ch. 2 00
Mt. Carmel, H. Bassett, 5 00—73 30
Tolland co. Aux. So. J. R. Flynt, Tr.
Gilead, Cong. ch. and so. gent. 3,50; la. 19,50; 23 00
Windham co. North, Aux. So. J. R. Gay, Tr.
North Woodstock, Village Corners, Coll. and m. c. 182 35
Pomfret, Gent. and la. 308,36; s. s. chil. 11; la. cir. of ind. 28,21; m. c. 42,69; 390 26

S. Woodstock, Gent. 16,82; m. c. 26,76; 43 86
W. Killingly, Gent. to cons. GEORGE DANIELSON an H. M. 109,33; la. 68,94; m. c. 73,63; a friend, 10; 261 90—878 09
Windham co. South, Aux. So. Z. Storrs, Tr.
Canterbury, 1st ch. bal. 5,88; m. c. 14,12; 20 00
Scotland, Cong. ch. and so. 64 00—84 00

1,998 58

RHODE ISLAND.

Little Compton, Male and fem so. 37; Providence, Richmond-st. cong. ch. and so. 440; Benef. cong. ch indiv. 161,25; la. 53; H. S. Dyer, for *Benjamin Dyer*, Ceylon, 20; E. D. Rathbone, for *Emily M. Jones*, do. 20; Westminster ch. O. Gilbert, 5; 736 25

NEW YORK.

Auburn and vic. T. M. Hunt, Tr.
Auburn, 1st pres. ch. s. s for *H. A. Nelson*, Ceylon, 10; Theol. sem. so. of inq. 10,25; 20 25
Cayuga, Pres. ch. 15,39; fem. asso. 25; a friend, 20; 60 39
Ludlowville, Pres. ch. 16 75
Moravia, do. 50 08
Scipio, 2d do. 15 41
Sennett, Cong. ch. 18 82
Skaneateles, Pres. ch. 37,92; m. c. 70; 107 22
Weedsport, Pres. ch. 15 00

303 92
Ded. disc. 1 45—302 47
Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Brooklyn, 1st R. D. ch. Rev. M. W. Dwight, 25; prev. ack. as fr. 1st R. D. ch.; m. c. 58 00
Germantown, Mrs. D. S. Boyd, for Amoy chapel, 15 00
Kinderhook, R. D. ch. 175 00
Newburgh, do. 16 00
Niskayuna, do. 54 03
Schoharie Village, R. D. ch. 16 00
West Troy, do. 55 43

389 46
Ded. disc. 1 60—387 86
Buffalo and vic J. Crocker, Tr.
Buffalo, La Fayette-st. ch. m. c. 15 76
Chatauque co. Aux. So. J. D. Carlisle, Tr.
Portland, Cong. ch. 7 00
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 20 00
Geneva, R. Simpson, 5 00
Hector, Pres. ch. 20 00
Lyons, Fem. miss. so. 23,25; pres. ch. m. c. 5,73; 28 98
Naples, Pres ch. m. c. 17 38
Richmond, Centre pres. ch. 35 00—126 36
Monroe co. and vic. E. Ely, Agent.
Ontario, Cong ch. 10 00
Parma Centre, Pres. ch. 8 52
Parma and Greece, do. 16 00
Perry Centre. Fem. benev. so. 13 31
Rochester, 1st pres. ch. 601,04; Washington-st ch. m. c. 75,43; 676 47—724 30
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, to cons. Miss MARY BRONSON an H. M. 100; EDWIN D. MORGAN, wh. and prev. dona. cons. him an H. M. 50; W. E. Dodge and lady, for Christians in Syria, 7; Mercer st. ch. 150; Brooklyn, 1st pres ch. 50; ch. of the Pilgrims, 462; South ch m c. 61,62; a friend in 2d pres. ch. for Choc. miss. 5;) 1,653 13
Plattsburg and vic. L. Myers, Tr.
Beekmantown, Ch. 17 00
Chazy, Ch and cong. 17 00
Malone, do. 63; m. c. 29; juv. miss. so (of wh. to ed. a youth at Ahmednuggur, 20,) 70; 162 00
Moira, Ch. and cong. m. c. 19 00
Plattsburgh, Ch. and cong. 135 00

350 00
Ded. disc. 1 25—348 75
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Brasher Falls, Pres. ch. 11,50; av. of penny-a-week sub. 32,85; s. s. for free schs. in Ahmednuggur miss. 29,65; 74 00
E Stockholm, Cong. ch. m. c. 10,26; L. Hubbard, dec'd, 1; 11 26
Gouverneur, Pres. ch. and cong. m. c. 26,12; s s 12,14; E W. 14; E. D. 5; coll. at com. season, 13,51; indiv 2,90; 72 97
Huvelton, Cong. ch. 7 50

165 73
Ded. disc. 60—165 13
Syracuse and vic. J. Hall, Agent.
Wampsville, Pres. ch. 16 75

3,747 51

E. 5; unknown, for Christians in Syria, 1; a friend, 1; Albany, 2d pres. ch. 337,61; G. C. Treadwell, 50; J. B. Jermain, 15; 4th do. 50; W. H. Ross, for *Anna Ross*, Ceylon, 20; Boonville, ch. and cong. wh. cons. Rev. I. H. NORTHRUP an H. M. 50; Bridgehampton, pres. ch. 12,50; Catlin, do. 1; Dryden, 1st do. 9; Elmira, 1st do. 250; Freedom Plains, pres. ch. 7; Greenfield, cong. ch. m. c. 4,50; coll. 8.50; Holley, pres ch. 28; Kingsboro', Dr. Yale's so. A. Judson, wh. cons. Mrs. JANE JUDSON an H. M. 100; S. G. Hildreth, wh. cons. Mrs ESTHER BURTON an H. M. 100; U. M. and Mrs S B. Place, wh cons. Rev. DAVID LYON an H. M. 75; D. S. Tarr, 10; A. Hosmer, 10; Jesse Smith, 10; R. Ballantine, 8; H. H. 5; Mrs. M. H. and Mrs. P. C. 1,50; young men's miss. so. of Kingsboro' and Gloversville, 37; young la miss. so. of do. 25; Maine, 1st cong. ch. m. c. 10,50; s. s. miss. so. 6,50; Moreland, Rev. J. Gray, 2; Miss E. Smith, 2; Norfolk, S. Hudson, 4; Onondaga Valley, C. C. 2; Patchogue, cong ch. 10; Port Jarvis, m. c. 9,06; Poughkeepsie, Mis. Pease, 5; Schenectady, pres. ch. J. Crane, 25, South Middletown, s. s. chil. of pres. ch. for Doct. Scudder, 2,42; Spencertown, W. J. Niles, 50; Troy, Eliphalet Wickes, wh. cons. Rev. EBENEZER HALLEY, D. D. and THOMAS W. PUNNETT, H. M. 150; 2d pres. ch. 2; Unionville, pres. ch. 20; Willsboro', Rev. E. Newhall and his ch. 10; 1,542 09

5,289 60

NEW JERSEY.

By C. S. Little, Tr.
Middlebush, R. D. ch. 25; New Brunswick, do. 31,46; 56 46
A friend, 2,50; Madison, pres. ch. coll. and and m. c. 55,50; juv miss. so. 9,50; Nassau, New Providence, J. F. Bacon, 50; pres. ch. m. c. 14,08; Newark, 1st pres. ch. fem. miss. asso. 180,50; 3d do. s. s. a bro. and sister, 1; a lady, 3; Orange, 2d pres. ch. juv. miss. sew. so. for schs. under Doct. Scudder, 13,50; Plainfield, I. Pruden, 5; Sparta, pres. ch. 24; Wantage, 1st pres. ch. 57,13; 415 71

472 17

Legacies.—Clinton, W. Van Deren, by Joseph Thompson, Adm'r, 100 00

572 17

PENNSYLVANIA.

Bethany, Pres. ch. m. c. 5,58; Brooklyn, Rev. B. Baldwin, 13; Daupbin, m. c 2; Franklin, pres. ch. and so. 26; Girard. H Kirkham. 5; Harrisburg, 1st pres. ch. 97,25; m. c. 19,05; J. W. Weir, 30; J. A. Weir, 10; I. S. Todd, 25; Mrs. E. R. De Armand, 10;

Mrs. E. McCormick, 10; F. Wyet, 10; J. M. Power, 10; Rev. M. Long, 10; A. C. Weir, 1,35; J. W. Weir, 1; E J. Weir, 75c.; Rev. and Mrs. J. Miller, 10; Northern Liberties, 1st pres. ch. 34,58; Northumberland, 1st pres. ch. m. c. 50,50; Philadelphia, Western pres. ch. coll. 14,71; m. c. 36,87; s s. for ed. hea. youth, 35; H. W. Safford, 50; Miss McKay, 10; W. E. Tenbrooke, 10; Rev. E. W. Gilbert, 5; Mrs. G. 5; Mrs. P. S. 5; J. S. C. 5; indiv. 11,31; 1st pres. ch. John Eckel, 100; A. White, to cons. ALEXANDER HENRY WHITE an H. M. 125; S. H. Perkins, 150; Thomas Fleming, 200; A. R. Perkins, 70; W. Raiguel, 50; H. Bond, 10; 3d pres. ch. Misses Clark, 20; Clinton-st. ch. Miss Booth, 10; fem. so for ed. hea. youth, 50; W. M. M. 5; Pittsburg, a friend, 200; Willsboro', Rev. J. F. Calkins, 2; disc. 20c.; 1,560 75

DELAWARE.

Wilmington, Hanover-st. pres. ch. s. s. for *J. Edson Rockwell* and *Maria Smith*, Ceylon, 50; pres. ch. m. c. 123,57; 173 57

MARYLAND.

Emmetsburg, W. Walker, 20; Port Tobacco, M. D. Baillie, 5; 25 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 154 44

VIRGINIA.

Charlotte co. Mrs. Susannah Hodge, for Maharatta schs 20; Portsmouth, pres. ch. m. c. 10; Shepherdstown, Rev. J. T. Hargrave, 10; 40 00

GEORGIA.

Savannah, Male and fem. for miss. so. of Ind. pres. ch. (of wh. fr. A. A. Smets, for sup. of a hea. child in Africa, 15; juv. miss. so. in s. s. 24,66,) 246,79; H. I. Gilbert, 11; 257 79

OHIO.

Western Foreign Miss. So. G. L. Weed, Tr. Baltimore, 30; Chester, ch. 25,25; juv. so. 3,02; Chillicothe, Mr. Howe's ch. m. c. 15,68; Chiviot, Master Henniford's m. box, 3; Cincinnati, Tab. ch. m. c. 15,15; 2d pres. ch. m. c. 18,94; Mrs. N. Kemper, dec'd, 5; Doct. Pulte, 2); Walnut Hills, Mrs. E. Tichenor, (of wh av. of a parlor organ, 50,) 250; Mrs. C. Bates, 5; Lane sem. m. c. 5,25; Circleville, 47,19; Greenland, ch. 12 97; Hebron, 10,39; Johnstown, ch. 10,20; juv. so. 5,01; Lebanon, J. Cowan, 7; Little Muskingum, 3.50; Northfork, ch. wh. cons. Rev. WILLIAM P. EASTMAN of Union an H. M. 50; Pine Grove, 22,60, (of wh. for Doct. Williamson, 5;) Ger. s. s. 5; Piqua, Union juv. miss. so. for sup. of two chil. in Doct. Scudder's fam. 50; Pleasant Hill, students of farmers' college, for sup. of Rev. D. M. Wilson, Syria, 30,20; Pomeroy, 8,31; Portsmouth, pres. ch. 64,56; Salem and Fearing, 2.80; South Salem, Mr. Fullerton's ch. 219,63; ded. disc. 7,50; 1,008 15

By T. P. Handy, Agent.
Chester, 12; Cleveland, 2d ch. m. c 5,29; la. miss. so. (of wh. for fem sch. Ceylon, 60; for two girls, Bombay, 24,) 125; Ohio City, pres. ch. 12,32; Ravenna, E. A. 3; T. W. T. 3; H. D. W. 5; Miss C. 3; York, for P. Kingsley, 12; ded. disc. 13,11; 167 50

Cuyahoga Falls, 1st cong. ch. and so. 40; Kirtland, Rev. T. Coe, 10; Putnam, la. of pres. ch. 3; 53 00

1,228 65

Legacies.—Chatham, M. Pettingill, by T. P. Handy, 50 00

1,278 65

INDIANA.

By G. L. Weed, Tr.
Clark co. T. Stevens, 10; Indianapolis, E. Sorter, dec'd, 15; Madison, 2d pres. ch. 157,75; m. c. 26,25; E. H. & F. Howe, for children's fund, 2; New Washington, pres. ch. 5; ded. disc. 1,50; 214 50

Wabash, 1st pres. ch. 6 00

220 50

ILLINOIS.

Barry, Cong. ch. 1; Chicago, 2d pres. ch. s. s. for ed. of a youth in Syria, 50,50; J. A. Wight, 6; Galesburg, young people's miss. so. 5; Griggsville, cong. ch. 21; Mendon, s. s. for ed. of two chil. at Madura, 4; Northampton, ch. 10; Rev. S. Ordway, 5; Quincy, 1st pres. ch. m. c. 32; 134 50

MICHIGAN.

California, Pres. so. 5,50; Rev. O. N. Chapin, 1,23; Grand Haven, a friend, 10; 16 73

WISCONSIN.

Lisbon, L. Russell, 5 00

IOWA.

Danville, Cong. ch. 17; Hartford, John Porter, dec'd, by Mrs. Maria M. Porter, 62,50; Keokuk, pres. ch m. c. 2,30; 81 80

MISSOURI.

St. Louis, 1st pres. ch. 32; m. c. 46,65; R. B. 1; Mrs. S. G. Miller, 5,35; disc. 35c.; G. Loomis, U. S. A. 66; Troy, m. c. 5; 155 65

KENTUCKY.

Covington, I. M. Preston, 15 00

ALABAMA.

Huntsville, 26 00

IN FOREIGN LANDS, &c.

Dwight, Cher. na. m. c.	7 25
Park Hill, do. do.	21 81
Choc. na. A friend,	10 00
Fort Towson, m. c.	7 00
Pine Ridge,	3 37
Fingal, Talbot road, C. W. Mrs. E. D. Johnston, 19; P. Barber, 5;	24 00
	73 43

Donations received in February, (of which to liquidate the debt, see cover, $2,819 50,) $42,007 89

Legacies, $150 00

$22,157 89

☞ TOTAL from August 1st to February 28th, $179,913 59

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in February, $668 40

DONATIONS IN CLOTHING, &c.

Derby, Vt. A box, fr. fem. miss. so.	42 23
Plainfield, Ms. A box, fr. young la. sew. so.	24 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. MAY, 1849. No. 5.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. HITCHCOCK, AUGUST 3, 1848.

Revival on Molokai.

THE last number of the Herald contained an abstract of Mr. Hitchcock's report, on the condition and prospects of the missionary work in the field which has been assigned to him, submitted to the mission during its session at Honolulu in May and June, 1848. In the letter from which the subjoined extracts have been taken, he continues the history of a very interesting revival, which had been in progress, at the date of this communication, about six months. On his return from the meeting of the mission, Mr Hitchcock found "the hopeful state" in which he had left the people "still more hopeful." The Good Shepherd had given to the church members an earnest and tender solicitude for the salvation of the impenitent; and "there was scarcely a hamlet on the island, in which there was not an awakened attention to the interests of the soul." "The rising of the people of God long before day, to supplicate the descent of the Holy Spirit, had not been in vain."

From one district, the inhabitants of which had effectually withstood all the means previously used to awaken them, the people came to us almost in a body, on our return, confessing their sins, and requesting instruction in the way of life; so that this once desolate spot is fast becoming as the garden of the Lord. Our Tuesday meeting for the serious was attended by many who never before had been seen there; and numerous were the cases of persons, very hardened and obstinate, coming forward, and professing sorrow for their sins, and resolving to be henceforth on the Lord's side. On looking at the names which had been recorded as among the awakened, we found that they amounted to about two hundred.

Soon after our return, we were visited by a company of brethren and young converts from a distant part of the island. They had proceeded thus far, endeavoring to infuse into every village the spirit which had for a long time pervaded their own, and which had brought nearly every person, as they hoped, to repentance. In this good work they had been to all the most remote places, and had preached Christ to all the people; and they had found them prepared to hear and to be benefited by their exhortations. The revival in their own village had been occasioned by the visit of a number of pious females from another part of the island, who went there to do good. Their efforts were blessed; and nearly every individual, who had not before been awakened, soon became so; and the good work will, I confidently hope, result in the salvation of many souls.

Mr. Hitchcock spent two or three days (including a Sabbath) at Halawa, preaching to full congregations, and administering the sacrament

of the Lord's Supper. The following Sabbath was observed as a communion season at Kaluaaha; "and seldom," says Mr. Hitchcock, "have we had more satisfactory evidence that the Lord was present with us."

A Missionary Tour.

The subjoined extracts contain a description of an excursion, made in company with Mr. Dwight, who is now a fellow-laborer on Molokai.

We set out to visit the windward side of the island, which I have never attempted to approach but by sea, so very difficult is the path over the mountains. Our route was by land a part of the way; and it led us again to Halawa, the place where we had spent the Sabbath mentioned above. At Honouli, a village five miles this side of Halawa, we were delighted to see almost all the male population hard at work on a stone meeting-house, sixty feet by thirty. They were in the act of finishing the walls, and seemed happy in the prospect of soon having a new sanctuary for the Lord. Never did I see a public work carried on with greater cheerfulness.

When we arrived at Halawa, no one made his appearance to salute or entertain us. Upon inquiry I learned that they were all engaged in building their new church, of the same dimensions and material as that at Honouli. We suffered but little from the inattention of the men, however, as the women soon furnished us with provisions.

At Halawa the party embarked in a boat, and soon came to the north-eastern point of the island. Thence they "bore down before the wind, close under the majestic scenery of that district."

At the four villages at which we stopped, the first object which met our view, was a neat stone church, entirely plastered, two of them having good doors and windows, but the other two being still unfinished. The people received us with as much love and cordiality as could have been extended to the Apostles themselves. We could not but wonder at what the Lord had done for the poor dwellers in these deep, dark glens. In each of two villages we found fifty inquirers; and in the last of these villages, the native preacher said that not an individual remained unconcerned. We departed, blessing God for the evidence we had had, that he can carry forward his work among this people, though they are far removed from the immediate phere of the missionary's labor.

After leaving Pelekunu, we were only an hour and a half in sailing to Kalaupapa, a distance of some fifteen miles. Here we remained from Thursday noon to Monday morning. The people are much scattered; but they soon began to assemble. They have built a new stone church within the past year, having brought the timber fifteen miles in canoes, after having dragged it down the mountain several miles by hand. On Friday this edifice was dedicated to Him for whose service it was erected. The building was crowded; and the closest attention was given to all the exercises. During the four days which we spent there, I preached ten or eleven times, administered the sacrament to nearly three hundred communicants, and baptized twenty children. Those who were seeking the salvation of their souls, amounted to about one hundred. We returned to Kaluaaha, after an absence of more than a week, much gratified with what we had seen of the work of the Lord, and thankful that we had been permitted to preach the gospel in circumstances of so much interest, and to give such instruction as seemed to be needed.

Number of Inquirers—New Arrangement.

The number of those who have professed to renounce their sins, and who have actually begun to seek the Lord, on the whole island, cannot be less than six hundred. That all of these are truly awakened to a sense of their guilt and danger, it would be wrong to assert. Many of them are doubtless carried along with the current, being influenced by the example of those who are really and earnestly seeking the salvation of their souls. I would hope, however, that the great majority of those who profess to be the children of God, are such, in deed and in truth, and that the judgment day will reveal the fact.

It was stated in the April Herald, that the number of church members in regular standing, at the date of the report mentioned above, was ten hundred and twenty-five.

In order to gain the most enduring hold upon this class of persons, I have thought it best to give them a certain relation to the church, without constituting them members, however, in full communion. I require them, as the con-

dition of their belonging to the society, to promise to walk in the ways of the gospel, as far as in them lies; and they are to be ejected, if they are guilty of conduct inconsistent with their engagement. They are distinctly made to understand, that none of them are known to be prepared for admission to the church; and that none will be received, without giving evidence of being born again.

The institution of what may be styled, perhaps, a subordinate branch of the church, has seemed to be called for by the great numbers of persons, who, endeavoring to lead a religious life, do not give sufficient evidence of being true Christians. The fact that they hold a certain relation to the people of God, will interest them to obtain the evidence that they are the proper subjects of his visible kingdom; while it cannot but bring them more entirely under our influence. I have sanguine hopes that this experiment will promote the glory of God and the good of souls.

Should it be said that such a society has no precedent in the Acts of the Apostles, or in the instructions of our Savior, I answer, this is not essential either to its propriety or usefulness, as it seems to me. We are constituted by our Lord fishers of men; but the net in which the fish are caught, is left for the fishermen to select, according to the nature of the fish, and the state of the waters into which it is to be cast, provided it be not of a material foreign to the word of God.

Fruits of the Revival.

It is now six months since our revival commenced; we have had time, therefore, to try those who profess to be converts. If constant attendance on the means of grace, an apparent love for the people of God, a delight in religious duties, a concern for their fellow sinners, accompanied with appropriate effort, and perseverance in labors and sacrifices for the cause of the Savior, are indications of religion in the heart, then have we reason to hope that not a few of the subjects of the present work of grace are new creatures in Christ Jesus.

One feature of this revival has not been discovered in former years; namely, an expansive benevolence, a looking away from private interests, and a desire to seek the good of others. The Christians in the valley of Wailau, though the number of professors and non-professors does not exceed one hundred, are intent on building a missionary schooner, of some eight or ten tons burden, to be consecrated to the work of God. It is to be used, if built, to carry from island to island those who shall wish to perform missionary labor, and also transport to market the produce contributed at the monthly concert. This is as it should be. Whether they will be able to give effect to their intentions, however, is somewhat doubtful. But to care much for others, and especially to be willing and desirous to make sacrifices for the welfare of strangers, is something new in the religious history of Molokai. The ideas of Christian duty, entertained by this people, had not reached so advanced a position, until the present year. Now, however, they are actively engaged in doing good to others.

Mr. Hitchcock also states, as another illustration of the spirit of the people, that their contributions to objects of benevolence have materially increased. In addition to more than two hundred dollars given for the support of a missionary, during the first seven months of 1848, the monthly concert collections for the same period amounted to two hundred and thirty dollars, showing an advance of nearly one hundred per cent. on those of the corresponding months of the previous year. Fifty dollars of this sum have been given to the American Home Missionary Society, towards the support of a minister of the gospel in Oregon! At the date of this letter, there was but one native preacher on Molokai; but Mr. Hitchcock was hoping that two others would soon be set apart to the same work.

General Review.

No year of our residence on Molokai has been more clearly and distinctly marked by the blessing of the Lord than the past. There may have been seasons which were more abundant in professions of attachment to the kingdom of our Redeemer; but none of equal length, I am sure, has been so abundant in labors and sacrifices for its progress, whether at home or abroad.

Never until now have the people gone forward, of their own accord, in the work of building houses of worship. This year, however, several have been erected; and several more are rapidly going up. Nor are they satisfied with their larger sanctuaries; but each small district is building separate houses for prayer and conference meetings. With

in five miles of our station, there are not less than five of these proseuchæ; and most of these have been put up without our knowledge.

Never before have the people realized their obligation to labor for the good of souls at a distance; but the last twelvemonth has been remarkable for a spirit of expansive benevolence, and of running to and fro in doing good. The enterprise of the people, moreover, has greatly advanced; and their domestic and social comforts have kept pace with their progress in religion.

You may think it strange, however, that I give only the bright side of the picture. But I feel that it is our duty, if we honestly can, to report progress. The condition of the mass of our popution, when God began to operate upon it by his Spirit and truth, is known to all. Deduct from this the amount of improvement reported from time to time, and you have the darkness and ignorance and degradation which remain. And so great has been the change, for these fifteen years past, not only in my own field, but also throughout the nation, that I feel constrained to exclaim "What has God wrought?" rather than to dilate on what remains undone. I would encourage the people of God in America to go forward in their work, by a true exhibition of what, by their instrumentality, has been accomplished, and not check their energies by a gloomy recital of the evils which are still to be overcome.

Broosa.

LETTER FROM MR. LADD, DECEMBER 31, 1848.

Effect of the Cholera.

THE reader will remember the deeply affecting account of the ravages of the cholera at Broosa, written by Mr. Ladd, and published in the November Herald, as also the intimation that this visitation of God had not been without its influence upon the prosperity of the station. Since that time, it is likewise known, a church has been organized at Broosa. This "little flock" has enjoyed the favor of the Good Shepherd hitherto; and the work of the Lord prospers, though the efforts of numerous and powerful enemies have been unceasing.

The object of the present letter is to describe "the permanent effects of the seriousness and inquiry after the truth," which the cholera occasioned last summer. "Many who then appeared friendly," Mr. Ladd says, "now keep aloof from us; though this frequently arises, without doubt, rather from the fear of being known by others as sympathizing with us, than from real coldness. Some who then seemed to be earnest inquirers, have in a great measure lost their solicitude; and yet they are, with one exception, free to converse with the native brethren, when not observed by other Armenians." In respect to both of these classes, it may be hoped that they will hereafter be led to feel their lost condition, and apply to the Savior for pardon and peace.

But the most striking results of the late visitation are seen in the K. O. family. You already know that when the cholera was here, the two sons (one of whom had for a long time been withdrawn from us) took a decided stand on the side of the truth; and they continue to be exemplary and active members of the church. The mother and oldest daughter became likewise greatly interested in the gospel at that time; and I am happy to say that their interest has never abated.

The mother cannot read; but she has rather a superior mind, and is a woman of respectability. She manifests much love for the truth, and to the present hour has continued to afford increasing evidence of piety. Her becoming a Protestant has given much perplexity to her friends and relatives, who for a long period were unceasing in their efforts to persuade her to return to the Armenian Church. Some would talk to her husband to induce him to oppose her; and in this they succeeded, to some extent. Some of her female friends and acquaintances would go frequently to her house, and hold long conversations with her, using every argument in their power to induce her to forsake the Protestants; but she would reply to all they said by declaring to them the truth as she had learned it from hearing God's word. It is almost impossible to conceive what an influence has been brought to bear upon this woman, just emerged from darkness, and unable herself to read the Scriptures; and yet she has, by divine grace, withstood it all, and seems to be daily growing in the knowledge and love of Christ. Not unfrequently, when she is listening to the preached Word on the Sabbath, do her tears testify the deep emotions excited in her heart.

The oldest daughter also gives us reason to hope that she has become truly pious. She has been taught to read by Mrs. Ladd, and is now daily engaged in

perusing the New Testament. Her numerous questions respecting what she reads, and the interest which she manifests in the truth, show that she loves it and rejoices in it.

Though the father has had much said to him by the enemies of the gospel, he still continues to manifest as strong a friendship for us as ever; and it is to be hoped that he may yet, by the grace of God, become truly regenerated. I will only add, that if there were no other permanent effects of the partial awakening which occurred during the cholera, I should regard the change in this one family as a great advance.

On the whole, therefore, Mr. Ladd thinks that there has been decided progress in the missionary work at Broosa, during the last year. "There has been much more discussion among the people on religious subjects," he says, "and more examination of God's word; and we trust that the Holy Spirit has made the gospel the power of God unto salvation to some."

Persecution.

The civil rights of the Protestants have been acknowledged in this place; and our friends are now, in the eye of the law, on the same footing as other Christian subjects of the Sublime Porte. Still you will understand that in a thousand ways, not open to the cognizance of law, they are harassed and injured in their business. I will give you an example of this which occurred here in September last.

In the latter part of July, an Armenian of rank from Constantinople who happens to be friendly to the Protestants, now residing in this city, employed one of our native brethren to go to Nice for a year, and engage in business connected with collecting the taxes on silk. This man is himself in a similar situation here, being in the employment of a rich Armenian of Constantinople, who pays the Government a certain sum for all the taxes on silk in a certain district, and has the privilege of collecting all he can. It soon became known, that the above-mentioned Armenian had engaged a Protestant in his service and sent him to Nice. The service was honorable, and the compensation good. But the Armenians were displeased that a Protestant should be so successful and prosperous in his business; and they determined to procure his removal from this situation. Though it is not certainly known, there is no doubt, that some of the chief of the Armenians were engaged in this unworthy endeavor. But what did they do? Many anonymous letters were written to Constantinople, addressed to the Patriarch and also to the rich man employing the Armenian in Broosa who took our native brother into his service, filled with falsehoods, and making such statements that the rich Armenian of Constantinople was induced to write to his agent here, directing him to dismiss this native brother; and he was obliged to do so, or openly espouse the cause of the Protestants. Our friend was, of course, left destitute of employment at once, without having had any previous notice, and without having any means of redress. But he bore the disappointment like a Christian. At first he knew not the occasion of his dismissal; but when he learned that it was because he was a Protestant, he rejoiced that he was permitted to suffer for Christ's sake.

Constantinople.

LETTER FROM MR. EVERETT, NOVEMBER 27, 1848.

Sabbath at Nicomedia—Changes.

This communication contains an account of a visit to the churches in Nicomedia and Adabazar, made by Mr. Everett in October and November, 1848. He left Constantinople on the 21st of the former month, and was absent twenty days On arriving at Nicomedia, he went directly to the house of Priest Harritoon, where the pastor of the church resides. The employments of the next day, which was the Sabbath, are described as follows:

At ten o'clock, I accompanied the pastor to the house of worship, for the purpose of observing the state of the Sabbath school. This school consists of all the members of the church and congregation, who can conveniently attend. We found more than seventy persons present, grouped in classes and seated on the floor, having their Testaments in their hands, giving earnest heed to all that was said by their teachers, and ready to look out all the references to the sacred oracles. It was a most delightful spectacle. After the teachers had finished their expositions, the school faced around in due order, and listened for twenty minutes to the remarks of the pastor.

At half past eleven, I preached to a congregation of about eighty, this being

the usual number present. As I entered the house, I could scarcely believe my eyes, or control my feelings; and I arose to speak with trembling, on account of my imperfect knowledge of the language; but I soon found it a most blessed privilege to feed such anxious listeners, though it was only with the crumbs of the bread of life.

One hour before sunset, the same congregation assembled for the examination of a lesson in the catechism. The questions and the answers showed that the subject had received proper attention. Thus ended this Sabbath, a day which I shall long remember.

The two following days were spent by Mr. Everett in visiting from house to house, and in giving such advice and instruction as the circumstances of the people seemed to demand.

I was constantly reminded of the great and astonishing change which has taken place since my former visit with Mr. Hamlin, two years ago. I could not avoid exclaiming, frequently, "What hath God wrought?" Then we met the brethren at a khan, in the Mussulman quarter of the city, in a small room over the entrance to a stable. When I was there a few days since, I met them in their own purchased house, in the Armenian quarter of the city; an old house, indeed, and not looking much like a church, but a place sanctified and set apart for the worship of the living God. Here the people of God assembled, not as before in fear of their enemies, and at night lest they should be stoned, but openly and at all times, there being none to molest them or make them afraid. Then, if we wished to attend a meeting or visit the sick in the Armenian quarter of the city, we must wait till the curtains of night had fallen, or arise a great while before day, so as to escape observation. Now we can attend meetings freely, in various parts of the city; and none disturb us. Then our brethren were deprived of employment. Now they have their regular business; and their shops are in all parts of the bazars, being frequented by Armenians as well as others. Two years ago, none of the Armenians could be found who would give the customary salutations to, or hold any conversation with the despised followers of the gospel of Christ. Now all give the salutation, and converse freely. The anathema has no more power here.

Then Priest Harritoon was the great object of malice and hatred to the ignorant rabble, urged on by their more guilty superiors. Now he is respected by all, visited by many, and has frequent opportunities to recommend that gospel which he has so beautifully exemplified in his life and daily walks, during all his persecutions for righteousness' sake. Indeed, his life has been a perpetual sermon, preaching with a power beyond that of the human voice. It has been, and is still, a witness for the way of salvation revealed in the gospel, which cannot be gainsayed or resisted; and I verily believe that the greater part of the Armenians of the city would do him honor, and come and receive the words of life from his lips, were it not for the slavish bondage to their fears in which the people are held. They know that the truth is with him; and many seek opportunities to receive it at his hands.

Reception at Adabazar—Sabbath.

Wednesday morning Mr. Everett left Nicomedia for Adabazar; at which place he arrived, after a ride of eight hours.

The first man whom I met, was one of the brethren; as if he had been sent on purpose to direct me to my lodgings, though no one had any previous knowledge of my coming. I was taken to the friendly Turkish coffee-shop, where we met the brethren and held our meetings on our former visit. Our friends soon called to see us; much rejoiced that one of the missionaries, after so long a time, had again come to look after their welfare. These visits are important occasions to this little flock, and are all remembered with intense satisfaction. Remarks made years ago are repeated and referred to with great interest.

I was soon conducted to the house of Deacon Stepan, where I was to remain during my stay. In the evening I met the committee of the church, and formed my plans of labor. I found that the church had of late been somewhat tried by the improper walk of certain of its members. The difficulties arose among some poor brethren, who through ignorance had misinterpreted the law of Christian charity, and had made a conscience of that for which there was no warrant in the gospel.

Mr. Everett remarks that almost all the difficulties which have sprung up in the churches, recently gathered in Turkey, have been occasioned by a "conscience too tender for the knowledge possessed." He thinks it very remarkable, however, that so few cases of dissension, whether

from this or other sources, have arisen among them.

On the first Sabbath of my stay at Adabazar, we held our first meeting at the house of Deacon Stepan, for the purpose of baptizing two children. This was the house which was mobbed by many thousands of Armenians, two years and a half ago, the windows having been broken, and the rooms almost literally filled with stones. So enraged were the enemies of Protestantism at that time, that they determined to demolish the building entirely, unless the father, who was not an open defender of the faith, should turn his son out of doors. And this he felt obliged to do; but he received him back again last summer, just before his own death by the cholera. He departed joyfully, professing his faith in Christ; and for this the Armenians refused to bury him.

At this house we assembled, to the number of forty-two, there being none to molest us; nor was there any disturbance, save the mockings of some boys in the streets, as we sung one of the songs of Zion. I spoke of the covenant which God has established with his people, of the privileges of believing parents, and of their responsibilities to train their children only for the Lord.

In the afternoon, we assembled at the chapel, a very decent and commodious place of worship; and I spoke for an hour and a quarter to an audience hungering and thirsting for the words of eternal life.

Mr. Everett held frequent meetings at the houses of the native brethren, and spent the principal part of each day in conversing with individuals. In this way he became thoroughly acquainted with the state of the church and the prospects of evangelical religion in the place.

Fear of the Truth—Past Trials—Departure.

One of the meetings which Mr. Everett held, was at the house of a man who has recently avowed his belief in the doctrines of the gospel, as received by the Protestants He was anxious that there should be an exhibition of the truth as it is in Jesus at his residence, for the sake of other members of his family.

The history of this individual is interesting, as showing that the Armenian Church will not tolerate any real reformers within its fold. He was formerly the only teacher of grammar in Adabazar, and the most learned man in the city. He became convinced that it was perfectly useless to read prayers to his scholars in the ancient language. He translated a prayer into the spoken language, therefore, and used it for a season; but when it became known, it excited the fears and hostility of the priests, several of whom cannot write their own names; and by them the fact was brought to the knowledge of the Vartabed. The result was, that the teacher was obliged to dispense with prayers in a known language.

After a while it was noticed by the Bishop and ecclesiastics, at the examination of the school, that in the themes of the scholars nothing was said about the worship of the Virgin, or saints, or angels, or bones. Hence the Bishop called up the teacher, and asked him, "How is this? Why do you lead the youth from the standards of the church?" The teacher defended himself with arguments that could not be resisted. But these reforms in the school alarmed the Bishop and priests; and the teacher was obliged to give up his employment, lest the youth should learn the truths of the gospel. This person now publishes salvation by Christ, and not by the church. He is a humble man; and if he is really renewed, he will exert a wide and salutary influence. He now teaches the school of the evangelical Armenians, and has fourteen scholars. I held meetings in other places also, where only a part of the family were enlightened; and I had occasion to preach the gospel to some who, like Nicodemus, came to hear of Christ by night.

Mr. Everett says there are many in the city, who are convinced that the doctrines of the evangelical Armenians are true; and nothing is needed but the influences of the Holy Spirit to produce a very great change in the community.

It is truly a blessed privilege to meet those who have been called of God, and who are kept by his power, in this land of darkness and superstition. And it is a wonder of grace, that this little flock has been so long preserved without a stated pastor. Most of them are poor; and they are surrounded by a large Armenian population, not one of whom would speak to them, or trade with them, or even exchange the customary salutations publicly. In passing, they would turn away their faces, or hide their eyes with their hands, lest they should look upon one of these despised followers of the Savior. They have been reviled and stoned by boys and ignorant women,

cast out as abominable, lying at the same time under the awful power of the anathema. But God has raised up friends from among the Turks, with whom they have a good name. They are in a measure living down the opposition and hatred of their own nation; though it is by no means here as it is in Nicomedia, only a very few being willing to salute a Protestant. Indeed, it is still considered a disgrace to a man, to be spoken to or inquired after by one of our friends.

On the last Sabbath of my stay at Adabazar, I administered the Lord's Supper. It was a precious season. In the evening, we had a parting meeting of conference and prayer; and I seemed to see a better spirit prevailing. The brethren were encouraged; and they appeared to be determined, in some degree, to cleave to the promises of God with a more earnest faith. It surely was good for me to be there.

Mr. Everett spent one day at Nicomedia on his return. He visited the school, in which there are twenty-four pupils, and had a very pleasant interview with Priest Harritoon.

Erzeroom.

MR. PEABODY'S VISIT TO KASABAH.

Introductory Remarks.

THE missionaries who have been stationed at Erzeroom, have performed occasional tours in the surrounding districts, with the two-fold design of ascertaining their moral condition and of attempting measures for their spiritual improvement. Previous numbers of the Herald have contained the reports of our brethren on the state of different portions of the pashalic of Erzeroom; but no eye witness has hitherto spoken of the destitution and necessities of Geghi; a district but little known to Franks, and yet destined, it would seem, to be had in frequent remembrance hereafter.

In September last Mr. Peabody, accompanied by Baron G., spent several days in Geghi; and found the state of things quite hopeful and encouraging. The darkness which envelops the Armenian population generally in that region, is, indeed, dense and appalling. But the day is beginning to dawn upon a few minds; and the light may be expected to increase and spread gradually, if not rapidly, as it has done in other places. It is the object of Mr. Peabody, in this communication, to report the impressions which he received, during his visit to a district hitherto unexplored by any missionary of the Board.

Geghi lies south-west of the district of Erzeroom, the nearest point being only about twelve miles from that city. It consists of mountains, hills and valleys, abounding with springs of most excellent water; and in the central and southern portions it is clothed with shrubbery and trees, some of the latter, particularly the walnut and oak, being remarkable for their size. The climate is represented by Mr. Peabody as very salubrious, resembling that of Erzeroom in the northern division, but quite mild farther south. It is watered by several fine streams, some of which are tributary to the Euphrates. Numerous salt springs are made a source of profit to the inhabitants; and iron is abundant, though the mines have been of no practical value for some years past, in consequence of an order from the Government, which closed a foundery for cannon balls.

The population of Geghi is composed chiefly of Koords, who inhabit the mountains. In the central valleys of the district, there are many Armenians and Turks, the former being much more numerous than the latter. Besides Kasabah, the most important place, there are thirty-three Armenian villages, many of which are said to be quite large. Mr. Peabody found the inhabitants of these places more civilized and intelligent than he expected.

Leaving Erzeroom on the 21st of September, he arrived at the first Armenian village in Geghi, after traveling eighteen hours. He found it embosomed in a deep and beautiful valley, and containing thirty or forty houses

Melikean—Kasabah.

As we spent the night at Melikean, we had an opportunity to converse freely with a dozen men who came to our room upon spiritual religion. None manifested any opposition; and some listened with fixed attention. The chief reader of the village seemed much interested and somewhat enlightened. He says that he tries to instruct his neighbors by reading the gospel to them, during the long winter evenings.

We found that Matteos Vartabed, from whom I received an interesting letter containing an urgent request for a visit, was at a village an hour distant; and I thought it best to send our assistant there, that he might, if possible, have an interview with him. Baron G. went and conversed with him in a grove for an hour upon religious subjects. He seemed greatly delighted to see my companion, and invited him to spend the night there. But on his way to his room, he told Baron G. privately, with much apparent regret, that no special interview between them

would be practicable, as he had four priests with him, all of whom were hostile to evangelical truth. The Vartabed says that he is greatly calumniated, because he preaches upon faith, love, &c.

On the following day Mr. Peabody proceeded by a wild and mountainous journey to Kasabah, "called by its inhabitants a city." It is situated at the northern end of a deep and narrow valley, and contains several hundred houses, about one hundred of which only are Turkish.

As we entered Kasabah, a great multitude of men, women and children, filling the streets in our front and rear, and even covering the housetops, came out to gaze upon us. They appeared civil; but they had probably heard who were coming, and had received no very favorable report in regard to us. Many of them, moreover, never having seen a Frank Protestant, had their curiosity strongly excited to obtain a glimpse of such a strange being. We wished to procure a room; but none was offered to us, except in one of their churches; and this we thought it undesirable to take. But after considerable delay, we found an unoccupied coffee-shop, belonging to a Turk, which answered our purpose very well.

Suffering for the Truth.

Mr. Peabody was soon visited by a number of Armenians and Turks; and the latter informed him that the Protestants of the place had recently passed through severe trials.

In the evening, one of the Protestants called to inform us of their present painful situation. Though I was exceedingly anxious to see them together, that I might pray with them, and also exhort and encourage them in the midst of their tribulations; we could not, in their present perilous condition, but coincide in the opinion which they seemed to entertain, that it was inexpedient for them to meet us in a body. But we suggested that if they would come singly, or two or three together, at any hour of the night, we should be most happy to see them; even this, however, he said could not take place, without its being known, as there were so many to watch them, some even of their own families.

From what we could learn from this individual and others, it appears that the priests and primates of Kasabah, a short time before our arrival, met to consult how they should put a stop to the spread of Protestantism among them. Of its increasing influence they had for some time been aware; and they had in vain repeatedly urged the Vartabed of that diocese to suppress it by a resort to physical punishment. But now it had become generally known that the Protestants, to the number of ten, frequently met together to read the Scriptures in the vulgar tongue and to exhort one another to faith and obedience, and, in addition to this, were exerting a strong influence upon their relations, friends, fellow-townsmen, and, especially, upon the rising generation, by their daily life and conversation. These enemies of the truth determined, therefore, to compel the Vartabed to co-operate with them in effecting their object.

He was sent for accordingly; and upon his arrival all the priests, primates, and a great multitude of the people, together with their Protestant culprits, assembled at one of the churches. The first thing done was to burn all the Testaments and other books in the modern language, which they had been able to obtain from the Protestants; one of the latter exclaiming during this work of destruction, "You can burn my Testament, but you can never obliterate from my mind the truth I have learned from it." The priests and primates demanded of the Vartabed, that he should give his consent to the bastinadoing of the Protestants; and they declared that if he did not, he himself should be beaten, as he was the prime mover of this heresy. He sarcastically replied, "If it is right to bastinado men for reading the Bible, I think you had better beat them with wet sticks." Upon this, being determined to construe the Vartabed's answer as assenting to their demand, it was decided that three of the most prominent Protestants should be subjected to this punishment.

The first whom they selected was a man named Sarkis; he having been, under the Vartabed, the most active agent in diffusing the new opinions, and having taken books from me some months previously and circulated them among the people. The second was the Vartabed's brother. The third was a son of the most wealthy man in the place. These men demanded that the crime for which they were to suffer such a disgraceful punishment, should be distinctly stated; to which the priests replied, before the assembled multitude, "Your crime is that of reading the Scriptures in the modern language. If you do this, you must be Protestants; for none but

Protestants read the Bible in that tongue."

Sarkis was then bastinadoed, till he gave a written engagement that he would surrender his house and pay two thousand piastres in money, if he returned to his former practices. The brother of the Vartabed, perceiving his (the Vartabed's) extremely dangerous situation, to appease the wrath of the priests and some of the people against him, besought that he would inflict the blows upon himself with his own hands; and he yielded to this solicitation, though with the greatest reluctance. The son of the rich man boldly told them that if they bastinadoed him, he would, in some way, contrive to get to Erzeroom and complain to the Pasha of their outrageous conduct. Upon this, they concluded to release him.

After the beating, the three Protestants, with the others who sympathized with them, were threatened with banishment and expulsion from the town, together with their families, if they did not desist from reading the Scriptures in the vulgar tongue. In that hour of fear and great perplexity, they made this promise; which they deeply regret, feeling that they have committed a great sin. They still continue occasionally to meet together.

The Turks whom Mr. Peabody saw, expressed their decided disapprobation of the treatment which the Protestants had received, and declared it a most unjust and tyrannical proceeding They spoke of Sarkis as being a most ingenious and useful man, and as possessing an excellent character.

Temirahn—The Sabbath.

The next day Mr. Peabody went to Temirahn, distant three hours from Kasabah. This is the residence of the Bey of the district; and it contains one hundred and fifty houses, all of which are Armenian.

Upon our arrival, one of the priests gave me a most cordial reception, and conducted me to the church, where I found the other priest engaged in reading. This church is a fine stone building, constructed at an expense of thirty-five thousand piastres. After spending a short time in conversation with the priests, the one who went with me to the church, took me to the house of the kakhia, where I had an opportunity to speak to six or eight persons in relation to their eternal interests. They all (including the priest) appeared to receive kindly what was said.

As the priest complained much of the worldliness of his people, I suggested to him the vast importance of not only frequently visiting from house to house, to exhort them to seek first the kingdom of God, but of earnestly imploring for them the Holy Spirit, who alone could incline and enable them to withdraw their affections from things below, and place them upon things above. He appeared to feel, in a measure, the force of my remarks, and showed clearly by his conduct and conversation that he was a man of quite a different stamp from most of his brethren. He spoke in the highest terms of the enlightened Vartabed, in regard to his knowledge and his preaching of the gospel, as compared with the three other Vartabeds.

And here I would remark that wherever we went, I found that the opinion which persons entertained of this Vartabed, was a very good test of their own views and sympathies; those who were favorable to him being evidently dissatisfied with their corrupt and corrupting system of religion, and inclined to a spiritual Christianity. And the number of such is not small in this region.

Mr. Peabody returned to Kasabah the same day, where he spent the Sabbath.

Two lads spent an hour with us in the evening, who interested us exceedingly by their close attention to our remarks, and the deep feeling which they exhibited. They expressed the greatest astonishment at what they saw and heard, when the Protestants were bastinadoed. The fact that men with whom they were well acquainted, and whose improved conduct and conversation had begun to attract so much attention, were thus treated, for no other reason than that they read the gospel, seems to have been the means of awakening them. And there is good reason to believe that the same effect was produced upon many minds, especially among the youth. We know that not a few of the latter were anxious to have an interview with us; but feared to come, on account of the number of spies who were set to watch our room, and forcibly remove any of the favorably disposed of this class who might enter. The two lads mentioned above, as also several others, were taken from our room by fellows of the baser sort.

Singular Reception—The Vartabed—Melikean.

On the following day, Mr. Peabody visited

several places in the vicinity of Kasabah. The kakhia of the nearest village being unwilling to receive him, he went to the church, and preached the gospel to about twenty persons who assembled to hear him. At two other villages he spent some time in making known the tidings of salvation. In the afternoon he arrived at a place which contains one hundred and seventy Armenian houses.

Upon entering the village, bitter enmity was manifested towards us. The kakhia refused to admit us into his house, and set several men to guard it. At length a coffee-shop was offered to us, which we thankfully accepted. Before it could be prepared, however, nearly one hundred persons, old and young, rushed in and continued with us till nine o'clock in the evening. Some of them appeared angry, and were rather insolent. One man inquired what business I had there. Another accused me of having come to steal souls. It being a holiday, some of them had probably drank rather freely.

Religious conversation was introduced by their asking me questions about fasts, the fathers, holy oil, &c. But instead of directly replying to their inquiries, I endeavored to direct their attention to Christ, repentance, faith and obedience. Still I found it very difficult to keep it upon these subjects. Many seemed greatly surprised at my remarks, as they had heard that we were unbelievers, having no prayers, churches or ministers, holding that the soul perishes like grass, and that we were guilty of the vilest practices. They still, however, manifested strong dissatisfaction at our receiving the Scriptures as our only rule of faith and practice.

Mr. Peabody was glad to discover that he had the sympathy of a portion of the assembly. And when the people came to see him the next morning, it was apparent that their prejudices had been partially removed. On leaving them to return to Kasabah, he indulged the hope that his visit had not been altogether in vain.

Mr. Peabody spent the 27th of September in Kasabah. On the following day he went to Arik, a village of one hundred Armenian houses. Thirty or forty persons assembled at the stone church, to whom he preached Christ crucified. "They were extremely civil and attentive." At another village, the reception of Mr. Peabody was less cordial; but he was enabled to expound some of the truths of the gospel in the hearing of a few. The next village was that of the Bey, to whom the ecclesiastics had just been complaining of the heresies recently imported into his district. He appeared much pleased with the exposition of Protestantism, which he now heard for the first time. Our missionary brother returned to Kasabah the same afternoon.

About ten o'clock in the evening, the Vartabed and one of the brethren called to see us. He is young, apparently modest, and intelligent. He feels greatly and most painfully embarrassed in his present situation, and longs to be delivered from it; and this he intends to accomplish as soon as possible. He desires to devote himself wholly to the service of Christ in preaching the gospel; but he considers himself but poorly qualified for this work, and he is anxious to spend some time in preparing himself for it. But I expressed to him the opinion that he ought, after renouncing his office, to remain among his people, if possible, and labor for their salvation, using the best means in his power to qualify himself for this duty.

After conversing with him three hours and liberally supplying him with books adapted to his wants, and praying with him, he took leave of us, apparently much comforted and encouraged by the interview.

Mr. Peabody now turned his face homeward. Leaving Kasabah on the 29th of September, he spent the following night in Melikean.

We found that a great change had come over the people who had before given us so cordial a reception. They not only stood aloof from us, on our arrival, but were unwilling to furnish us with anything which we needed. When we asked them for any necessary article, they would reply; "God give it to you." At length, however, a few came to us, with whom we remonstrated against such conduct; and from them we learned they had been prohibited by their priest from receiving us or showing us any attention whatever, he having circulated the grossest slanders in regard to us.

A ride of four hours next day brought Mr. Peabody and his companion to an Armenian village of twenty or thirty houses. Here they spent the Sabbath, having their room filled, morning and evening, with persons to whom they endeavored to proclaim the truth as it is in Jesus. On the following Monday they reached home in safety.

General Remarks.

Within a few miles of Kasabah, where the truth has been most extensively

diffused, and where it has had a saving efficacy in some hearts, are situated most of the thirty-three Armenian villages of this district. These, with Kasabah, must, I should think, contain from twelve thousand to fifteen thousand souls. What an interesting and promising field of labor! It needs to be occupied immediately.

The native brethren are determined upon openly proclaiming themselves Protestants, just as soon as their Bey shall receive instructions to protect them. They were strongly inclined to come to Erzeroom with us, for the purpose of presenting a petition to the Pasha; but they at length concluded it would not be best.

Since my return, I have conversed with the British Consul upon this subject; and, at his request, I have presented this case of persecution in writing; and he has promised to lay it before the Pasha, with a request that he will send him (the Consul) a copy of the vizierial letter, designed to secure the rights of the Protestants, with orders to the Bey of Geghi to see that these rights are there respected. Mr. Brant proposes to forward to the Bey this vizierial letter; or, if the Pasha prefers, he can call some of the Protestants from Kasabah, and let them present their case for themselves. As yet, however, I have not been able to learn that anything has been done in this matter; and I much fear it will be delayed so long, that nothing can be done till spring; as in a short time intercourse will cease between this place and Geghi, the roads being usually closed during the winter. This I shall greatly regret; for the present state of the Protestants there is most uncomfortable and unprofitable, their books having been destroyed, and their persecutors still being unchecked.

After they and the Vartabed shall have declared themselves Protestants, it is very doubtful whether the latter will be able to remain; but if he does, he will need, for the present, pecuniary assistance, as the Protestants are few and poor. The rich man's son expects, when he takes an open stand on the side of truth, to be turned out of his father's house and disinherited; the father having threatened this, in case he does so. If the Vartabed can not remain in that place, a native preacher should be sent, as soon as one can be obtained.

The importance of Kasabah, as a missionary out-station, appears not only from the numerous Armenian population in its immediate vicinity, but also from its proximity to other towns and districts containing a very large Christian population, who, since the subjugation of the Kurds, are beginning to have frequent intercourse with each other.

LETTER FROM MR. PEABODY, DECEMBER 15, 1848.

The Vartabed of Geghi.

The reader has doubtless begun to feel a deep interest in the case of the enlightened Vartabed, whom Mr. Peabody saw in Kasabah, and who is repeatedly mentioned in the foregoing communication. The history of this individual is continued in the following letter.

In consequence of our late visit to Geghi, the suspicions of the Vartabed's tendency to Protestantism were greatly strengthened; and every effort was made to induce him to renounce his new views. The most wealthy and influential man of the town went to him, prostrated himself before him, kissed his feet, and besought him not to give up the old faith. "You are our Vartabed," he said; "and by leaving us and becoming a Protestant, you will turn our nation upside down." These entreaties proving unavailing, more stringent measures were soon in progress, his banishment to Mush having been determined upon.

When this came to his knowledge, he thought that his safety and his duty required him to make his escape and come to Erzeroom. He reached our city last Friday, having come a part of the way on foot. He was greatly fatigued by his journey, and harassed by the apprehension of being seized on the way and taken back.

On the Sabbath, he attended all our services. He appeared deeply interested in them; and he was even affected to tears by the sermon in the afternoon, from the words: "Lord, to whom shall we go? Thou hast the words of eternal life." In the evening he wrote a very interesting letter to his Protestant brethren in Geghi, giving a brief account of the truths which he had heard, and which, to use his own language, "filled the heart with spiritual joy; and oh," he added, "would that you had been here to participate with me in this happiness!" He exhorted them to be steadfast, strong in the faith, and to abound in prayer. In these brethren he manifests a lively interest, earnestly desiring that they may

obtain the privileges enjoyed by Protestants in this and other places. Though anxious to receive religious instruction himself, he would most joyfully return to them, to strengthen, encourage, and assist them. This he hopes to do, as soon as the Bey of that place shall be instructed to see that the rights of Protestants are guarantied to them. Till then, it would be worse than fruitless to attempt to return; as he would not only be deprived of all intercourse with them, but his life would be endangered.

It is very gratifying to perceive that he not only manifests an interest in the spiritual welfare of his Protestant brethren; but even towards his enemies he shows an excellent spirit. This evening he has read me several letters to his former priests and ishkhans, richly fraught with evangelical truth. "Formerly," he says, "I was only a nominal Christian, walking in darkness, having no adequate conceptions of the way of salvation by Jesus Christ, but placing all my hopes of eternal life on the discharge of certain outward performances. Oh, would that I had sooner known the truth as it is in Jesus! Oh, would that, instead of squandering away so much precious time in vain endeavors to secure my salvation by a rigid adherence to the commandments of men, I had exercised that zeal which is according to knowledge. I am far from considering myself a perfect Christian; but I hope that I have become a babe in Christ; and I trust that by the grace of God I shall make progress in the divine life, till I come to the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. As was my condition, such is yours." He then exhorts them most faithfully and kindly to have no longer any fellowship with the unfruitful works of darkness, but to come to the light of the glorious gospel of Christ, and hereafter walk as children of the light. To one of the Vartabeds of Geghi he writes, "I have forsaken all for one Savior, one Mediator and one Intercessor; and I beseech you to do the same."

And it seems to us that he can truly say, that he has counted all things but loss, for the excellency of the knowledge of Christ. He has forsaken a situation of ease, honor, and independence, enviable in the eyes of his nation, and greatly coveted and sought after by multitudes, for one of hardship, contempt and poverty. From being the head of a monastery, surrounded by servants, and looked up to with profound reverence by his priests and people as their spiritual guide and the vicegerent of God, he has voluntarily laid aside all his authority, and renounced his wealth and honor, and placed himself on a level with the humblest disciples of Christ.

Since he has been at my house, I have been truly delighted with the child-like simplicity with which this young man has received instruction. Though well versed in the Armenian language, both ancient and modern, and capable of writing it with much elegance; and though, in comparison with most of the Vartabeds, he may be called learned, he appears to feel deeply his ignorance. He is desirous to begin with the first principles of the doctrines of Christ, and to go on with them in a systematic order, as fast as possible.

Nestorians.

LETTER FROM DOCT. WRIGHT, NOVEMBER 25, 1848.

Stringent Order—Mar Shimon's future Home.

RECENT numbers of the Herald have contained a historical account of the extraordinary course, which Mar Shimon has of late seen fit to pursue towards our missionary brethren among the Nestorians. In the present letter, Doct. Wright has brought together some additional facts, illustrating the spirit of this unhappy man, and showing what desperate measures he is willing to employ, in order to effect his purpose. The first extract presents the unprofitableness of the controversy in a strong light.

It was mentioned in the mission letter of last month, that an officer had arrived here with an order from the Governor of Azerbijan to take a fine from certain Nestorians to the amount of one hundred and thirty tomans. The charge against them was, that they were disturbers of the peace. This movement was wholly unexpected on our part; and as no open offence had been committed by the supporters of Mar Shimon, since they gave the bond demanded of them by Mr. Stevens, we fully believed that he was ignorant of the measure. We immediately sent a messenger to Tabreez, therefore, to inform him of the fact. It turned out, as we expected, that the Consul had no knowledge of the order. It was obtained by a Nestorian priest, who was then about the court of the Prince at Tabree-

and who thought that the offending Nestorians had been dealt with too leniently.

The Consul, upon learning the facts of the case, authorized us to suggest to the Governor of Oroomiah to suspend the execution of the order, if it had not been already acted on, until fresh orders should reach him from the Prince. But it had been executed before our messenger returned, and the officer was almost ready to leave. He had taken about ninety tomans in money, principally from five Nestorians. The full amount was not exacted, inasmuch as the Governor of Oroomiah interfered in the case of one individual, whom he was disposed to befriend; and our mission interceded in behalf of another, who had not the means of paying the fine demanded by the Prince. The Consul, upon learning the result of the whole matter, though he did not approve what had been done, deemed it inexpedient to interfere to have the money restored, on the ground that all the persons fined were more or less guilty.

This order of the Prince, and the exaction of the money, produced a strong impression upon the friends of Mar Shimon as to the unprofitable speculation in which they were engaged. We assured them all, that neither we nor the Consul had any hand in bringing it about; that it was the sole act of the Governor of Azerbijan, who thus showed his displeasure at the course they were pursuing.

It would seem, however, that no change has occurred in the feelings of Mar Shimon towards the mission. And yet he has thought it politic to abstain generally from aggressive measures. "Since we last wrote to you," Doct. Wright says, "the Patriarch has kept himself pretty quiet. His principal act has been to ordain a new priest in the village of Charbash, and to direct the people to employ him as their ecclesiastic, instead of the two regular priests of the village, one of whom is the teacher of our school in that place, and against whom an anathema was hurled, some months ago."

The Turks are not likely to permit the Patriarch to be a quiet resident in Persia. After his return from Marbeshoo last month, letters reached him from the Pasha who lives near Bitlis, and who is charged with the affairs of Koordistan, and from the Turkish officer stationed at Bashkallah, in which they ordered him to return to the mountains; and reproved him for not having fulfilled his promise to do so last spring. Finding no support among the Russians, English or Persians, he replied that he would meet Hojah Caspar (a papal Armenian in the service of the Turkish Government) at Marbeshoo, if he would come to that place. The proposition was accepted; and last week Mar Shimon left Oroomiah to proceed thither. What will be the result of this conference, it is impossible to foresee. Our impression is, that the Patriarch will not return to Persia, at least to remain for any length of time. Should he conclude to remain in the Turkish dominions, we shall fear embarrassment in one branch of our operations. Unless Turkish authority shall be more firmly established in Koordistan than it has been as yet, he will have the power greatly to obstruct the prosecution of missionary labors among the Nestorians in that region, where the ignorance and superstition of past ages remain almost unbroken, and where the will of Mar Shimon is regarded by the mass of the people as the will of God.

Persecution of Deacon Tamo.

For the purpose of showing what the Patriarch is able to do in the mountains, and also what he would have done in Oroomiah had he been left unrestrained, Doct. Wright gives a painfully interesting account of the recent persecutions of Deacon Tamo; a native brother whose Christian zeal and self-denying efforts in behalf of his people are well known to the readers of the Herald.

This young man has been the second teacher in our male seminary for some ten years; and he became hopefully pious during the revival of 1846. Since that time, he has been a most zealous and devoted Christian. You will remember that he accompanied Mr. Breath and myself on our visit to Bader Khan Bey, in the summer of 1846, when he improved every opportunity to proclaim the unsearchable riches of Christ to his perishing people. His family reside in the mountain district of Gawar, where he goes in the summer, the vacation in the seminary occurring at that season of the year. Since he became pious, he has spent all his vacations in going from district to district to preach the gospel. Last summer he and another native evangelist (John) made an extensive tour among the mountain tribes, a journal of which, kept by the latter, was forwarded to you in August. He is fleet, athletic, capable of great endurance, and in every respect fitted to be a mountain evangelist. During our tour in Koordistan, two

years ago, we were often astonished by the ease with which he scaled almost inaccessible rocks and sand banks, regarding the effort merely as a pastime. He reminded us of the fleet gazelle, that frequents the fastnesses of this wild country; and we often said to ourselves, "He is the very man to scatter the word of life in this region."

After the tour of last summer, (a notice of which will be found in the December Herald,) Deacon Tamo spent some time at his home in Gawar. But it happened that the Bishop of Gawar received a charge from Mar Shimon at Oroomiah, about the same period, to do all in his power "to ruin the humble preacher" There is no reason to suppose, however, that he was at all reluctant to obey such an injunction. His first act was to utter his anathema.

Deacon Tamo's Narrative.

But the trials of this faithful servant of Christ will best appear from his own artless story.

"In the days of persecution, the Bishop of Gawar sent a paper of excommunication to our house, as Mar Shimon had commanded him. I rose up and went to Oroomiah; for I did not know what a controversy there was between Mar Shimon and the preachers of the gospel. I remained in Oroomiah a few days with my friends, and ascertained all the wickedness and envy of the people. I then returned home. I sat there a few days, and heard many threats of the Bishop and people of Gawar, that they would complain against me to Mudebbir [Solyman Bey, next in rank to the Hakkary Chief]; so that he would either plunder my house, or kill me. But God helped us in the time of need.

"One day I was in the field. No one was with me, except George, the son of my brother. I looked up and saw two horsemen coming down upon me. I was very much afraid; for I was certain that they were coming to seize me. They came, saluted me, inquired about my health, and then stopped. The name of one of them was Mistoo, that of the other, Sadoo. They put forth their hands to take me; for they wanted to carry me to Dizza [Mudebbir's village], as Mudebbir had commanded them. But I was unwilling that they should carry me to Dizza; for they would there torture me. A scuffle ensued, and they were unable to take me, until many people came from our village, and rescued me from their hands.

"We then all went up to the village, and sent one of our boys to Chalabee Aga [a friendly Koord] to come and help us. He came immediately. The servant of Mudebbir said to him, 'Mudebbir sent me to you, that you should seize Deacon Tamo, and send him to Dizza.' Chalabee Aga replied, 'I will not send Deacon Tamo to Dizza. If you wish his property, I will assist you. I will plunder his house, and whatever they have, I will give you. Take it, and go away.' The servant of Mudebbir replied, 'No, we will not carry his property away. If you will send Deacon Tamo with us, we will take him. If you will not send him, do as you please. We will tell Mudebbir that you took Tamo from us.' Chalabee Aga answered, 'I will not send him, though Mudebbir should be angry.'

"After this, Chalabee Aga went to Abdullah [another friendly Koord], and brought him to us, and said to him, 'If you will be security for Deacon Tamo, that Mudebbir will not kill or strangle him, I will send him to your house. Whatever he wishes to take from him, let him take.' Abdullah became security for me, and took me to his house. Chalabee Aga and Abdullah then sent Karaman Aga [a Koordish messenger] to Mudebbir in Jeloo to intercede for us. Mudebbir said to Karaman Aga, 'I would have killed Deacon Tamo; for Mar Shimon and the Bishop have sent to me, entreating me to kill him; but now, for the sake of you all, I will not kill him. He must, however, give me sixty tomans. The sahibs [missionaries] have sent me thirty tomans, and he has not given the money to me; and thirty tomans more he must give me himself.'

"This falsehood, namely, that the sahibs had sent thirty tomans to Mudebbir, and that I had not delivered the money, Mar Shimon and the Bishop had invented, so that Mudebbir should kill me. Many Koords interceded for us with Mudebbir, but the Bishop's brother stood up among them all, and said, 'We and Mar Shimon have given Deacon Tamo to you, that you may kill him. If you will not kill him, then take from him one hundred tomans.' But Mudebbir listened to the Koords, rather than to the Bishop and Mar Shimon, and did not take my life; and he demanded a smaller amount of property from me than at first. He took fourteen tomans in money, two coats, worth four and a half or five tomans, two tomans for his door-keeper, and two other garments for another servant, worth one toman.

"Afterwards I went to Mudebbir. He said to me, 'Have you turned from your religion?' I answered, 'No.' He said to me, 'Swear by the Testament.' I said again, 'No,' [that is, I have not turned.] Once more he said, 'Swear,' and I again replied, 'No.' So he said to me five or six times, 'Swear.' At last I said, 'No! No! by the Testament, I have not turned from my religion.' He then said to me, 'If you go [to Oroomiah] I will kill you;' when I went out from before him."

Additional Remarks.

The preceding narrative, Doct. Wright thinks, conveys but a very faint idea of the trials through which this brother and his family have actually passed. He adds,

None of Deacon Tamo's people, except his brothers, dared to take his part. They stood by him, however, and declared that they would be stripped of their property to the last farthing, rather than that Tamo should submit to the demands of Mar Shimon and the Bishop. For many days they were in the greatest terror from the savage Mudebbir. Often they fled to the mountains, spending their nights among the rocks and in caves, to escape the search of the miscreants sent to seize him.

Some time after the money was taken from Tamo, a number of Nestorians came for the purpose of taking him to the Bishop to make friends with him, and through him with Mar Shimon. But when Tamo ascertained that their object was to have him pledge himself to leave the service of our mission and cease to preach the gospel, he decidedly refused; and the Bishop thus found himself thwarted in accomplishing his designs, after all the injury he had inflicted upon the poor Deacon.

The time having arrived for our male seminary to be opened again, we sent a messenger to Gawar after Tamo. He was afraid to leave home at that time; and he did not come until we had despatched a second messenger for him. He then ventured to set out, though in so much fear of Mudebbir, that he started in the night, and came by a circuitous and distant route, to avoid his vigilance.

The party consisted of himself, two brothers and one nephew, members of our seminary, and the messenger from Oroomiah; the nephew and one of his brothers, however, being quite small vs. Their parting from their relations, in these circumstances of trial and sorrow, was affecting. They all wept together in the darkness of the night, as they separated from each other. They had, however, peace of conscience and joy in the Lord. Traveling on foot over the lofty mountains, and the little boys soon becoming tired, they were four days in reaching Tergawer. On the way to this place, they met with no disaster, and the Nestorians and Koords whom they saw, treated them with kindness.

Deacon Tamo's Narrative resumed.

But the sufferings of Deacon Tamo were not ended. The narrative is continued in his own language.

"On Thursday, the 16th of November, we came to Tooloo, and entered the house of Priest Khonan Eeshoo. We saluted him, and kissed his hand. Some men, one of them a Mussulman, came in, and began to talk about Mar Shimon and his power. We said nothing. After a little the priest left the house, and a man came to me, saying, 'Rise up and go; for the priest is not willing that you should sit in his house.' A Mussulman also came to us soon after, and said, 'Begone!' We then rose up and went to Toolakee. We entered the house of a widow, whose name was Senamee. After we had sat a little while, the people of the house brought us some dinner, and we ate. Finding no company to go on with us, we remained there till evening. They then brought us bread again, and we ate.

"Soon afterward, we laid ourselves down to sleep. Hamis, David, George, and the brother of Oshanah, slept near together in a row. I lay down on the floor, a little apart from them. After we had been asleep awhile, we were roused by some men laying upon us heavy blows. They were saying to each other in Koordish, 'Kill them.' They beat us very much. The chief man among them was Abdâl Bey, a young Koord, living in one of the villages of Tergawer. He threatened us and said, 'The Patriarch sent a letter to us, saying, If you meet with some men from Memickan, rob and kill them.' There were eight or ten of the robbers. One of them said, 'Priest Khonan Eeshoo sent to us to come and rob you. We have heard that you have much money with you.'

"The people of the house carried word to a Shikâk Koord, named Amar, who

was in the village. He came and saved us from their hands; so that they did not beat us any more. Abdâl Bey said, 'If they do not give me ten tomans, they shall not escape from my hands.' I said to him, 'We have no money. You have taken our clothes, and we have nothing else.' He wanted to bind our hands, and carry us up to Soolkee; but Amar gave him five tomans in our stead, four tomans in hand, promising him another. They then went away; and Amar took us to his own house, where he made a place ready for us, and we lay down; but sleep did not come to our eyes from fear. After a little while the robbers returned, and wanted to carry us to Soolkee. Amar gave them another toman, and saved us from their hands.

"We remained there till morning, when Amar sent us with an attendant to the house of Meerza, this side of Tergawer, on the way to Oroomiah. From there, Meerza's son took the boys to the city, and I remained with Meerza that night, as security for the six tomans that Amar had paid for our rescue. The next day Meshaddy came with the money, and took me to the city."

Effect on Deacon Tamo.

Doct. Wright makes the following comments on this simple but touching story.

Can you imagine anything more fearful? A helpless party of inoffensive Nestorians, two of them small boys, are wrapped in sleep, after the fatigues of a long and toilsome journey. The lamp is extinguished, and the house is quiet. Suddenly a band of merciless Koords rush in, armed with guns, swords, &c., and with a savage yell fall upon the sleeping party. They open their eyes, and what do they expect but certain death? The little boys cry aloud; and all plead that their lives may be saved. But, behold, a friendly Koord of another tribe, touched with pity for the defenceless party, comes to their aid, and saves them from the hands of the ruthless robbers, though not without loss!

Nothing was left them but their shirt and trowsers. The friendly Koord furnished them with such clothing as he could to come to the city; and when we heard of Tamo's condition, we sent a man with money to his rescue, and such clothing as he should require. Upon reaching our house, he was much overcome. He was suffering from his bruises, and was so much affected by the scenes through which he had passed since he left us, that he scarcely could control his feelings to relate them. He wept like a child. But not a word of regret escaped his lips, that he had espoused the cause of Christ. On the contrary, his soul seemed pervaded with peace and joy, that he was counted worthy to suffer for that dear name.

LETTER FROM MR. COCHRAN, DECEMBER 21, 1848.

Prospect in the Mountains.

THE probable issue of recent occurrences among the Nestorians will appear more fully from the following letter of Mr. Cochran. And, surely, no Christian can read the successive communications which have been received from the brethren at Oroomiah, within the last few months, without constantly recognizing the hand of Him who is "wonderful in counsel and excellent in working."

The late intelligence from the mountain districts promises much for the entrance of the gospel into that part of the great missionary field. The Turkish army is fast subjugating the wildest portions of Koordistan. Noorullah Bey has fled to the borders of Persia; whence he is undoubtedly destined, sooner or later, to be taken. He is probably doomed to a companionship with the exiled Bader Khan Bey. His famous fortress at Julamerk is now occupied by a Turkish garrison. The inferior chiefs, and the people generally, seem disposed to submit to Turkish rule, with little resistance.

The subjugation of these lawless and bloody tribes, even to Turkish authority and law, is an event of great moment, because of its bearings upon the free introduction of the gospel among the Mountain Nestorians. As that government has recognized the existence of a Protestant sect, there is good reason to hope that Protestant preachers will henceforth be tolerated and protected in Koordistan.

The oppressive conduct of Solyman Bey towards Deacon Tamo, referred to in the subjoined extract, was particularly described in the preceding letter of Doct. Wright.

Mudebbir, the Koordish Chief who recently extorted about fifty dollars from Deacon Tamo, at the instance of Mar Shimon, has written to the mission, promising, as an assurance of his contin-

friendship, to restore the full amount taken from the Deacon. In view of his abundant promises, the mission sent a man to his residence, to see that the restitution was made. The chief received the messenger cordially, and at once sent for the brother of Deacon Tamo to come and receive the amount taken from him. The brother, however, unaccustomed to such action on the part of this oppressive Chief, doubted his sincerity, and at first hesitated to go; and before he concluded to do so, officers from the Turkish army came and seized the Chief, and hurried him away to their encampment. He wrote a second letter to the mission, however, promising upon his release to restore the plundered property to the family of the Deacon, adding the earnest request that his act of plunder might not be reported to the Turkish army.

Deacon Guergis.

Mr. Cochran next speaks of Deacon Guergis, well known as "the mountain evangelist." In consequence of the Patriarch's hostility to him, and the influence which Mar Shimon still retains in the region where he has been preaching, the mission have had some fear of personal injury to this devoted and self-denying man.

Deacon Guergis has recently made us a visit. He is full of courage, and feels assured that the Lord is opening the mountains for his labors. He left the city for his last tour the very day that Mar Shimon started on his second journey across the boundary into Turkey; and they happened to spend the first night at the same village. But this faithful servant of his Master boldly stood up and preached the gospel, almost within the hearing of the Patriarch. He also reports that in all the villages where he went, the people listened to him gladly. In answer to inquiries respecting his safety, whether he had been stoned, &c., he humorously replied that, so far from it, he had not only been protected, but had actually received a robe of honor, pointing, at the same time, to a somewhat valuable native cloak which had been given him by a distinguished mountain priest. He stated that the Metropolitan, (the Bishop who ordains the Patriarchs,) Mar Khonan Eeshoo, had been a guest at his own house; and that he, together with several priests present, advised him to continue his work of preaching the gospel, and not regard the Patriarch; whom they pronounced "a mad old man." Some days after this Metropolitan had honored the Deacon with a visit, the former, of his own accord, sent him a letter of blessing. Here is a beautiful illustration of the power of a godly life to win the favor of men. A poor, obscure, ignorant man, who, a few years since, was a noted thief, if not a robber, receives the words of life as preached by the missionary, and becomes a sincere and humble disciple of Jesus; and anon his simple-hearted piety breaks over the authority of the Patriarch and the strong prejudices of men, and draws to himself the attentions of the Metropolitan and distinguished priests of the district; and, though accursed by the Patriarch, he is blessed of these, and is bid "God speed" on his errand of love and mercy in saving the souls of men.

Missionary Spirit—Mar Shimon.

In view of the present and prospective access to the mountains given to Deacon Guergis, the members of our male seminary, together with the few native helpers and other Nestorians resident at Seir, have resolved to contribute at the monthly concert the requisite amount to sustain him as an evangelist in that region. He has thus come under their supervision, and will report to them periodically the incidents of his travels; which, we trust, will contribute not a little to awaken a missionary and self-denying spirit among the pupils of the seminary and others. It is truly refreshing, in this benighted land, to see these poor Nestorians cheerfully and even eagerly casting into the treasury of the Lord, as their monthly gifts, their earnings for several days of hard toil; and more affecting still to pass along the prayer-closets of the seminary, and hear the pupils daily sending up their fervent prayers to the Father of mercies, that he will bless their missionary, and bless his work, in preaching the gospel to the benighted mountaineers.

The latest intelligence respecting the movements of Mar Shimon is contained in the following paragraph.

The Patriarch left the city a few days ago with the intention, as was reported, of taking up his quarters again at his mountain home. But he soon returned to us, having been frightened back, as is conjectured, by the approach of the Turkish army. He will now be compelled to spend the winter, if not a longer time, on the plain. The mission at pre-

sent entertain but little fear of further molestation from him. The "powers that be" he finds arrayed against him in his pernicious course, and he will not be disposed to continue his warfare against such odds. His stay here will evidently be far from agreeable to himself. The people are not only in a degree alienated from him; but they are also reluctant to give him his support, and he has no coercive power with which to collect it. He recently sent for one of the most respectable and influential Nestorians, to secure his aid in collecting his stipend. The man is reported to have told him, that unless he became reconciled to the bishops and missionaries, he could not collect his dues from the people. He evidently finds himself in a strait place; but it is not known that he has yet made any direct advances towards reconciliation. If he should finally be induced to do so, the mission will certainly be unwilling to consent to any terms that will in future embarrass their appropriate work.

Mr. Cochran states that the male seminary was re-opened in November last, and the number of pupils allowed by the rules of the institution, more than forty, promptly assembled. "Pressing applications for admission continued to be made, for many days subsequently, by boys sufficiently advanced in their studies to be entitled to a place, had there been room for them. The importunity of many such was truly affecting. And the ground of their plea, it was interesting to notice, was a desire to be taught the word of God and the way of life through Jesus Christ"

Bombay.

TOUR OF MESSRS. HUME AND BOWEN IN THE SOUTHERN CONCAN.

Arrival at Moorood—Reflections.

THE brethren of the Bombay mission, it will be remembered, have made frequent excursions into the Southern Concan, for the purpose of making known that gospel which they have it in charge to proclaim in Western India In October last, Messrs. Hume and Bowen performed a tour of this description, having a particular reference, moreover, to the eligibility of Rutnagherry as a prospective missionary station. Mr. Bowen has prepared a very full account of the visit; only a part of it, however, can be inserted in the Herald.

Our missionary brethren left Bombay in the afternoon of October 18, in a boat which they had hired for the excursion. They found themselves early the next morning at Moorood.

October 19. I was awaked about daybreak, by a noisy colloquy between our boatmen and some inhabitants of Moorood, while we were yet half a mile from the place. The latter inquired who was on board. "Padre Sahib, Padre Hume Sahib," was the answer. "What has he come for?" "To give books. To give books. To give books." "Books for whom? Books for whom? Books for whom?" "For every body. For every body." In this way half the people of the place must have been made acquainted with our coming and object.

Moorood (or Rajapoor) is in the territories of the Hubshi, a Mussulman prince and an Abyssinian, who has been permitted to retain the government of his little state. But few of his own race are found among his subjects. We saw one or two in this place.

After taking a walk through the lanes and bazars, conversing with several groups, and exhibiting our books, we stationed ourselves in an open portico, where some government officers were sitting. We soon had a crowd around us, asking for books gratuitously, blaming us for putting a price upon them, buying to a limited extent, sometimes listening, and sometimes not, to the remarks made to them concerning the contents of the books and the true way of salvation.

Messrs Hume and Bowen left Moorood in the afternoon, and proceeded southward, in view of the coast. The following record is made by the latter, descriptive of the feelings which were excited by what he saw.

The sight of this scenery awakened some pleasant meditations concerning Him by whom not only, but for whom all things were made. It was a refreshing thought, that although the inhabitants knew not the Maker of these hills, yet they existed not in vain, since he saw his own glory in them. Those woods seem solitary; but the Lord God walks there, rejoicing in the myriadfold works of his hands. He possesses an exquisite perception of beauty, and nothing is lost upon him. If we were more like Christ, how many and how vivid would be our impressions in the presence of his works!

Bankot—Unjunwel.

Our brethren found themselves at Bankot, early on the morning of the succeeding day.

20. We saw the ruins of the buildings erected by the missionaries of the Scotch Church. For many years these brethren labored here, and also at Hurnee, and in the adjacent districts; and then they abandoned the field, removing to other parts of the country. It is melancholy to call these labors to mind, in connection with their cessation. They toiled no doubt in hope, wrote sanguine letters, inspired expectation and prayer in the church, established schools, had preaching stations, built houses for themselves; and now the traces of what they did are scarcely discernible either in the physical or moral aspect of the place!

One thing we noticed at Bankot, where more books have been given away, probably, than at any other place in the Concan; namely, that there was more of incivility, more of disrespect for us and our work, than any where else. I have been confirmed in my opinion of the advantages of selling books. When given away, they are despised. The people think they confer a favor by receiving them; and many refuse them. If purchased, they are read, in some degree valued, and are preserved.

The streets of this town are picturesque, and the environs beautiful. We stationed ourselves, with boxes of books, under a huge pimpel tree in the midst of the bazar. A crowd gathered round us, noisy and tumultuous. One Mussulman asked me, "Who is Christ?" I answered, "He is the manifestation of God." He repeated the question, and I answered in the same way. I saw his aim. He wanted me to call Christ the Son of God, that he might taunt me for supposing God, like man, to have a wife and offspring, or that there are two Gods. When he asked again, I gratified him by saying that he was the Son; and I went on to say how he was the Son.

The next day found our tourists at Unjunwel, "beautifully situated upon the terraces of a hill side, that was covered with a luxuriant growth of trees."

The people were humble, civil, and desirous of books. They listened to the gospel message, and seemed to approve of what was said. A Mussulman padre, as they called him, was walking with us, as we passed a place where a Mohammedan saint was worshiped. Mr. Hume reproached him for degenerating even from Mohammedanism, conforming to Hindoo practices, and worshiping dead men. He could say but little in reply.

Chiploon—Scene in a Temple.

The Sabbath was spent at Chiploon. The brethren availed themselves of such opportunities as they had for preaching the gospel.

22. In the afternoon we visited the village and temple of Purshuram, which occupies an elevated site on the mountain opposite Chiploon. This is Purshuram's great shrine. The village is peopled with brahmins, who live by the gains of the temple. We admired the huge pimpel and banian trees, which we passed on our way, any one of which would be an object of great curiosity in America. They generally have a stone platform, three feet high and thirty square, about their trunks. The pimpel is considered especially sacred.

The road from the plain to Purshuram is of hewn stone, sometimes in steps, but generally unbroken, and quite precipitous and fatiguing. It is regarded as a work of merit to make the ascent to it. How utterly petty and contemptible, for the most part, are the acts of self-denial by which this people seek the favor of God!

And it must be borne in mind, that the austerities and penances of the Hindoos are the road to honor and reputation. In different countries the avenues of fame are different. In England or America, an ambitious man will seek to be a popular orator, or poet, or historian, or painter, or representative, or judge. But in this country, he will go on pilgrimages, fast, hang on hooks, &c., &c. Before coming to India, I thought it was a sense of sin that urged men to these works of righteousness. But such a sense of sin as has any influence on the conduct, is rare.

On reaching the temple, and passing into its precincts, we saw a large congregation of brahmins, sitting in a vestibule, or open part of the temple, and listening to the legends of a *huridas*. Two or three separated themselves from the rest, as soon as they saw us; and would have hindered our approach. But though they seemed inclined to dispute every foot of the way, we drew nigh to the vestibule, and, taking a seat, watched for a while the performance.

The narrator was a respectable looking man of about fifty. He occupied a cleared space in the middle, with three attending musicians, who acted both as orchestra and chorus. While he narrated, one of the musicians kept up a low running accompaniment upon a sort

of lute, which was not disagreeable in its effect; and at intervals all three joined in with their instruments and voices. The speaker used a sort of chant in his delivery, varying according to the character of the narration. The people observed profound silence. There seemed to be a predominance of aged men, though there were children present; and through the doors of the temple we caught a glimpse of women gathered there to see, as far as they could, the performance.

The whole scene, as it met the eye, was not unpleasing. One might suppose this to be an audience of human beings, eager for divine truth, and assembled to hear an ambassador of God. But how great the contrast between the subject of this man's discourse and the external appearance! He was describing some woman, desirous of worshiping a certain idol, a hideous image of some fictitious being stained with every vice, but who was without the means of making an offering. He described a conversation between her and a brahmin, which resulted in his undertaking to supply her with rice and all things necessary. Then followed the detailed creation of these things by the brahmin's supernatural ability, &c. &c.

Hindoo Mythology—Amusements.

The following remarks are worthy of special attention, as showing the amazing strength of Hindooism.

Works of fiction among the Hindoos, though innumerable, all hold the rank of histories, nay, of Scriptures. They believe all that their pooranas contain and their huridases imagine. They have changed the truth of God into a lie, and their lies into the truth of God. Their appetite for falsehood is astonishing. Were the Arabian Nights translated, they would be generally received as history. Indeed, the Hindoos have a work of a similar character, a mere story book, forming no part of their pooranas. I was once speaking of its foolish fables to a young brahmin in the Government school at Bombay; and, to my surprise, he immediately began, with much warmth, to assert its entire truth! Yet he understood English very well, and had read many English books. Feeding from their infancy on fiction, how can this people have any appetite for truth?

All the amusements of the Hindoos are connected with religion, which is made the instrument of their diversion in a thousand ways. The characters assigned to many of their gods seem to have been imagined with reference to the entertainment of the people.

I was once reading to my pundit an account of Siva, with a thousand heads, and a body enwreathed with snakes, dancing in the sky; and I expected that he would see the gross and painful absurdity of it all. But it threw him into an ecstasy of enjoyment. It seemed to him an amiable condescension in Siva to make himself ridiculous.

All their holidays, moreover, are strictly sacred days. They never amuse themselves except to honor some god, and never honor any god except to amuse themselves. Hence the hold their religion has upon them. The same wants of the depraved mind that lead people in our country to the theatre, led the brahmins of this village of Purshuram to come with their families, and hear the performance of a huridas on this Sabbath afternoon.

Soon we returned to the gate, where Mr. Hume entered into conversation with a brahmin about the truths of God and the falsities of men. Presently two or three of the assembly left and drew near. As Mr. Hume raised his voice, others left and came to us; so that in five minutes we had abstracted one-half of the congregation of the huridas; while the other half gave us their eyes and ears. Some contended for their own system; but most heard in silence. After we left, they doubtless returned to the performance of the huridas; with how much enlightenment of conscience and wavering of heart, is known only to God.

Dabool—Jeytapoor.

Messrs. Hume and Bowen next came to Dabool, where many ruined mosques arrest the attention of the traveler.

24. In one of these mosques we found a compartment, bearing evident signs that the Roman Catholics had at some time appropriated it to their use. I once saw in Lombardy the ruins of an ancient temple, built upon the remains of some still more ancient structure. And so we saw at Dabool one dilapidated religion resting on the ruins of another. Mohammedanism here, as every where throughout the world, has ceased to be aggressive. Romanism also has ceased to be aggressive in these parts. It does not seem likely that the spirit of proselytism will ever be rekindled in

Mussulman population of India; and so we might say of Catholicism, were it left to itself; but it has a head in Europe, and may be alimented from thence.

In the yard of a house opposite, we saw a stone taken from the mosque, bearing inscriptions in Mahratta and Hindostanee. The Hindoos have made a divinity of it; for there were flowers at its base, the offering of some devotee; and there was a lamp there to be lighted on certain occasions. Here we see the three religions in juxtaposition. What a vitality there is in Hindooism! Two religions have swept over it; and, behold, it starts up, and simply takes from their ruins stones for new gods!

Having passed Rutnagherry on the 25th of October, our brethren landed at Jeytapoor, early on the following day.

26. We were conducted to the only school in the place, and found half a dozen boys, under the shadow of an arbor, sitting round a poor cripple who was their teacher. God had not given him a large measure of understanding; but he seemed well-disposed and humble. We told him of Christ, and gave him a few books for his school, he having none.

We stopped afterwards at a temple of Vital. Several old men assembled, and listened to Mr. Hume without opposition and without emotion. They laughed, and said, "True, true," when the baseness of worshiping such a hideous and revolting image, instead of the true God, was urged upon them. Seeing their perfect unimpressibility, I thought of the Apostle's description, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." I read to them part of the tract on the ten commandments. One of them suggested that we should leave this tract on a balustrade surrounding the idol, as it would thus become the property of the temple; for no one would dare to take it away; and every reader that should come to the temple, would read it and make known its contents. The proposal was agreed to, and the tract left. This was probably the first time the ten commandments were ever made the property of an idol temple!

Temple of Devi—Radjapoor.

In the afternoon, Messrs. Hume and Bowen had a pleasant sail up the river; but the tide having failed them a few miles below Radjapoor, they went ashore, and visited a temple.

It was a temple of Devi. When we told the persons whom we found in it to forsake the service of their idol, they said, "What! Forsake our Devi, who does so much for us?" "She can do nothing for you," we replied; "this is a mere stone." "We know better. When any one of us is sick, he prays to her, and she heals him. When we are in distress of any kind, she helps us out of it." What a weariness to God is the conduct of this people! The more his goodness abounds towards them, the more fervently idolatrous do they become. What can he do? They gather the beautiful flowers with which he adorns their villages, and place them every morning before the shrine of their false gods. They put red paint on the noble trees which he rears for their solace and nourishment, and bow down to them, as to a creator. When he heals them, or enriches them, they go to the temple, and praise their stone god.

The following day brought these brethren to Radjapoor.

27. This place looked more city-like than the others which we visited; the streets being paved, and the houses built of stone. There is apparently a good deal of export and import trade. Placing ourselves in the busiest part of the town, in a spacious hollow formed by the united trunks of a gigantic banian, and opening our boxes, we explained to the people the contents of the books, and called upon them to buy; which they did somewhat freely. Once, in the course of the day, I was telling them of the sinless nature of Christ; when a pert young man said, "Not so; he was a sinner." A Mussulman was standing a little way off. I called to him and said, "Do you hear what this youth says? He says Christ was a sinner." "It is not true," said the Mohammedan; "he was holy; he was a true prophet." This testimony, given by a person of another faith, had the force of historical evidence; and the young man seemed to feel that he had committed a blunder.

Rutnagherry—Absence of Europeans—Hurnee.

In the afternoon of October 28, our friends arrived at Rutnagherry.

28. As we landed on the beach, a servant appeared to invite us to the house

of Mr. Campbell, the Assistant Judge. We accepted the invitation; and for several days we were treated by this gentleman with a hospitality and Christian kindness not to be forgotten. It may be added, without impropriety, that upon our return to Bombay, we found a letter from him, conveying a donation to the amount of the expenses of our tour.

He was the first European whom we had met, since leaving Bombay. We had been visiting populous villages and towns, without seeing a single Englishman to represent the Government. Doubtless many in India live and die without looking upon one of the conquering race. And the Government does wisely, no doubt, in employing natives in so many of its official departments. Before coming to this country, I supposed it was governed, in a great measure, by force; but it is not so. It is moral power of some kind that controls the people. Nothing can be more pacific and tranquil than the general appearance of this part of the country, as it strikes the traveler's eye.

How many have contended for these regions! For centuries, how unceasingly have they been the prey of war! But there is now a pause. This seems to be the auspicious moment for the church to awake and pour in her forces.

The three following days were spent at Rutnagherry. On the 2d of November our missionary brethren proceeded to Hurnee.

Nov. 2. The teacher of the government school told us that the European theories were gradually gaining ground. Among those who came to us, was one who begged for half an hour that we would give him a book; but he went away empty. We were afterwards told that he was worth nearly fifty thousand dollars. No one seems ashamed to beg.

In the afternoon we walked along the sea-side to Moorood, two or three miles to the south. The peculiarity of this village is, that it consists of a single street of great length, though only six or eight feet wide. This answers all their purposes; for they make scarcely any use of wheeled vehicles; and as for horses, I saw but two or three in the place.

A thick shade was formed by the trees that overarched this street, through its whole length, creating a new climate, as it were, under their ample foliage. In such a place, one might be quite unconscious of a vertical sun. On the right hand and on the left, between the houses, appear dense masses of verdure, the plantain tree, with its great leaves eight feet in length, the cocoa-nut, the palm, the betel, whose body, only a few inches in diameter, is seen springing to the height of fifty feet without a branch. About every house, three or four trees seem striving for the privilege of blessing it with shade; while vines are seen climbing up its walls, overspreading its roof, and hanging their large fruit over the eaves and almost in at the windows. Such is a Concan village.

Hindoo Women—Two Brahmins.

In the afternoon of the next day, Messrs. Hume and Bowen walked to Anjirla.

3. We crossed the river in a boat crowded with fish-women. When we went on board, they all huddled together in the middle of the boat, and looked another way. No class of women in this country are veiled or secluded, as they are in Turkey, and perhaps in some parts of India; nevertheless they have little public communication with men. In the Concan they evince great timidity. They require a space of four or five feet, before they will pass us. Sometimes they go back; sometimes make a long circuit; sometimes stand still, close to the wall, with their faces averted.

Mr. Bowen has recorded the following incident at Kelshi.

4. It might have been supposed, from the appearance of two young brahmins who heard us, that the truth had impressed them. As we walked on, and entered the court of a temple, they followed us. Then, as if to show how little they could be moved by the truth, they approached the idol (Ram), rung the bell to call the attention of the god, who peradventure was sleeping, and made their obeisance to it.

A Mussulman—Prayer for Missionaries.

The Sabbath was spent in Shriwurdhunn, which is in the Hubshi's territories.

5. One of a company of Mussulmans called to us, made us sit down, and asked Mr. Hume to talk to them. "What shall I talk to you about?" "About God. Tell us your views." How singular would be such an invitation at home. But here religion is a legitimate subject of conversation, every where e

at all times. Mr. Hume asked him for his own opinion concerning the means of escaping sin. "By repentance," was the reply. On being shown that to pardon men because of repentance, would serve to confirm them in sin rather than deliver them from it, and encourage others to sin rather than deter them from it, he shifted his ground, and said, "By punishment." He was shown that there was nothing in punishment which could purify; but that, so far from becoming reconciled to the character of God by suffering his wrath, the depraved soul only becomes more established in its hatred of him. Mr. Hume then went on to unfold the true way of salvation. They paid strict attention, and listened in profound silence; and when he had ended, they admitted this way to be worthy of God. We left them in a state of marked seriousness.

The remarks with which Mr. Bowen closes his journal, are commended to the thoughtful consideration of all the friends of missions.

We reached Bombay on the evening of November 7, feeling that we had much cause for gratitude, on account of the mercies vouchsafed to us during our tour of three weeks, and because of the truth which we had been permitted and assisted to communicate; and also reason for great humiliation, by reason of our want of zeal and faith. Let the church of Christ pray more for missionaries, not so much for their comfort and health and physical well-being and happiness, as for their sanctification. Let her make this a matter of leading importance, and consider all her own interests involved in the blessing. When I bring to mind how vast the results that might be expected from a baptism of the Spirit upon all missionaries, I am convinced that so incomparable a blessing will not be granted to a moderate degree of faith and prayerfulness. The whole church must make this her burden at the throne of grace.

Madura.

JOURNAL OF DOCT. SCUDDER.

Pulney Hills.

A JOURNAL just received from Doct. Scudder has furnished the following extracts. His testimony to the happy influence of a temporary sojourn on the Pulney Hills, is valuable; and we may reasonably hope that the lives of our missionary brethren among the Tamil people will be prolonged by occasional visits to this mountain retreat.

September 15, 1848. I am now on the Pulney Hills, where our Madura brethren have two houses for invalids. The place is very delightful; and the climate is peculiarly advantageous to such as have suffered from the effects of excessive heat. We were about fifty miles from Madura city, and about sixty miles from the Neilgherry Hills. Ice is found here in the winter.

I came here three weeks ago, in consequence of the illness of my little grand-daughter. With the hope of saving the child's life, her mother brought her to this health retreat; and a most surprising change has been effected. We have every reason to believe that she will recover. With divine permission, I shall go down to the plains on Wednesday next.

The day previous, when the friends of missions were enjoying "the communion of saints" around the table of their blessed Master at Boston, was held in special remembrance by Doct. Scudder, Mrs. J. Scudder, Mrs. H. M. Scudder, and his daughter, all members of the Madras church. On that distant mountain, they sat down to commemorate the death of him who is "Head over all things to the church."

After the celebration of the Supper, we went to a place called Mount Nebo, from which there is a most charming view of the low country. The grandeur of the sloping mountains, the immense ravines between them, affording a receptacle for the waters of a hundred different fountains, exceed all description. We were more than a mile above the plains, clothed in flannels and woolen clothes; while those below us were, as it were, scorching with the heat, and yet having scarcely any clothing upon their bodies. From Nebo, we looked over the extensive plains, the promised land, not the land promised to Moses, but promised to the Redeemer, and we sang,

> Jesus shall reign where'er the sun
> Doth his successive journeys run.

Routine of Labor.

In continuing his journal, Doct. Scudder says: "A old missionary finds it somewhat difficult, from his familiarity with heathenism, to make out a record of events." He proceeds, therefore, to describe the labors of a month, day by day, for

the purpose of showing his usual routine of duty. A few items from this part of his communication will be read with interest.

October 2. Yesterday I attended to the sick; preached in the morning from the parable of the rich man and Lazarus; and, as Mr. Chandler is absent from Madura, I preached again in the afternoon from Hosea xiii. 9. Had he been at home, I should have gone into the highways to preach. I was also present a few minutes at the Sabbath school in the forenoon.

I have attended to the sick to-day, as usual. In the afternoon I went out into one of the highways, and preached, and distributed two copies of the blind way and several almanacs. This evening I have attended the monthly concert of prayer with the natives.

4. I preached and attended to the sick this morning. In the afternoon I went out into the highways and preached the gospel. The difference between my congregations in the streets, and those which assemble to receive medical aid, is often very marked. It is most trying to behold the utter indifference, and even opposition, which are manifested very often during our street preaching. Generally the people hear the gospel with great civility, when they come to have their maladies relieved. It is only in rare instances that we encounter much opposition from this class of listeners. Many will assent to the truth in these circumstances, who at other times would oppose it.

The labors of the following day were diversified by the examination of several witnesses in a case of discipline.

12. This morning I preached to my large company of sick people. There were about twenty women present, several of them having their diseased children. I afterwards went out into the highway, on the borders of the great market, which is held in this city once a week. At this time, the people come in from the country to dispose of their produce. One of the native helpers accompanied me.

Towards the close of our service, I had a tempestuous time. We were obliged to hold our peace for a while, on account of the noise. The people raised a great outcry when I left; and my native helper was stoned. Little do Christians at home know what we are constrained to endure in our preaching in the highways and streets. I refused to give books to any except those who had come from the country.

On the succeeding day Doct. Scudder was called away from Madura, to visit a sick child of Mr. Cherry. He was absent five days, availing himself, however, of such opportunities as occurred for preaching the Word.

20. It is my practice to prescribe for the sick but once a day. All are required to come at eight o'clock in the morning, when two tracts are read to the little company. They subsequently receive a ticket which entitles them to medicine, after I shall have prescribed for them. Those who arrive too late, unless they are new-comers, must go away unsupplied, and wait till eight o'clock the next morning. It is entirely out of the question for me to attend to the sick in any other way. My whole time would be taken up, if I were to allow them to call at any hour they might please. If any come while I am prescribing for the company present, having been here before, I refuse to give them medicine for the day, because they did not arrive in season to hear the gospel preached, the main object which I have in view in prescribing for the sick. New-comers, however, are attended to. To-day I preached as usual to my first company, and afterwards to another company. Among them were several Mohammedan women. This afternoon, when I was about to go out to preach, a person came with a request that I would visit a native woman who has an immense tumor on her neck. She was in great distress.

Amoy.

LETTER FROM MR. DOTY, DECEMBER 16, 1848.

Introductory Remarks—Profiting by the Word.

In describing the course of events at Amoy, during the three months prior to the date of this letter, Mr. Doty first alludes to the health of Miss Pohlman, which at one time was "in a very precarious state," but improved subsequently. After a favorable change had taken place in regard to her, Mr. Pohlman had an attack of fever, which yielded, however, to the remedies employed. The death of Mr. Lloyd, the only missionary of the Assembly's Board in Amoy at the time, occurred ten days before the date of th

letter. "He was a very diligent and successful student of the Chinese language, a clear and acceptable preacher, and very winning and popular among the people. He had just reached the goal, to gain which he had panted and toiled so long, and was able to speak with ease to the natives in their mother tongue 'the words of this life,' when he was called from his labors. We are dumb in contemplating this providence; and we can only say, 'It is the Lord;' and he knows what is best."

The labors of our brethren at Amoy appear to have undergone no material change since their last report. They are still cheered by the continued friendliness of the magistrates and the people.

The disciples under our pastoral care continue to walk worthy of their profession; and they are, we think, adorning the doctrine of God their Savior. They afford us much comfort; and we have reason to think that their example and conversation are exerting a good influence.

You have been already informed, that an encouraging number of this people constantly attend upon the means of grace; some of whom, we hope, are not far from the kingdom of heaven. They are making regular progress in their knowledge of Christian truth and duty; still, however, we have no marked and satisfactory evidence of their being the subjects of renewing grace. Perhaps the most hopeful of this class of persons are the interesting family of the aged mother and her two sons, mentioned in our letter of March last. They have adhered to their renunciation of idolatry so decidedly and publicly made; and in many things they exhibit much of the Christian character. Their interest in divine truth seems unabated, as well as their earnest desire that others may be instructed.

Trials of an Inquiring Family.

But the members of this household, it seems, have been obliged to encounter very serious trials. Upon this point Mr. Doty writes as follows:

The whole family have been severely afflicted with sickness arising, no doubt, from the unhealthiness of their residence. In their removal to the place which they recently occupied, we have a pleasing exhibition of their religious feelings and, may we not say, of the simplicity of their faith? This event occurred about six months ago.

On account of the change in their views, they were so much annoyed and persecuted by their neighbors within the citadel or city walls, that they felt constrained to seek another home in the suburbs. They selected one with special reference to doing good among the people. They were told that the place was regarded as insalubrious. Still they removed to it, as they now say, with the conviction that God could protect them, if he should think it best, from the prevalent diseases; while they hoped, by opening their house for preaching, by conversing with their neighbors and inducing them to attend the service, some of them might be brought to the knowledge of the truth.

The aged mother was the first who was attacked; and she was brought near to the grave by a severe fever. The Lord blessed the means employed to check her disease, however, and she has been spared. Her mental exercises during her illness were of a pleasant character. The two sons and their wives have also suffered much from fever and ague. In the midst of these personal and family trials, moreover, they were obliged to endure the scoffs and taunts of their heathen neighbors; who attributed their illness and suffering to the angry visitation of the gods whom they had cast away and renounced. They did not reflect that almost every other family in the neighborhood was similarly visited, notwithstanding all the regard which they paid to their dumb idols.

We were not free from fears that anxious doubts might be awakened in the partially enlightened minds of our friends; but such did not, at any time, appear to be the case. By way of drawing out their feelings in view of these afflictions, we suggested whether their old and discarded gods might not have had some agency in their present troubles. It was most grateful to witness the promptitude with which such an idea was discarded; while they recognized, at the same time, the providential arrangements of God, as their Father in heaven, who in justice and love was visiting them for their good.

Recently, in consequence of our urgent advice, they have removed from this sickly locality, expressing their regret, however, at leaving it, inasmuch as the people there were not yet sufficiently instructed in the heavenly doctrine. We have already made their new residence a preaching place; while, as heretofore, their influence is exerted to collect

their neighbors together to hear the word of life. So far as they are acquainted with their duty, they manifest a hearty disposition to do it, at the same time that they zealously seek further instruction.

I have alluded to the wives of the two sons, of whom heretofore we have said nothing. The elder son, formerly a widower, married again only a few months ago, and immediately brought his wife home. The wife of the younger son has been in the family ever since we knew any thing of them. Both now manifest an interest in our weekly family meeting held with them, and also in what they hear, which is truly encouraging.

Service for Females.

The day school, heretofore mentioned in the Herald, now has twenty-eight pupils.

Our effort to establish a regular service for females, in connection with the school, has not been, as we trust, altogether in vain. It is about nine months since we began this enterprise; and we now hold two services a week, on Wednesdays and Sabbaths. At first the novelty of the thing, no doubt, brought many together, who, after attending two or three times, had their curiosity satisfied, and were seldom or never again in our little assembly. Still there have always been a few present, belonging to the class for the special instruction and benefit of which the service was instituted; while, not unfrequently, the audience has been cheeringly large and attentive. A few are very regular in their attendance.

With increased facilities on the part of Mrs. Doty to speak with them, we are seeing the good effects of visiting the females in their dwellings. She has recently made it a practice to go out among them some time before the hour of worship on Wednesdays; and she has visited from house to house to invite the women to go with her to meeting. Many have thus been induced to assemble together who before had never been present. A few of these are becoming quite regular attendants, not merely on Wednesday, when thus invited, but also on the Sabbath.

The interest too which has at times been manifested by these daughters of pagan China, whilst listening to the Word, has been cheering; and it shows that their hearts are not altogether hard and insensible. In the case of one or two females, a most marked and wonderful change, in their external appearance and conduct, has taken place since they have been brought into contact with divine truth. How far their hearts may have been affected, we cannot judge.

Nature of the Work to be done.

It is not our privilege to cheer you and our patrons, by speaking of hopeful conversions and of additions to our little church of such as shall be saved. While we feel that we have much to encourage both you and us, in the prosecution of the great work of bringing this people to the obedience of the faith of the gospel, we do desire to see more marked results and to behold "greater things than these." We trust our constant and earnest prayer is for a time of refreshing from the presence of the Lord, a copious outpouring of the Holy Spirit. Then would there be a great turning unto the Lord. We hope our patrons and friends will unite with us in earnest and unceasing prayer for this blessing upon us, and upon these perishing souls; so that multitudes may be made to praise his holy name.

But should we not see rapid triumphs of the truth, and a speedy ingathering of renewed souls, though we ought not to feel satisfied with ourselves, we should have no reason to become discouraged or faint in our labors. This great nation is one of the strongest of the strong holds of the powers of darkness. The god of this world, the prince of the power of the air, who worketh in the children of disobedience, here reigns triumphant. The whole machinery of the Government, the state of social and domestic life, the mental training and habits, theological notions, religious institutions and practices, superstitious fears and customs, all bear the impress of the malignant cunning of the great Adversary.

The subjects of this empire are compelled by law to be idolaters or atheists. They may not worship the God of heaven. This is a privilege and honor peculiar to his Imperial Majesty. He assumes to occupy the place of God to this people, and appoints and abolishes objects of worship, according to his pleasure. A refusal to worship the manes of the dead may be construed into rebellion or treason; and it is quite sure to be visited with the indignation and angry scoffs of kindred and neighbors. He that neglects the ancestral tablet, and refuses divine honors to the ancestral

dead, is an ingrate destitute of filial piety, and a far greater monster of iniquity than the liar, cheat, thief or robber.

In this one feature of Chinese idolatry, what a mesh-work of Satanic skill do we find, ensnaring and leading captive these millions of souls! We see enough here to convince us, that nothing but almighty power can ever overturn this stupendous system of dark delusion, which has been fostered and strengthened during untold ages. If our progress be slow, let us remember the skillfully organized and marshaled forces with which the gospel has to contend; and in the exercise of unwavering faith in the power and good will of Him who has resolved to subdue all things to himself, let us go forward, nothing daunted or discouraged.

Miscellanies.

THE KAFFIR TRIBES.

REV. THORNLEY SMITH, who has an extensive acquaintance with Southern Africa, growing out of his residence as a missionary in that part of the world, is publishing a series of articles in the Wesleyan Methodist Magazine, illustrative of various scenes and topics with which he has been personally familiar. The February number of this Magazine contains some speculations in regard to the origin of the Kaffirs, and states some facts showing their general characteristics, which cannot fail to be acceptable to the readers of the Herald, particularly at the present time, when so much interest is felt in the mission sustained by the Board among a portion of this interesting people.

Whence have the Kaffir tribes originated, is a question of considerable interest, and one which is deserving of a brief investigation. Ethnographical science has distributed the several races of mankind into seven principal families; namely, the Caucasian or Iranian, the Mongolian or Turanian, the American, the Hottentot, the Papus or woolly-haired nations of Polynesia, the Alfourou and Australian races, and the negroes.* Among which of these families shall we place the Kaffir? His history will not furnish a reply to the question. All that we know respecting the Amakosæ Kaffir, (and we know still less of the other tribes of Kaffirs,) is, that his progenitors settled on the river Kei, about the year 1670, under the government of a chief named Togah, who is said by the Kaffirs themselves to have been the fourth in descent from another chief called Xosa, whence originated the tribal name. Being destitute of letters, and having no other mode of perpetuating their history, except that of tradition, no further information can be gathered from themselves; and hence we must have recourse to other data, in order to settle the point in question. It may be further observed that the name "Kaffir" throws no light upon the subject, being nothing more than the Arabic word *kafir*, or "infidel," which, it appears, was applied to these tribes by the Arabs and Portuguese.

There can be little doubt that all the tribes of Southern Africa, with the exception of the Hottentots (with whom I associate the Korannas, the Namacquas, and the Bushmen) and the Griquas, who are a mixed race, belong to one common type. These are the Amakosæ, the Abatembu, the Amamondæ, the Zulus, the various Bechuana tribes, who reside in the interior of South Africa, and the Damaras, who occupy the territory further to the west. It is true that there are considerable differences in the physical character of these tribes, and that they differ too in their customs, habits, and modes of life; but these differences are not so great as to warrant the opinion that they are descendants of different stocks; whilst, on the other hand, they possess so many traits in common, national, physical, and intellectual, and speak dialects which are so closely allied to one another, that no doubt can be left on an unprejudiced mind, that they are all members of one great family. But to which division of the human race do they belong?

Let us look at the Kaffir. In stature he is often tall; in form, robust; in color, brown. The contour of his countenance is partly that of the negro, and partly European. He has the thick lips and the woolly hair of the one; the lofty forehead, the prominent nose, and something of the intelligent aspect of the other. There is about him an air of superiority which seems to indicate a noble origin; but there is also something mean and servile, which tells you of his degeneracy and fall. He is proud and haughty in

* Such is the division adopted by Dr. Prichard, who observes that "the nations comprised under these departments of mankind differ so strikingly from each other, that it would be improper to include any two of them in one section; and there is no other division of the human family that is by physical traits so strongly characterized. There are, indeed, some nations who cannot be considered as falling entirely within either of these divisions; but they may be looked upon as approximating to one or another of "—*Researches*, vol. i.

the extreme, when he chooses to be so; and at other times he will crouch at your feet, begging for tobacco, or a piece of bread. "Why," (as I heard it reported,) said one of the chiefs to the Lieutenant-governor of the Colony, at a meeting held with the Gaika clans relative to their frequent thefts, "why does not the Queen of England come herself to talk with me? Why does she send you (her counsellors) to talk? Does she not know that I am great; that I also am a king?" Yet soon after that same chief would acknowledge himself a child of the Governor; nay, would even beg of any individual who, he thought, had aught to give. But such are common features in the character of the barbarian and the savage.

On the question of their origin, let us first hear Mr. Barrow. "The Kaffirs most certainly are not the aborigines of the southern angle of Africa. Surrounded on all sides by people that differ from them in every point, in color, in features, in form, in disposition, in manners and in language, it would be absurd to consider them as indigenous to the small spot they now possess. To speculate upon their origin, it might not perhaps be far from the mark to suppose them to have sprung from some of the tribes of those wandering Arabs, known by the name of Bedouins. These people are known to have penetrated into almost every part of Africa. Much of the Arab features is visible in the countenance of a Kaffir; and there is a strong resemblance in his way of life, his pastoral habits, his character, and treatment of strangers that may want his protection. Colonies of these people have found their way even to the islands of South Africa, where more difficulties would occur than in a journey overland to the Capè of Good Hope. By skirting the Red Sea, and turning to the southward along the sea-coast, the great desert of sand that divides Africa into two parts, is entirely avoided, and the passage lies over a country habitable as far as is known in every part."*

This would connect the Kaffir with the Semitic nations of mankind, the Arabs being generally acknowledged descendants of Abraham, through the line of Ishmael. But there is reason to question the correctness of this view. Lichtenstein doubted it, and observes, "The Kaffirs appear to me to be of more ancient descent than the Bedouin Arabs. A people do not in a few centuries go so far back in civilization. We should still find traces of alphabetical signs; more decided remains of their former language and customs would be discernible." Captain Owen speaks of the Zulus, in particular, as "fine negroes;" tall, robust, and warlike in their persons; open, frank, and pleasing in their manners, with a certain appearance of independence in their carriage, infinitely above the natives with whom the party had hitherto communicated.† And Dr. Prichard writes as follows: "The difference of physical characters between the Kaffirs, meaning the Amakosæ, and the negroes known to us in Western Africa, is so great, as to have appeared to many travelers to be distinctive of separate races, and of varieties of the human species, very remote from each other. The Kaffirs have been thought, by intelligent and accurate observers, to resemble the Arabs more than the natives of inter-tropical Africa. The conclusion to which we are led by the most careful researches into their history, is, that nothing in their physical or moral qualities confirms the hypothesis of an Asiatic origin. They are a genuine African race, and, as it appears highly probable, only a branch of one widely-extended race, to which all the negro nations of the empire of Kongo belong, as well as many tribes, both on the western and eastern side of Southern Africa. The skull of the Kosah Kaffirs, though still retaining something of the African character, deviates very considerably from that type, and approaches the form of the European skull, or that of the Indo-Atlantic nations. To the form described by Dr. Knox as characteristic of the Kaffir, the eastern negroes of Africa appear generally to approximate; the skulls of the Mozambique blacks, or Makuani, filling up the gradations that may be imagined between the depressed forehead, and strongly-marked African countenance of the Ibos, and the well-developed heads, and bold and animated physiognomy, of the Amakosæ and Amazulu."*

With these views my own observations have led me to coincide. Much as there is of the Caucasian or, as Dr. Prichard calls it, the Iranian physiognomy in the Kaffir, you cannot but perceive also so much of the negro type, as to produce the impression that, primarily at least, he belonged to the race of Ham. That there has been an infusion into the parent stock of foreign blood, is, however, more than probable. The Arab tribes, wandering, as they did, over the continent of Africa, would doubtless intermarry with some of the African races,† and in this way we may readily account for the resemblance of the Kaffirs to the Bedouins, both in their physical character and their modes of life. Thus, different tribes may often blend together, until the peculiar features of each become so commingled, as to render it almost impossible to judge which was the parent race. The human family is one; and hence, however diversified its tribes may be, they frequently ally themselves to one another by the very closest bonds; thus originating those gradations of color and of form which are found to exist in various portions of the globe.

In favor of the notion that the Kaffirs are descendants of the Arab tribes, the fact that they practice the right of circumcision has

* Travels, p. 212.

† Narrative of a Voyage to explore the Shores of Africa, &c., vol. i.

* Researches, vol. ii., p. 344.

† Ishmael himself, it may be observed, married an Egyptian wife, and his mother, Hagar, was an Egyptian. See Gen. xxi. 21; and xxv. 12.

been adduced. But that rite has been practised by many of the nations of Africa, from time immemorial. According to Herodotus (and modern investigations have confirmed his statement) the Egyptians were circumcised; and so also were the Ethiopians, and with one exception, according to the testimony of Diodorus, the numerous branches of the Troglodytæ, who inhabited Libya and other parts of Africa. Nor should it be forgotten, that the practice prevails in the Coptic Church, and among the Christians of Abyssinia, to the present day. We cannot then conclude that the Kaffirs have derived it from Islamism. Rather should we suppose that it exists among them as a relic of ancient African customs, common to many of the tribes inhabiting that continent. They attach to it no religious ideas. Why they practice it, they know not, except that their fathers did it, and they must do likewise. So it is with many of their customs. If you ask a Kaffir why he does this thing and the other, he will most probably reply, "I don't know." And yet, though the custom be ever so foolish and absurd, he will not abandon it, because it is ancient, and, in his opinion, what is ancient must be right; a principle on which all superstition is based.

Another argument in support of Barrow's opinion has been derived from the supposed connection between the language of the Kaffirs and the Arabic. But even could this connection be established, it should be observed, as the learned Schlegel has remarked, that "it often happens that one race adopts the language of another, without on that account losing its national identity, or being totally confounded with the other. For, on the contrary, its moral or intellectual character bears the clearest traces of its original descent; so that here at least language alone will decide nothing." Before the question of language can be introduced at all, in proof of the connection of one race with another, prior considerations relative to physical and moral character must be weighed, and strong presumptive evidence of their identity be furnished on this ground, stronger, I think, than that which has been furnished in the case before us. But what are the facts in regard to the Kaffir language? Several words have been found common to it and the Arabic; but the structure of the Kaffir is not that of the Semitic tongues, to which the Arabic belongs, but has been found remarkably similar to the Coptic or modern Egyptian, which both Michaelis and Professor Vater maintain to be distinct from the Semitic dialects. Whatever similarity exists between the Coptic and the Arabic, is to be attributed to the intercourse which existed between the Egyptians and the Hebrews, and the several nomadic tribes belonging to the Semitic stock.

What is the peculiarity of the Coptic language? It differs from the Semitic and Indo-European in many particulars. "Its words," says Dr Prichard, "are susceptible of but few modifications, except by means of affixes and infixes. In this and in almost every other peculiarity of grammatical structure, the Coptic recedes from the character of the Asiatic and European languages, and associates itself with several of the native idioms of Africa. The distinction both of gender and number in Coptic nouns is by means of prefixes or articles, both definite and indefinite, of which there are singular and plural, masculine and feminine forms; the nouns themselves being indeclinable." Now let the reader look at the structure of the Kaffir tongue. Its most striking peculiarity is the euphonic or alliteral concord. "With the exception of a few terminations in the cases of the noun and tenses of the verb, the whole business of declension, conjugation, &c., is effected by prefixes, and by changes which take place in the initial letters or syllables of words subject to grammatical government."* The principle, it will be seen, is precisely the same as in the Coptic. In the Kaffir we have *in-doda*, "a man," *ama-doda*, "men;" *in-hlu*, "a house," *izin-hlu*, "houses;" *um-lambo*, "a river," *imi-lambo*, "rivers." "In Coptic," says Dr. Prichard, "from *sheri*, 'a son,' comes the plural, *nen-sheri*, 'the sons;' from *sori*, 'accusation,' *han-sori*, 'accusations.'"

It would seem then from all the evidence that can be adduced on the subject, that the Kaffir tribes are connected with that great branch of the human family, which, from the earliest ages, has inhabited the principal part of the continent of Africa, and to which the general term "negro" *(niger)* has been applied, to denote the prevailing color of the skin. The ancient Egyptians and the Ethiopians were branches of this stock, and the modern Copts are descendants from it. Both the physical character of the Kaffir, and the peculiar structure of the language which he speaks, would lead to the conclusion, that he is a descendant of this race; though, like several other branches of it, he is much superior to the common negro type. The negro tribes are very greatly diversified, according to the circumstances in which they have been placed, and the intercourse they have had with other nations of the earth. Some of them have so greatly degenerated, as to present but few indications of their noble origin; others retain those marks in a greater or less degree, which tell at once of their connection with the human race. I claim for the Kaffir a place among the latter. Physically and intellectually, he is entitled to superior rank; and were he freed from the chains of superstition, and raised from his degraded state by the influence of the gospel, I doubt not that he would soon prove himself capable of the highest achievements of man.

That the Kaffir possesses the faculty of reason in a very high degree, none who are acquainted with him will deny. In war, he will form his plans, and carry on his pur-

* Introduction to Boyce's Kaffir Grammar; a work to which the science of philology stands greatly indebted.

poses, with the greatest dexterity and skill. In the councils of his people, he will speak with fluency and eloquence, in favor of the project he wishes to support. In conversation with the missionary, he will start objections to the doctrines of the gospel, to which it might be difficult to reply. "You say," said an individual to one of the missionaries, "that all men, without exception, are wicked?" "Yes." "But are none of them right?" "None; all are wrong. All are sinful, and must repent of their transgressions, or they cannot be saved." "But do you not say that there is but one God?" "Yes." "How do you know then but that he, who is one, may be mistaken, and that the many may be right?" Such is the mode in which a Kaffir will often argue. He does not take things for granted. When the light of truth shines upon his mind, he wishes to know the nature of things; and on becoming a Christian he can generally give "a reason of the hope that is in him" to those by whom he may be persecuted and assailed.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

SANDWICH ISLANDS.—The latest intelligence from this mission is encouraging and hopeful. Mr. Emerson, writing from Waialua, September 4, says that the Sabbath congregations at that station are increasing, and the apparent interest in the preaching of the Word is greater than it has been heretofore. Prayer meetings are attended by many who have been accustomed to stand aloof from the means of grace; and the Spirit, he hopes, is exerting a regenerating influence on some minds. During the month of August, a few persons were admitted to each of the three churches under his supervision; and multitudes were anxious to converse respecting their spiritual state. "Some are forsaking popery, and coming to the Bible for the knowledge of the way of life; but more are leaving the dens and caves of stupid, dark-hearted ignorance to search for the true light."

From a letter of Mr. Kinney, (who is associated with Mr. Paris in Kau,) dated September 30, it appears that seventy-five persons were admitted to the church in that district, during the preceding three months.

Under date of October 12, Mr. Hitchcock wrote that he had been engaged in examining candidates for admission to the church during several weeks, and had already propounded about two hundred for Christian fellowship. He was expecting that at least one hundred more would be received at the same time. Though the religious interest commenced early in 1848, it had not ceased at the date of the above-named letter. Among the peculiarities of this remarkable revival, Mr. Hitchcock mentions (1) a very general spirit of prayer in all parts of Molokai; (2.) "the willingness with which the converts have taken hold of the work of the Lord;" (3.) the liberality with which all Christians have contributed for the diffusion of the gospel at home and abroad, three hundred and thirty dollars having been given for the support of the missionary, and three hundred and fifty dollars at the monthly concerts since January 1, 1848; (4.) the decrease of crime, "so that the Judge has no cases to try."

In a letter of Mr. Clark, (who took charge of the First Church in Honolulu in the latter part of August,) it is stated, under date of October 20, that one hundred and thirty-nine persons were admitted to the church, now under his care, subsequently to his arrival.

Mr. Johnson, writing from Waioli, October 26, says that two or three hundred persons, not communicants, profess to be on the Lord's side; and he hopes that many of them are, indeed, new creatures in Christ Jesus. On the Sabbath preceding the date of his letter, the people contributed one hundred and fifteen dollars and a half towards the support of a native preacher at Koloa and the erection of a church at Waimea. Twenty-four persons were admitted to the church at the same time; and eighteen are already propounded as candidates for the like privilege hereafter.

From a letter of Mr. Chamberlain, dated November 6, it appears that the measles were then prevalent at Honolulu. Many had been cut down by the disease, it having proved as fatal to the natives, as it had previously been among the Indians of Oregon, whence it is supposed to have been imported. Leleioboku, a high chief, was one of the victims..

GREECE.—In a letter bearing date January 26, Mr. King states that Simonides, the writer of "the orgies," which obliged our missionary brother to withdraw from Athens for a time, has recently occasioned much discussion and excitement, as the pretended discoverer of certain Greek manuscripts (Homer, Hesiod, Anacreon, &c.) claimed to be more ancient than any other in the world. According to the Minerva, an Athenian newspaper, some men of learning at first thought them genuine; but a closer inspection showed that they were a forgery, executed

with uncommon skill. "All this," Mr. King says, "is working wonderfully in my favor, by opening the eyes of the people to see that Simonides is a deceiver and a liar of no ordinary character."

Under date of February 13, Mr. King says, "Last Sunday, I commenced preaching publicly, as I did formerly. One of my hearers was a military officer, a brother of the King's attorney who issued the order for my arrest and imprisonment, after my departure for Geneva. At the close of the service he asked my permission to attend hereafter; which I, of course, was happy to give." What will be the effect of this step of Mr. King, is somewhat uncertain.

SALONICA.—Messrs. Maynard and Dodd, with their wives, disembarked at Smyrna, February 23, on their way to Salonica.

ARMENIANS OF TURKEY.—Mr. and Mrs. Crane landed at Smyrna, February 23; and on the 26th proceeded to Constantinople, whence they will go to Broosa or Trebizond.

CONSTANTINOPLE.—The church at Constantinople is represented by Mr. Goodell, under date of February 16, as being very harmonious, its past dissensions having been entirely healed. "All seem to be of one heart and one soul." Baron Hatchador, formerly in the Bebek seminary, has been licensed to preach the gospel. Baron Hohannes, well known to many in the United States, has been called by the church in Adabazar to be their pastor; and it was expected that he would receive an invitation to be the associate pastor of the church in Constantinople. "He seems ready," Mr. Goodell adds, "to go to Adabazar, or to stay here; and we really want him in both places. His influence is very good."

Another letter of Mr. Goodell, dated March 6, states that Baron Hohannes, having been duly chosen the associate pastor of the church in Constantinople, and having decided to accept the call, was to be ordained the following week. Baron Hatchador was to go to Adabazar.

SYRIA.—Messrs. Calhoun and Williams, with their wives, arrived at Smyrna on the 23d of February, on their way to this mission.

AHMEDNUGGUR.—In a letter dated January 12, Mr. Ballantine gives a short account of a tour performed by himself and Mrs. Ballantine to Aurungabad. "There are three or four villages on the road to Aurungabad," he says, "where inquirers or converts connected with us reside; and in these we spent a few days with great pleasure, finding good opportunities for making known the gospel. The women came out in great numbers to receive instruction from Mrs. Ballantine. This was the case in the Nizam's dominions as well as in the Company's territory. It is probable that most of the females there who heard the truth, had never listened to it before At the first village on the other side of the Godavery where we stopped, the women came in such throngs to meet Mrs. Ballantine, and seemed so interested in what she had to tell them of the gospel of Jesus, that the brahmins were greatly enraged. One came to me, and said that a hundred women had collected around madam, and were about to make her their gooroo! We remained three days in Aurungabad at the house of a good Christian friend, Captain O'Brien, who treated us with the greatest hospitality and kindness." Mr. Ballantine spent some time at Wudaley; at which place "the women of the higher classes received Mrs. Ballantine to their houses, when she went to see them, treated her with great respect, and listened to her with attention." In November last, nine persons were baptized at Ahmednuggur.

MADRAS.—There has been a public examination of the schools under Mr. Winslow's supervision, containing nearly six hundred children, which was very satisfactory to all who were present. He says also, under date of January 13:

Last evening, at a church meeting preparatory to our communion, three females were received into the church On the morrow, I expect to baptize them, and admit them to the Lord's table. There were three other candidates; but it seemed best to defer their case, as their seriousness had been of only three or four months standing. Of those admitted, two were Roman Catholics, and one was a heathen woman. Seven were received into the church last year, including Harriet Scudder, making ten additions since the beginning of 1843. One has been restored, who was previously suspended; none have been excommunicated. We have not been favored with any special work of grace; but the ordinances of God's house have been well attended, and apparently blessed to the building up of the faith of those who have been called in from among the heathen and are surrounded by many dangers and temptations. Though our native church is not what we could wish, yet, all things considered, we think it will compare favorably with some in Christian lands.

CANTON.—Last autumn Mr. Bonney spent some six weeks in Honam temple, occupying rooms which were leased to him by one of the one hundred and forty priests attached to the establishment; but the other priests objected at length to his residence, and he left the place in November, to relieve his landlord from embarrassment. He hopes that his brief sojourn in this home of idolatry has not been in vain.

AMOY.—A letter has been received from Mr. Youngblood, dated at Singapore, February 6, which contains the following melancholy announcement: "We have learned from the Chinese papers the death of our beloved brother Pohlman. He was drowned on the 5th of Janu-

ary, in leaving a wrecked schooner, in which he had taken passage for Hongkong. The schooner, it is said, was bound to the southern ports, and was two days from Hongkong. The commander, and all who were in the small boat that could not swim, were drowned. The boat was upset by the rush to it when it was lowered. How great the loss when such a missionary is taken away!"

SIOUX.—The latest accounts from Lac-qui-parle are more encouraging than some previous communications have been. Under date of December 13, Mr. Riggs reports the Dakota service as being well attended on the Sabbath, as also a meeting held on Wednesdays. The week-day and Sabbath Schools are regarded as comparatively prosperous On the fourth Sabbath in December, two persons were admitted to the church. Another is a candidate for the same privilege; and others still are "in an interesting state of mind."

Under date of January 1, Mr. Riggs says: "To-day we held a meeting, at which I presented the claims of other heathen, and the obligations we are under to aid, as God enables us, in carrying the gospel to them. At the close we had a subscription to send the Bible to those who are poorer than the Dakotas. It succeeded beyond my expectation. Nearly ten dollars in money were subscribed, part of it by ourselves, and ten pairs of moccasins were given by native women. This is the first movement of the kind at this station. God will not despise the day of small things."

Home Proceedings.

EMBARKATION OF MISSIONARIES.

ON the 7th of April, the following persons sailed from Boston in the ship Concordia, Captain Stephenson, for Cape Town, South Africa; namely, Rev. Andrew Abraham, of Florida, Montgomery county, New York, and Mrs. Sarah L. Abraham, of Brookfield, Connecticut; Rev. Hyman A. Wilder, of Olivet, Eaton county, Michigan, and Mrs. Abby T. Wilder, of Millville, Orleans county, New York; Rev. Josiah Tyler, of East Windsor, Connecticut, and Mrs. Susan W. Tyler, of Northampton, Massachusetts. From Cape Town they will proceed to Port Natal, with as little delay as practicable, for the purpose of joining the mission in that vicinity.

Mr. Abraham is a graduate of Union College, and of the Union Theological Seminary in New York city. Messrs. Wilder and Tyler pursued their theological studies at East Windsor; the former being a graduate of Williams College, and the latter, of Amherst College.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.			
Cumberland, La.	20 00		
Falmouth, 1st ch. a friend,	50 00		
Otisfield, La. 5,62; D. Knight, 2;	7 62		
Portland, 3d ch. m. c. 17,89; High-st. mater. asso. for *J. W. Chickering* and *Phebe Cummings*, Ceylon, 40; indiv. for the Jews, 42;	99 89		
Sweden, m. c.	7 15	—184	66
Kennebec co. Conf. of chs. B. Nason, Tr.			
Winslow, m. c.		4	00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.			
Eliot, Cong. ch.	10 00		
Lebanon Centre, Cong. so. 28,75; Rev. J. Loring, 25; wh. cons. Rev. HOWARD MOODY of Canterbury, N. H. an H. M.	53 75		
Sanford, Cong. ch. and so. 20; la. asso. for *John Storer*, Ceylon, 20;	40 00	—103	75
		292	41
Prospect, Cong. ch. and so. wh. and prev. dona. cons. Rev. JOSEPH FREEMAN an H. M. 16; Turner, cong. ch. and so. 11;		27	00
		319	41

NEW HAMPSHIRE.

Cheshire co. AUX. So. W. Lamson, Tr.			
Marlboro', A friend,		2	50
Hillsboro' co. AUX. So. J. A. Wheat, Tr.			
Francestown, Mrs. Mary Dean, dec'd,	20 00		
Manchester, 1st cong. ch. 30; Mrs. Nancy Moors, 50;	80 00		
Merrimack, Cong. ch. to cons. Rev. BENJAMIN ELA of New York city, an H. M.	63 50		
Nashua, Pearl-st. ch. and so. wh. and prev. dona. cons. Mrs. JULIA M. SWAIN an H. M.	27 00		
New Ipswich, J. Stearns,	6 00	—196	50
Merrimack co. Aux. So. G. Hutchins, Tr.			
Henniker, Cong. ch. and so. wh. and prev. dona. cons. JOSIAH CHILDS and MRS. RICHARD T. SEARLE, H. M.	187 00		
Loudon, Mrs. L. S.	1 50		
Pittsfield, Cong. ch.	10 00		
Warner, A. B. Kellogg,	1 00	—199	50
Rockingham co. Conf. of chs. J. Boardman, Tr.			
Candia, Cong. so. 59.12; m. c. 20,13;	79 25		
Windham, JAMES PARK, wh. and prev. dona. cons. him an H. M.	80 00	—159	25
Strafford co. Conf. of chs. E. J. Lane, Tr.			
Durham, Cong. ch. and so.		64	42
Sullivan co. Aux. So. D. S. Dutton, Tr.			
Claremont, Gent. 1,75; la. 3;	4 75		
Cornish, Gent. 6,75; la. 50;	56 75		
Lempster, 1st cong. ch. and so.	23 63	—85	13
		707	30
Centre Harbor, Cong. ch. and so. (of wh. fr. Miss S. Rogers, for Mr. Emerson, Sandw. Isls. 5;)		20	00
		727	30

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.			
Middlebury, Mr. C. 50c.; Mr. M. 25c.;	75		
New Haven, B. Rider,	62	—1	37
Caledonia co. Conf. of chs. E. Jewett, Tr.			
Cabot, Cong. ch. and so.	17 00		
Kirby, Rev. L. Woods, 11; Mrs. E. T. W. 2;	13 00		
Lyndon, Cong. ch. and so.	46 80		
So. Hardwick, Cong. so.	6 00		
St. Johnsbury, 2d do. 53,65; m. c. 24,82; chil. 12; 3d cong. ch. 30; m. c. 14,28; s. s. chil. 1;	135 75		

Waterford, Cong. ch. to cons. Rev. FRANCIS WARRINER an H. M. 50 00

968 55
Ded. ack. in April fr. Waterford, 10 00—258 55

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Barton, A. Pierce, 1 00
Derby, Coll. 4 00——5 00

Rutland co. Aux. So. J. Barrett, Jr. Tr.
East Rutland, Gent. 4,50; m. c. 5,49; 9 99
W. Rutland, Rev. A. Walker, 10 00——19 99

Washington co. Aux. So. J. W. Howes, Tr.
Montpelier, m. c. 30; Miss M. E. S. 5; 35 00

Windsor co. Aux. So. E. P. Nevens, Tr.
Chester, m. c. 5 00
West Hartford, Cong. so. to cons. Rev. WILLIAM CLAGGETT an H. M. 50 00
Weston, Mr. Peabody, 5 00
White River, Chil. miss. so. for ed. of chil. in Ceylon, 7 17
Windsor, Cong. ch. s. s. 2 00——69 17

389 08

Legacies.—Shoreham, Mrs. Lucretia Hunt, by Lewis Hunt, Ex'r, 100; St. Johnsbury, Mrs. Lucy B. Howes, by A. B. Hutchinson, Ex'r, 5; 105 00

494 08

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Provincetown, do. 7 00
Truro, Cong. so. 15; a friend, 1; 16 00——28 00

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Sturbridge, Miss L. Hinsdale, 10 00

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Belleville, m. c. 9 00
Haverhill, Centre cong so. 119,30; m. c. 45,39; 164 69
Newburyport, Mr. Campbell's so. 80; m. c. 38; 118 00—291 69

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Beverly, Dane-st. ch. and so. gent. 80; la. 28; m. c. 26,73; 134 73
Gloucester, J. P. Trask, 6 00
Lynn, Mr. Cooke's so. 23 26
Marblehead, Cong. ch. gent. 43; m. c. 20; two girls. 1,25; 64 25
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Salem, Crombie-st. ch. m. c. 14,85; Tab. ch. m. c. 12; South ch. 14,15; 41 00—419 24

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Ashfield, Cong. so. 24 42
Buckland, Gent. and la. 51 00
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297 81
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Berkley, Cong. ch. 11 50
Fall River, 1st do. 73 70
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Auburn, Gent. 57,75; la. 35; m. c. 7,93; 100 68
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3,716 84

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4,196 34

Legacies.—Brimfield, Aaron Bliss, by Alured Homer, Ex'r, 100; Roxbury, Thomas Adams, by W. H. Adams, (of wh. for Christianizing the Jews, 920,15,) 1,840,30; 1,940 30

6,136 64

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1,977 20

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40; la. 70,60; a fem. Bible class, 5; 4th cong. ch. to cons. EBENEZER KINGMAN an H. M. 100; 354 05

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Vernon, A friend, 3 00—46 42
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Theresa, Ch. 5 00
Watertown, 1st ch 237,82; m. c. 123; chil. fund, for ed. chil. in hea. lands, 5,26; 2d ch. to cons. Rev. L. M. SHEPARD of Smithville, an H. M. 50; 416 68—439 43
2,723 14
Free gift, 15; Albany, A. Jenkins, 1,50; Amsterdam Village, pres. ch. 46,50; m. c. 19,92; Aurora, Miss A. Avery and others, for Christians in Syria, 8; Benton, R. R. 5; Binghampton, pocket-money of a dec'd son, fr. his parents, 5; Canterbury, Rev. D. Crane, 5; Dansville, 1st pres. ch. 22; E. Bloomfield, cong. ch. a bal. 34; m. c. 16; Hamden, cong. ch. 5,22; Lansingburgh, 2d pres. ch. m. c. 70; C. F. 5; Marathon, Rev. P. Terry, 10,88; Moriah, united pres cong. ch. 34,50; disc. 2,50; Moriches, ch. 12; Mt. Morris, fam. miss. so. for sch. at Batticotta and Oodooville, 5; New Lebanon, pres. ch. m. c. 10; New Rochelle, pres. ch. 61,43; Onondaga, D. M. 10; Riga, cong. ch. 15,39; A. Fitch, 20; Saratoga Springs, pres. ch. R. H. Walworth, to cons. JAMES L. GRAHAM of New York, an H. M. 150; W. L. F. Warren, to cons. Mrs. PATRICK H. COWEN an H. M. 100; Mrs. C. M. BEACH, 30; J. Willard, 30; G. M. Davison, 20; J. M. Davison, 20; W. Putnam, 10; N. E Young, 10; Rev. A. T. Chester, 10; J. Stewart, 10; S. E. Bushnell, 10; G. W. Wilcox, 10; coll. 34,78; m. c. 56,05, s. s. for *A. T. Chester*, Ceylon, 20; Sidney Plains, 1st cong. ch. m. c. 8; Tribes Hill, pres. ch. 10; Troy, W. & H. Merriam, 50; 2d pres. ch. G. Grant, 100; A. Weed, 25; W. Merriam, 20; E. Carpenter, 15; E. Bell, 15; E. Talmadge, 15; H. Merriam, 15; H. T. 10; H. C. 10; G. B. W. 10; indiv. 25; la. indus. so for *Sarah Sackett* and *Jane L. Wadsworth*, Ceylon, 40; Vernon, Mt. Vernon, pres. ch. and so. 60; Washingtonville, pres. ch. m. c. 11,75; 1,394 72
4,117 86

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160 00

PENNSYLVANIA.

Cherry Tree, Mr. Hampson's ch. 10; C. Day, 5; Erie, s. s. of pres. ch. for a scholar in Madras, 20; Montrose, pres. ch m. c. 26; Northern Liberties, 1st pres. ch. S. W. McClelland, 20; Philadelphia, 1st indep. ch. for *John Chambers*, *Helen Chambers*, and *Aaron H. Burtis*, Ceylon, 60; 1st pres. ch. Martyn, to cons. Miss CAROLINE BROWN an H. M. 100; P. 30; J. S. 55; S. T. 15; 5th pres. ch. m. c. 42,18; W. Worrell, 50; la. 3; Mrs. P. Wetherill, 10; 3d do. Misses Clark, 20; a friend, 5; Clinton st. pres. ch S. W. C. 5; an indiv. 5; Waterford, m. c. 2; 483 18
Legacies.—Union co. Andrew McClenahan, by I. F. Linn, 167 55
650 73

DISTRICT OF COLUMBIA.

Washington City, Miss. so. of 4th pres. ch. 64,67; junior miss. so. of do. 41,64; 106 31

VIRGINIA.

Charlottesville, Rev. A. L. Holladay, 11,50; Liberty, pres. ch. m. c. 10; Lynchburgh, Mrs. J. A. Royall, 5; 26 50

SOUTH CAROLINA.

Charleston, Indiv. in indep. or cong. ch. 180 00

OHIO.

Western For. Miss. So. G L. Weed, Tr.
Cincinnati, 2d pres. ch. 608,30; 3d do m. c. 9,75; union m. c. in ortho. and Vine-st. cong. chs. 13; Hanging Rock, J. W. Means, for Doct. Williamson's station, 20; Monroe, pres ch. 2,50; South Salem, do. 5; Walnut Hills, Lane sem. ch. m. c. 9,35; Mrs. C. Parker, 1; Misses, av. of self-denial, 80c.; Williamsburgh, O. Dudley, 2; 671 7[illegible]

Western Reserve Aux. So. Rev. H. Coe, Agent.
Bazetta, 1,25; Brecksville, (of wh. fr. s. s. for ed. a youth in W. Africa, 14,) 23.50; Brownhelm, 18,01; Charlestown, 5,12; Chatham, (of wh. fr. D. Richards, 20.) 50; Chester, S. Chilson, 10; Cleveland, 1st pres. s. s. for *Truman P. Handy*, Ceylon, 20; 2d pres. ch. 46; s. s. for *Mary H. Severance*, Ceylon, 30; Mrs. Scranton, 1,25; Dover, cong. ch. 25; Edinburg, J. Eddy, 10; Elyria, (of wh. fr. H. Ely, 20; Mrs. C. S. Ely, 10; N. Beebe, 10,) 109; Euclid, a friend, 2; Grafton, Rev. G. C. Judson, 5; juv. miss. so. 4; Gustavus, 5,18; Hudson, Wes. Res. college, 13,67; Prof. E. P. Barrows, 10; Prof. C. Long, 10; Prof. H. N. Day, 10; Huntington, (of wh. fr. Rev. A. R. Clark and wife, 15; Mary and George King, 1,02; la sew. so. 7,65,) 31.04; Kinsman, H. Lilley, 10; Medina, (of wh. fr. Rev. F. H. Brown and wife, 10; A. L. Peak, 10; s s. 1,) 51,74; Newburg, C. Reeves, 10; Richfield, H. Oviatt, 25,44; Painesville, E. Merrill, 10; Sheffield, chil. 2; Solon, Rev. J. Seward, 10, Strongsville, (of wh. fr. M. A. Strong, 3.) 31.84; Tallmadge, 10,57; Vienna, 3,25; Wakeman, Rev. J. Talcott, 5; Warren, 32,87; Wayne, 30; Wellington, (of wh. fr. la. sew. so. 3,18; s. s. 50c.; S. Pelton, dec'd, 25,) 44,88; York, coll. 50c.; Williamsfield, 7; Windham, la. 15; a young la. 2; ded. disc. 3,07; 739 04
A friend, by C. W. T. 5; Athens, A. B. 5; F. B. 3; Ellsworth, united pres. and cong. ch. 45; 58 00

1,468 74

Legacies.—Oxford, Binnjah Roots, by A. & P. H. Roots, 38 27

1,507 01

INDIANA.

By G. L. Weed, Tr.
Danville, pres. ch. m. c. 20; Franklin, 2d pres. ch. 13,45; Greensburgh, Mrs. E. Luther, 2; Greenwood, pres. ch. 5,60; Indianapolis, J. M. Ray, 5; Madison, H. P. Newell, 2; New Providence, pres ch. 4,60; Shiloh, Franklin and Gilead chs. 15; 67 65
Orland, cong. ch. 12,50; Rockville, Mrs. M. H. McNutt, 5; Wabash, m. c. 5; ded. ack. in Aug. and Jan. Her. fr. Collinsville, 4; 18 50

86 15

ILLINOIS.

By G. L. Weed, Tr.
Farmington, pres. ch. 57,25: s. s. 1,75; Godfrey, pres. ch. 35,50; Springfield, do. 39; 133 50
By Rev. I. M. Weed, Agent.
Beebe's Grove, cong. ch. 3,50; Bloomingdale, do. 11,51; Chicago, 1st pres. ch. m. c. 40; Dundee, cong. ch. 6; Granville, pres. ch. 11,12; Naperville, cong. ch. 5; Jericho, Rev. H. Bergen, 2; Rockton, cong. ch. 10; St. Charles, Cong. ch. m. c. 14,45; Waukegan, cong. ch 11.55; juv. miss. asso. 3,54; Woodstock, la. 75c.; ded. disc. 66c.; 118 76
Canton, 1,30; m. c. 1.70; Galesburgh, young people's miss. so. 5; Greenville, pres. ch. 15; Groveland, A. D. W. Hurlbut, 10; Huntsville, pres. ch. 9,70; Marion, N. A. Hunt, 5; Payson, cong. ch. 14; Round Prairie, cong. ch. 11,55; 73 25

325 51

MICHIGAN.

By C. S. Little, Tr.
Constantine, R. D. ch. 12 50
Almont, cong. ch. 7.57; Marshall, pres. ch. m. c. 39,89; s. s. miss. so. for Mr. Wilder, So. Africa, 15,11; 55 57

68 07

WISCONSIN.

By Rev. I. M. Weed, Agent.
Beaver Dam, pres. ch. m. c. 11,84; Green Bay, do. 22,38; coll. 27,82; juv. miss. asso. 7,10; Oak Grove, I. R. De Riemer, 5; Southport, Mrs. H. Wilcox, 10; ded. disc. 48c.; 83 66
Beloit, Mr. and Mrs. S. T. Merrill, 12,50; Delafield, J. Jennings. 85c.; East Troy, pres. ch. 1,50; Hazel Green, pres. ch. m. c. 6; Milwaukie, 1st cong. ch. (of wh. to cons. ELIPHALET CRAMER an H. M. 100,) 110; Mount Zion, cong. ch. 32,50; Summit, pres. ch. 25; 188 35

272 01

IOWA.

Cascade, cong. ch. 15; Davenport, cong. ch. 5; Fort Madison, pres. ch. m. c. 2; 22 00

MISSOURI.

St. Louis, 1st pres. ch. fem. prayer meeting, for *Anne T. J. Bullard*, Ceylon, 20; mater. asso. for *Artemas Bullard*, Ceylon, 20; R. Scarritt, 10; 50 00

TENNESSEE.

Monroe co. Mt. Zion, pres. ch. 24; Wilson co. 5; 29 00

IN FOREIGN LANDS, &c.

A missionary and his wife, a new year's offering, 100 00
Kaposia, Min. Ter. Rev. T. S. WILLIAMSON, wh. cons. him an H. M. 50; Mrs. P. Denton, 5; 55 00
Sandwich Islands, Hilo, ch. 217,50; boarding sch. 50; Capt. Fitch, of New London, by Rev. D. B. Lyman, 10; Koloa, ch. 36.68; Molokai, ch. for sup. of pastor, 85,37; Miss Lydia Brown, 50; Waimea, Mr. Lyon's ch. (of wh. for his sup. 26,) 52; W. H. Tibby, 5; 506 55
Shipton, C. E. m. c. 3; St. Kitts, C. W. a few females, 3; 6 00

667 55

Donations received in March, (of which to liquidate the debt, see cover, $1,721 60,) $15,326 26
Legacies, $2,251 12

$17,577 38

☞ TOTAL from August 1st to March 31st, $197,490 97

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in March, $279 17

DONATIONS IN CLOTHING, &c.

Bangor, Me. A small box, for Mr. Peabody, Erzeroom.
Blanford, Ms. A cask, for Mr. Eells, Oregon miss.
Bloomingsburgh, O. A box of bacon, rec'd at Kaposia.
Coventry, Ct. A box, for Ind. miss.
Grafton, O. Cloth, fr. juv. miss. so. 7 00
Huntington, O. do fr. la. sew. so. 19,35; shoes, fr. Mr Sage, 1,75; 21 10
Pittsfield, Ms. A box, for Mr. Cooke, Sandw. Isls. miss.
Springfield, Ms. 26 cops. Webster's Dic. fr. G. & C. Merriam.
Strongsville, O. Cloth, 6 00
Union Grove, Ill. Two barrels of flour, and one do. of bacon, rec'd at Kaposia.
West Brattleboro', Vt. A box, for Rev. L. Grout, So. Africa.
Unknown, A box, for Rev. A. Grout, do.
do. do. for Mr. Wilson, Syria.

THE

MISSIONARY HERALD.

VOL. XLV. JUNE, 1849. No. 6.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. COAN, SEPTEMBER 1, 1848.

Hilo and Puna.

THE spiritual condition of Hilo and Puna in the spring of 1848 was particularly described in the Herald for March of the current year. In the present communication of Mr. Coan, we have a continuation of the religious history of this interesting portion of Hawaii to a later date.

On returning from our last general meeting, I found that the religious interest which had been gradually rising among my people during the previous year, had not subsided, but was rather on the increase. I soon made a tour through Hilo, and found the natives every where assembled in crowds to welcome the return of their missionary. Their houses of worship were carpeted with mats or fresh grass; food had been provided in abundance; and all classes were waiting to hear the Word. Harmony and love prevailed in the church, and the disciples "had a mind to work."

Returning from Hilo, I visited Puna. Here the interest was deeper and more extensive than in Hilo, affecting nearly the entire population, and strongly reminding me of those glorious and memorable years which reached from 1836 to 1840. Our meetings were every where full and solemn; and many followed from village to village to hear the gospel.

On approaching a place near the middle of Puna, about sunset on Saturday, I found several hundreds, men, women and children, arranged in single file, and prepared to tender their welcome. As soon as I arrived at the house, the whole line moved forward in perfect order, each one presenting a small fish or a bundle of native food, and each one wishing to shake hands and express his "aloha." The whole company were thus led up, one by one; and then all wheeled and marched off to their place of worship. Late as it was, and weary as I was, I went thither, and preached the Word. I afterwards found that they had deposited three hundred and seventy fish (mostly flying fish) and ninety-three bundles of food as a personal present, besides what they gave as a monthly concert contribution. After distributing among the natives who accompanied me what food and fish they needed, I recommended that the rest should be sold at a low rate, and the proceeds thrown into the funds of the monthly concert; which was done.

This is the station where a most interesting work of grace commenced in the autumn of 1836; and from this point it spread until it covered the whole field. It was in this region, and at the time alluded to, that the people so pressed upon me to hear the word of God, that I had no leisure so much as to eat; and on

one day I preached three times in as many villages before breakfast. It was here that hundreds thronged my path whenever I moved from village to village, many following me from place to place, sometimes to the distance of forty miles, to hear the gospel from day to day. Hundreds of those who then wept and trembled before God, are now the most humble, docile and devoted members of the church. Multitudes remember and often quote the text that first alarmed them and led them to the Lamb of God.

A somewhat similar interest was manifested at nearly all the stations in Puna, on the occasion of my late visit. This interest still continues; and the prospects of the church have never been more encouraging than at the present time. Let God be praised for all; "for his mercy endureth forever!" He will not forsake the work of his hands.

Mr. Coan also says, "The United States ships Preble and Independence have lately paid us a visit. The commodores, commanders and officers were very kind and courteous; and the crews were remarkably quiet and orderly."

Syria.

MR. WHITING'S VISIT TO HASBEIYA.

Reason of the Visit—Arrival.

MR. WHITING spent a part of last autumn at Hasbeiya, there being as yet no resident missionary in that place, though it is evident that one is much needed. After his return to Abeih, he prepared an account of his visit, which has furnished the following extracts.

During the summer, our little community at Hasbeiya were visited and instructed by our native brethren. But for some time previous to my late visit, our labors there had been suspended, chiefly on account of the cholera, and the quarantine regulations that were consequently adopted in nearly all parts of the country, making it difficult and unsafe to travel. In October, having heard rumors of the cholera in the region of Hasbeiya, we wrote to our friends there by a special messenger, inquiring after their welfare, and giving them some hints as to the treatment of the disease, in case it should break out among them.

One of them wrote in reply as follows: "It is true, this disease has been in the Huleh, and in some other places not far off; but for fifteen days past we have heard of no new cases. In Hasbeiya and Rasheiya, it has not appeared; be not anxious about us, in this respect. But in respect to the diseases of our souls, there is occasion for you to inquire, and to provide the remedy for them; that is, to come speedily to us." The writer then mentioned some differences that had arisen between certain individuals of their number, and which threatened to divide the little Protestant band into two parties; and he urged the necessity of a speedy visit from one of us.

Accordingly, with the advice of my brethren, I left home, in company with our native brother, Tannûs el Haddad, on the 25th of October, and, traveling slowly, we reached Hasbeiya on Friday, the 27th. We found our friends in health and safety, thankful for their and our preservation from the pestilence which, within a few months, has hurried many thousands to their graves, in various parts of the country. We found them also enjoying rest and quietness, after years of grievous persecution. The bull of excommunication, which for months caused them very great trouble, cutting them off from all business and social intercourse with the rest of the people, and nearly reducing them to starvation, is now but little regarded. Most of the people converse and deal with them as formerly; and they are able to pursue their several occupations with comparative peace and comfort.

And it is a cause for special gratitude to God, that after trying for years to secure a burial place, having been opposed in every attempt both by their enemies, the Greeks, and also by the Governor, they have at length succeeded in purchasing an eligible piece of ground for that purpose, and have enclosed it with a substantial wall of stone, and that without opposition or molestation from any quarter. It should also be devoutly acknowledged, as one of the many proofs of the Lord's favor to this persecuted flock, that during all this period of more than four years, in which they have been without a burial place, no death has occurred among them.

Mr. Whiting and his companion went to the house of a Protestant friend, who has for several years generously given up his dwelling for the use of the missionaries, and opened it for the daily and weekly meetings held by those who sympathize with them.

In the evening after our arrival our friends, to the number of about twenty-five, came to welcome us and attend prayers with us; and during all the time we remained, from twenty to thirty men and women were accustomed to attend our evening worship. This afforded an excellent opportunity for giving them constant religious instruction.

A Message from the Emîr.

Mr. Whiting next proceeds to give a few extracts from the journal which he kept during his stay in Hasbeiya. The services of the first Sabbath were mainly conducted, at his request, by Tannûs el Haddad. At the close of the day, he made the following entry: "The attention has been good; but I see no special seriousness. Two or three were present, who have not, for months past, shown themselves Protestants."

October 30. This morning the Emîr sent me a private message to this effect; namely, that the chief men of the Greek community having complained to him that the Franks had come again to Hasbeiya, and having petitioned him to send them away, he (the Emîr) was obliged to notify me that I must leave the place; that as to Tannûs, as he was an Arab there was no objection to his staying as long as he pleased; but that no Frank could be allowed to come and live in Hasbeiya without an express order from the Pasha. To this message I replied in substance, that as we and other Franks had, with the knowledge and protection of the Government, and in accordance with long established custom, the privilege of traveling and residing where we pleased, in any part of the country, the Emîr had no right to forbid my coming to Hasbeiya; that if he required me to leave, I certainly should demand by what authority he did so, and should not leave unless he produced an order from the Government to that effect; that it was far from my wish to utter a word of complaint against the Emîr in any quarter, and I hoped he would do nothing to compel me or my friends to do so.

31. S. B. had an interview with the Emîr last evening, and calmly remonstrated with him respecting the way in which he was treating me; and asked him if he really had orders to prevent Franks from coming to Hasbeiya. He confessed that he had not; and from the tone of his conversation it was plain that he was not intending to insist upon my leaving. "But," said he, "these men [the heads of the Greek community] are annoying me. They give me no peace; and I am afraid they will complain to the Pasha, and that I shall be blamed for bringing the English here, or allowing them to remain here."

That the Greeks are greatly annoyed at our being in Hasbeiya, and that they will make strong appeals to the Emîr against us, and perhaps to the Pasha, is very likely. They have some reason to be alarmed; for within the last few days several men who have not heretofore been with the Protestants, have joined them; and I understand that there are not a few besides these, who are favorably affected towards evangelical sentiments.

Spiritual Apathy—Sabbath—A Maronite.

On the following day, Mr. Whiting, with his companion, visited the Protestant school in Hasbeiya, and called upon several families which were friendly to them. "We had favorable opportunities for instructing the women," he says, "a few of whom seem much interested in the truths of the gospel."

November 2. We have also spent much of our time in conversing individually with others of our friends, in relation to the interests of their souls, endeavoring to rouse them from the apathy which is, alas! too prevalent among them all. In most cases we find a willingness to listen to our exhortations, and in some instances a hopeful degree of seriousness. Poor people! What can we expect from them but carelessness and worldliness, left without instruction, as they have unavoidably been much of the time for the last two years, and surrounded by an ungodly and persecuting world!

Mr. Whiting gives the history of his second Sabbath in Hasbeiya in the following extract:

6. As I was too hoarse to preach yesterday, I requested Tannûs to conduct the services again; which he did, both morning and afternoon. In the morning he spoke from Matt. vii. 1—5. Thirty adults and twelve or fifteen children were present. In the afternoon, he read and expounded the third chapter of Revelation, dwelling chiefly on the epistle to Laodicea. He spoke with unusual freedom and power; and I could not but feel that he was especially assisted from above. There was some feeling and solemnity in the little assembly. May

the truths delivered this day make a deep and abiding impression!

Between the services, Tannûs assembled a few of the people, and catechised them on the first chapter of Luke's Gospel, using the Union Questions. In the evening I spoke a few words on the parable of the Pharisee and the Publican. The attention was solemn. We were encouraged to hope that the Word spoken during the day in weakness might not be in vain.

Under the same date, the following incident is mentioned.

This morning we received a visit from a member of the Maronite community, and we had a long and interesting conversation with him. His mind is in an inquiring state. He has read our books, and he seems thoroughly convinced of the correctness of our views on nearly all points. Indeed, he appears to be anxious to escape from the bondage of error and superstition; but he has not courage to face persecution and reproach for the sake of the truth. He is serious and candid, and seems to be so dissatisfied with his present position, that we cannot but hope he will soon be delivered from it. He says, moreover, that there are very many in Hasbeiya, who are quite convinced, like himself, that our books and our doctrines are true, and are prevented from declaring themselves Protestants only by the fear of reproach and persecution. Our friends in this place have often assured us of the same thing.

Mr. Whiting addressed the Protestants on the evening of the succeeding day. "Seldom," he says, "have I seen them more attentive and solemn than while listening to the simple story of the Savior's sufferings," &c.

The Emîr again.

8. Tannûs had a private interview with the Emîr, who apologized for his uncourteous treatment of me. He declared that it proceeded from no unfriendly feeling; that he had a high regard for the missionaries; and was only afraid that he might be complained of to the Government, and censured for being favorable to the coming of Franks to Hasbeiya and their residence here, which he supposed was contrary to the real wishes of the Government. He begged, therefore, as a favor to himself, that if any of us should come again, we would ing an order from the Pasha of Damascus, expressly authorizing us to come. This he said would relieve both him and ourselves, and stop the mouths of our enemies. Tannûs maintained, in reply, that since the Protestant religion was now distinctly recognized by the Government throughout the empire; and since entire liberty was allowed to Franks to travel and reside in any part of the Sultan's dominions, such an order as the Emîr asked, was unnecessary; that he could not be blamed for tolerating Franks in Hasbeiya, but that he might be blamed if he opposed them.

Mr. Whiting and Tannûs were not unmindful of the importance of harmony and Christian feeling in a community like that of the Protestants. Their efforts to restore kind and fraternal feelings were not altogether unsuccessful.

Although we see many imperfections in our friends, and though jealousies and strifes arise sometimes among them, it is gratifying to hear on all sides a favorable testimony to their general good behavior. An incident occurred lately in the streets, which shows what their reputation is in respect to evil speaking. A man rebuked another (Greek) for cursing and blaspheming. "Why," said the latter, "am I a Protestant, that I should not curse and blaspheme? I will do it as much as I please." One of the Greek priests took notice of this last Sabbath in the church, while admonishing the people against quarreling and cursing one another. After mentioning the fact, he said, "And do you think then, my brethren, that the religion of the Greek Church allows cursing and blaspheming?" He went on to exhort them to love one another, and not to speak evil one of another. May the conduct of our friends ever be such as to provoke others to love and good works! The Emîr, in the course of the conversation with Tannûs to-day, declared, with an oath, that the Protestants were the best subjects he had.

Harmony restored—Return.

Under date of November 10, the following entry is made by Mr. Whiting: "I had a long conversation with N. H., in which he showed such spiritual feeling, and such just views respecting the nature of true religion, as also in regard to the helps and hinderances to the success of the gospel here, as surprised and delighted me. He grieves over the divisions that have sprung up among our friends, and seems to feel as a Christian man should feel in reference to the evil."

11. This morning we brought several of the brethren together, and had a free conversation with them on the subject of the differences that had arisen among them. We urged upon them the necessity of now opening their hearts freely to one another, and of their putting away every feeling of anger and whatever was contrary to the precepts or the example of Christ, and to cultivate a spirit of mutual love and forbearance. After I had spoken to them, Tannûs followed with a pertinent address. We both pressed the obligation of walking by the rules of love and meekness which our Lord laid down, especially in his last discourse with his disciples before he suffered.

They then talked over the matter of their late differences, confessed their sins to one another and to us, begged each other's forgiveness with tears, and embraced one another, apparently with sincere penitence. It was an affecting scene! The Lord seemed graciously present with us. We closed the interview with prayer, thanking the Good Shepherd for his mercy in bringing the hearts of our friends so happily together again, and imploring for them grace to walk henceforth in love and the unity of the Spirit.

The number present at the services on the following (Sabbath) morning was forty-eight. "One or two of the women seemed to be more than usually affected, and wept." The Word was listened to in the evening of Monday with special interest. But the state of Mr. Whiting's health was such that he felt constrained to return to Abeih, and leave this little flock once more as sheep without a shepherd. He left Hasbeiya on the 14th of November, accompanied by Tannûs el Haddad, and reached home on the third day.

LETTER FROM MR. WILSON, DECEMBER 11, 1848.

New Station at Tripoli—Cholera.

It has been the wish of the Syria mission, for some time past, to commence a station at Tripoli. Not till very recently, however, have our brethren felt sufficiently strong to enter upon this new field. But after the arrival of Mr. Foot, as there were two laborers who might be spared for a new enterprise, it was resolved to occupy a post which has seemed to possess some important advantages for missionary operations.

Messrs. Thomson and Wilson proceeded to Tripoli, early in November, to make the necessary arrangements for a new station. "We found more difficulty," Mr. Wilson says, "in securing suitable accommodations than we anticipated. Those which we were constrained to accept, were quite different from what we desired; but we had no doubt as to the duty of occupying the ground immediately." It was thought advisable to secure a residence at first in the Mena, which is the port of Tripoli. This place has a population of five or six thousand souls, and is about half an hour's ride from the city.

Messrs. Wilson and Foot arrived at the Mena on the 17th of November, with their families, after a short and comparatively comfortable passage of eight hours from Beirût.

We were allowed to take quiet possession of our dwelling, an event so important as to call for devout thanksgiving from the older brethren of the mission; and certainly it deserves nothing less from ourselves. At the time of our arrival, the cholera was on the increase, both in the city and in the Mena. Reports state that since our coming as many as thirty-five have died in one day in the city; and even in the Mena scarcely a day has passed in which we have not listened to the death-wail in some dwelling near us, or to the howlings made at funerals in the Greek burying-ground, which is but a few steps from our door. For four months have this degraded people been compelled to look on, and tremble at what the angel of death has been doing in the midst of them. Many families are still in quarantine as to the rest of the world.

The population of the city and the Mena together is about twenty thousand; and the estimated number of deaths by the cholera is two thousand; which would be a greater proportionate loss than has been suffered in Aleppo, and, if we regard the city as distinct from the Mena, a greater loss than that of Damascus even. But every report of this nature in Syria is exceedingly uncertain. Sometimes the error is in the way of exaggeration; sometimes the truth is not all spoken; and as the Asiatics will tell a falsehood when there is no discoverable purpose to be served by it, reason is but a poor guide for one who is seeking the exact amount of truth in their testimony. I would not dare to assert that more than one thousand have fallen in Tripoli before the cholera; nor am I certain that three thousand have not been cut down. The disease is now probably abating; though it has several times before appeared to be about to leave the place. In various ways we find it hindering

work among this people; yet we have great reason for thankfulness, in that we have been permitted to enjoy good health while so many were sickening and dying around us.

Elias Fuwaz, our native helper, has been able to do but little among the people. He has preached twice in Arabic to some eight or ten of his countrymen, who have listened with apparent attention to his remarks. We find one native brother on the ground, who has been well instructed in biblical truth, and whom we encourage to conduct public worship. We hope that when the cholera panic shall have passed away, we shall have more intercourse with the people about us.

Character of the People.

The inhabitants of Tripoli are noted for their attention to rules of politeness, to show and display. Indeed, if what has been said of this city be true, it might be called the Paris of Syria. The population is made up of Moslems and Greeks, with a small number of representatives from other sects. The relative strength of these sects, we have not been able to learn as yet. Of the Moslems it is unnecessary to speak. The characteristics of that people are nearly the same every where.

The Greeks, I presume, do not differ materially from their brethren in other places. One thing in the practice of this people has made a difference between their character and that of the Maronites; namely, the reading of the Bible in their churches in a language which is understood by the people. The inconsistency of the practice is, indeed, glaring; yet its effect has been to keep them familiar with the letter of the law, though they are most profoundly blind to its spirit. To hear a Maronite say, "Though you take away from me God the Father, Son and Holy Ghost, yet in the keeping of the Virgin my soul is safe," is no uncommon event; while a Greek who knows no more of a spiritual religion than the Maronite, would hesitate to use such language. The circulation of the Bible meets with less opposition from the Greeks than from the Maronites and Greek Catholics.

While we say thus much for the Greeks, it is well for us to remember, however, that we can look for little besides opposition from a body so incurably corrupt. Why should a church that explains the mystery of the Trinity by *two old men and a bird*, be expected to sympathize with those who teach that God is a spirit, and that his worship, to be acceptable, must be spiritual. The deluded votaries of this church live without God, and die without hope. The laity are purposely kept in ignorance by their priests.

The females especially are shut out from all the knowledge which is to be obtained from books. Among the six thousand inhabitants of this place, there are two women only who can read their native language, a greater proportion, however, than can be found in the country at large. As soon as shall be practicable, we hope to establish a female school.

Of our prospects for usefulness in this new field, we cannot now speak confidently. But we fondly hope that God has good in store for this people, and that he will bless the labors of his servants, in turning them from their idols to the worship and service of the true God. The newly appointed Bishop of the district east of Tripoli has his residence in this place, and is said to be most bitter in his hatred to Protestantism. During the missionary life of Mr. Bird, this man manifested much sympathy with our mission. It is quite possible that we shall meet opposition in our work; yet this will not deter us, we hope, from faithfulness. We feel our need of grace and strength from on high; and we hope we shall not be forgotten in the prayers of Christians. The field is an interesting one; and if we are allowed to cast in the good seed of the Word, strong hopes may be indulged that God will bless the springing thereof.

LETTER FROM MR. FORD, DECEMBER 21, 1849.

Death of Bedros—Aleppo—Mosul.

THE following extracts make us acquainted with the more recent occurrences at Aleppo, the station committed to Messrs. Benton and Ford. By the death of Bedros Vartabed, they are left without any means of reaching that portion of the population who speak nothing but Turkish, comprising a large part of the Armenians and many transient visitors from other places.

It has become our duty to inform you of a loss which we have just experienced in the death of Bedros Vartabed, the Armenian native assistant who has for

some years labored in this city and its vicinity. His death occurred on the 13th of November, very suddenly, and quite unexpectedly to all but himself. But his end was peace. His last hours were spent in fervent prayer; and his last words were expressive of his gratitude to God. The life of our brother was characterized by visible progress in the way of holiness, by habitual prayerfulness, and by untiring zeal in the work of urging upon men every where the great truths and realities of religion. His labors at Aintab, and the blessing which followed them, are well known to you. And in Aleppo his efforts have not been fruitless. Among the Armenian population, quite a number have been in a good degree enlightened through his instructions; and in the case of two or three at least, there is reason to hope that their hearts have been affected by the truth.

The attention of Messrs. Benton and Ford is still mainly given to the acquisition of the language, which they are to use in making known the gospel in Syria. Such opportunities for usefulness as occur, however, they endeavor to improve.

The visitation of God's judgments in the cholera seems to have had the effect of frightening the people to a more strict observance of their superstitious forms, and to make them for the time more religious in their way. Owing to this circumstance, and owing also to the abatement of the curiosity excited by our coming hither, we have a smaller number of professed inquirers than we had during the first two months of our residence in Aleppo.

But if there is less apparent interest in this one respect, there are, on the other hand, much less outcry of opposition, a better understanding of the character of our work, and, at the same time, a quiet and, as we hope, growing desire on the part of many for a more perfect knowledge of "this way," for greater liberty of opinion, and for the formation of a Protestant party, which will embolden them to take a stand for the truth. Meantime we hope that the gospel is making its blessed impressions, somewhat slowly indeed, upon some hearts.

We have much comfort in the lives and apparent Christian zeal of two persons, one of whom is our Arabic teacher, the other being a highly respectable and influential man. They seem to have embraced the gospel in the love of it, and to have truly spiritual views of their own wants and of the sufficiency and excellency of Christ as their only Sacrifice and Mediator. Without feeling able as yet to express a decided opinion in regard to the conversion of these persons, we indulge a strong expectation that they will be found among those who have "left all to follow Christ."

The reader of the Herald is already apprised of the spirit of inquiry which has been awakened in Mosul, a place that must always be regarded with interest by the friends of the Board.

We have been much encouraged by what we hear from Mosul. There is in that place, as you may know, a man who has been long regarded by the brethren at Beirût as hopefully pious, and who is exerting a very salutary and powerful influence in favor of pure religion and evangelical truth. The Bishop of the Syrian Church in Mosul seems also to have become somewhat enlightened; and we are told that he preaches in his church in a very different strain from that which commonly prevails here. He has written to us, requesting our aid in forming schools and our instructions and prayers for himself; and he has repeatedly urged us to come to Mosul, and preach the gospel to him and his people. We have cherished the hope of complying with this invitation, having been discouraged from it hitherto by our imperfect knowledge of the language, and by the deficiency in the receipts of the Board, as the journey would be somewhat expensive. But we trust that the way will be opened for one of us to go there soon, should we continue to receive the same encouragement.

REPORT FROM THE BEIRÛT STATION.

Cholera—The Press.

At the last annual meeting of this mission, the brethren who are laboring at Beirût submitted a report for 1848, an abstract of which will be given in this place. The year under review appears to have been one of unusual sickness and mortality. Before the cholera broke out, various diseases prevailed in the mountains and on the plains. In the latter part of the summer, however, this fearful scourge approached from the north, "decimating cities, desolating many villages in its track," and throwing all other maladies into the shade. "Universal fear preceded

its coming, and consternation attended its march. Christians and Jews fled together, carrying boards for the coffins which they soon might need; and even Mohammedans, forgetting their fatalism in the general terror, often sought to escape from the infected localities, or shut themselves up in close quarantine in their dwellings." It is somewhat remakable that Beirût suffered very little from the cholera; but a neighborhood towards the extremity of the Cape was decimated. The villages in which our brethren spent the warm season, were preserved from the visitation. "We have fresh cause," they say, "to praise Him who has kept us from the dark courts of death, and has mercifully healed our diseases."

The operations of the press have been very much embarrassed of late by the prevalence of the cholera. About one million of pages only have been printed during the year; and the issues of books and tracts to Abeih, Aleppo, Tripoli, Damascus, Sidon, Jerusalem, Mosul, Cairo, &c., have amounted to more than nine thousand. "In no previous year," the report says, "have we seen greater reason for increased efficiency in this department of our labors. The liberal principles of the Turkish Government have been more fully developed and established. The general enlightenment of the people, leading to an increased desire for knowledge, has made manifest progress. Serious collisions in different places between the people and the hierarchies of the different sects have promoted a disposition to think and act independently of them. The commencement of two new stations promises to furnish additional outlets for our publications; while our infant seminary is demanding a series of text books, which it can obtain in no other way." The translation of the Scriptures is still in progress; and several text books have been already prepared for the seminary at Abeih, which are now awaiting the pecuniary means of publication.

Schools—Preaching.

The four common schools reported at the close of 1847, have been continued to the present time, with the exception of one, which was suspended during the prevalence of the cholera. The average number of the pupils in all the schools has been one hundred and seventy. Doct. DeForest has seven girls in his family, three of them having been received during the past year. "Particular attention has been paid to their religious instruction. The school is opened with the reading of the Scriptures and with prayer. The pupils are present at family worship, which at evening is in Arabic, each one reading a verse; after which she is questioned as to its meaning; and remarks follow. So fully have the children copied the example thus set them, that when dismissed to their apartments at night, they never go to rest without first gathering into little circles on their mats, each girl with her Arabic Testament, and reading a chapter together; after which one of their number, whose turn it is, leads them in appropriate extemporaneous prayer." The deportment of the girls has been good; and some of them have been, at times, deeply serious. Their proficiency in study has been commendable, the instruction having been given chiefly by the two elder girls, both members of the church, who have discharged this duty with singular zeal, patience and faithfulness, and that without any pecuniary compensation.

The Word has been preached, as heretofore, both in the sanctuary and by the way-side. The native helpers have performed less itinerant labor during the year than might have been expected, owing to various interruptions. At Beirût the congregations have often been larger than they were formerly; and greater interest has been manifested in the truths presented. The proportion of those who neither have nor seek any pecuniary connection with the mission, is also increasing; which is regarded as a very favorable indication. "It affords gratifying evidence that the good seed, so long sown in this barren soil, is springing up and beginning to bear fruit." "Entire unanimity and brotherly love have pervaded the church recently organized; and though the experiment has been tried for a short period only, it is believed that the platform adopted by our native brethren will be found sufficient for all their exigencies, and suited to the wants of a people breaking away from ecclesiastical bondage."

REPORT FROM THE ABEIH STATION.

Seminary—Schools.

THE brethren at Abeih first make a grateful acknowledgment of the goodness of God, in preserving them and their families from the destroying pestilence during the last year. Passing from this topic to the seminary connected with their station, they state that the number of pupils at the time of the annual examination, October 4, 1848, was nine, four of whom were in the first class, and five in the second. At the commencement of the winter term, November 1, a new class of seven was received. "This number might have been trebled, but for the want of means and accommodations." The Arabic teacher was a pupil in the former seminary, and "may be regarded as one of the fruits of our lamented brother Hebard's labors and prayers. His character is that of a steady young man. He is a good Arabic and English scholar, has an excellent mathematical mind, and

is withal truly pious. His religious experience has been of a deeper kind than has often been known among the people." "Though no decided case of conversion among the pupils can be recorded, there has been at times more than ordinary attention to the subject of religion. Some of the pupils have been in the habit of having evening prayers in their rooms, just before retiring to rest. Strong hopes are entertained that one in the third class is a Christian; and two members of the first class are so uniformly upright in their deportment, so attentive to all the religious exercises at which they are present, so inclined to read the Scriptures, and pay such regard to the Sabbath, that there is reason to hope that they will be found at last on the right hand of the Judge of quick and dead." One or two in the second class may be set down as in a similar state of mind.

The girls' school on the mission premises is still in successful progress. Six other schools were in operation at the commencement of the year; but three were subsequently suspended for various reasons. "We hoped," the report adds, "that the suspension would be but temporary; and we have been importuned by the people to reopen them. But we have not felt warranted in doing so, in the embarrassed state of the finances of the Board." Our brethren retain the opinion, heretofore expressed, that these schools are an important auxiliary in their labors. Two of the teachers, in particular, are described as humble Christians, who are exerting a very happy influence in the villages where they are laboring. The instructions and example of one have convinced "a few individuals, among whom is a priest of the Greek Church, of their errors," and led them to a distinct and open avowal of evangelical sentiments.

Preaching—Conclusion.

The gospel has been regularly preached at this station, as in past years, the average attendance having continued without material change. There have also been a catechetical exercise for the pupils in the seminary, a Bible class for the girls in Mr. Whiting's family, and two Sabbath schools. A service has been kept up at Aitath, Mr. Thomson having assumed the charge of it during the summer. Itinerant labor has not been neglected. Our brethren, assisted by their native helpers, have visited various places; and they hope that some good has in this way been accomplished. The distribution of evangelical books has been prosecuted with some degree of encouragement. "To carry on this branch of our work efficiently," our brethren say, "two things are necessary, the men and the means. For the first we must look to the Lord of the harvest, whose kind providence has already furnished a few valuable helpers, and whose blessing upon our efforts to train others will, we trust, at length furnish all that we need. For the second, we must look to our patrons at home."

In concluding their report, the brethren say, "It would be delightful, if we could speak of a rich harvest of souls gathered into the church. At the beginning of the year, we thought there were some indications of the Lord's presence among us. There was a solemnity in our little assemblies, and in some cases a degree of serious attention to the concerns of the soul, which encouraged our hopes. These hopes have not been fully realized. And yet we humbly trust that the influences of the Spirit have not been entirely withheld. One individual has given encouraging evidence that the truth has made a saving impression on his heart; and he has been admitted to the communion of the church. Another has, for more than a year, been in a very interesting state of mind; and we cannot but hope that a work of grace is begun in her heart. To God be all the praise."

LETTER FROM MR. SMITH, JANUARY 27, 1849.

Religious Inquiry at Damascus.

PREVIOUS letters from this mission have made frequent mention of the feelings of dissatisfaction which many are beginning to cherish, for various reasons, in regard to the errors and superstitions so extensively prevalent in the country. This spirit has been developing itself to some extent in Damascus for many months, a controversy having arisen between the Greek Catholics and their Patriarch. At one time, indeed, all the wealthy men of the sect, with two exceptions, separated from this dignitary. But Mr. Smith found, during a visit which he made to that city in 1848, that there was "only the very slightest element of Protestantism in the movement," save in one individual. Of him, however, Mr. Smith remarks, under date of December 16, "He is a host. He is unceasing in his arguments for a religious reformation; and he has our books exposed for distribution in his parlor, and speaks out boldly before priest and people." Two other men of the same sect were found to be in an inquiring state.

In the present letter, Mr. Smith recurs to the same topic. His opinion as to the general character of the movement seems to have been fully verified. "The disaffected have become reconciled, at least in appearance, to their Patriarch. There remains, however, one important exception." This is the person of whom mention is made in the foregoing paragraph, and in refer-

ence to whom Mr. Smith proceeds to speak as follows:

Our friend Mr. Meshâkah has openly declared himself a Protestant. This has brought on a controversy between him and his former Patriarch. And as he is probably the most intelligent native layman in the country, and the Patriarch the most learned ecclesiastic, attention from all quarters is directed, with much interest, to what is going on between them. He will in the end publish a book, which he has already engaged us to print.

In the mean time our correspondence is frequent and full; he asking for information, particularly on passages of Scripture, and I giving him such explanations and suggestions as I am able to furnish. As these letters require some study, not only of the Bible but the Fathers, are long, and written by myself in Arabic, a good deal of time is thus consumed. But I have never had a more delightful task, nor one from which I have hoped for more important results.

Mr. Meshâkah favors me with a copy of all the correspondence between him and his antagonist, and also of his journal. The whole is deeply interesting, both from the ability he displays, and the deep Christian sincerity that moves him. The Protestant spirit, in the best sense, has got a firm hold of him. Every word of the documents in my hands deserves to be translated and printed at home.

Movement at Beirût and Sidon.

In other places also there are signs of dissatisfaction with the corrupt churches of the East.

You have had the old Greek Patriarch frequently before you, in connection with Hasbeiya. The former Greek Bishop of Beirût died last spring; and the Patriarch came here to consecrate another. His will was to put into the office one whom the people did not desire, moved by large bribes, as is supposed, and by the fact that the candidate was a native Greek, while the people want one of their own countrymen. His overbearing temper, his love of gain, and his double dealing became at last so apparent that they could bear him no longer. They almost mobbed him; and in one gathering, among the cries uttered was this, "Think not that you are in Hasbeiya now"; that is, where you can do as you please; "this is Beirût." And he was also advised to take warning from what had happened to the Pope! The place at length became too uncomfortable for him; and he returned to Damascus, crossing Lebanon and Antilebanon in mid-winter on horseback, though more than eighty years of age, and leaving the people here quite contented to be without both Patriarch and Bishop.

At Sidon likewise there has been, and is now, a great excitement among the Christian population of the Greek Catholic sect. Its cause is dissatisfaction with their Bishop, who attempted to avail himself of the secular power to carry his points. Through French influence he had several of his flock thrown into prison. The Patriarch of the sect at last interfered, but only to make matters worse; and finally the great body of the Sidon Greek Catholics have gone back to the Greek Church.

In all this movement there has been no clearly Protestant element to bring us into connection with it; nor, in my opinion, is it well for us to meddle in these party and personal quarrels. We can hardly do it without attaching to us a mass of wholly worldly people, who will be satisfied only with admission at once to all the privileges of church membership; and inasmuch as their expectations in this respect cannot be met, the result will be infinite trouble to ourselves, and on their part dissatisfaction and alienation.

But such movements as these at Sidon and Beirût, at a time like the present, when the public mind is just waking up to independent thought, are not without their use. They expose to all the true character of the hierarchy; and as there is here no hinderance to the triumph of the truth so great as the spiritual authority with which that most antichristian figment, apostolical succession, invests the clergy, whatever tends in any way, doctrinally or practically, to break the rod of their domination, does so much to open the way for the success of the gospel. After such excitements, moreover, there are always some reflecting persons who (especially if their minds have been prepared by previous acquaintance in any way with the truth) will be led to desire something in religion more satisfying to their spiritual wants, than what allows and even occasions such disgusting exhibitions of human pride and selfishness. Then, it appears to me, is the time for us to step in quietly, and with faithfulness and discrimination search out such individuals, and show them the true way more perfectly.

LETTER FROM MR. THOMSON, MARCH 5, 1849.

Spirit of Inquiry.

MR. THOMSON states a few facts, in a letter of a somewhat more recent date than the foregoing, which throw additional light upon the state of things in Syria. He first alludes to a communion season at Beirût, at which four persons were admitted to the church. Two of them were Druzes, "of the shiekhs of Aitoth." Another is a student in the seminary at Abieh; and the fourth is a schoolmaster. "We have one or more additions at every communion," he says, "and there are several other cases before us." Passing from this topic, he writes as follows:

There is a great excitement in Sidon at the present time. As one result, the leading man of the place has come to Beirût; and after repeated and long conversations and much examination, he has declared himself a decided Protestant. He is the wealthiest and most influential individual in the place. Many others are much enlightened; and we have known some of them to be evangelical in sentiment for years. The person above referred to urges us, with great earnestness, to commence a station in Sidon at once, and offers to set apart a portion of his great house for a place of worship. I have spent much time with him during the last three weeks.

Day before yesterday, a deputation of five men came to me from a large village called Biskinta, high up in Lebanon, under the deep snow of Sunnîn. They represent thirty families, who wish to receive instruction from us. We have heard of this movement for some time past. They are still here, listening to the gospel and attending our meetings.

About eight months ago, three men from a village two hours above Tripoli came to me to inquire into our religious system and church order. I had many interviews with them, and supplied them with books. Since that time the cholera has swept over the land; and the winter came on with such violence that they were not able to visit Beirût; and, indeed, I had entirely forgotten them. Yesterday the principal man made his appearance again, accompanied by two others in whom I am very much interested. They state that they have read the books until they have them almost by heart; that the priests and bishops endeavored to compel them to give up their books, and even carried up the affair to the Kaiyim Makâm of Lebanon, but they could do nothing. They are now fifty families. They ask for a preacher and a school. As it is near Tripoli, I hope it will furnish a good opening into the mountains for our brethren at that station; and I have promised to give letters to them that they may become acquainted.

In conclusion, Mr. Thomson says: "This is only a specimen of the calls for labor around us; and there is every reason to believe that they will increase. In my opinion our work was never advancing so rapidly as at the present time."

Constantinople.

LETTER FROM MR. WOOD, MARCH 8, 1849.

Difficulties in the Church.

ALLUSION has already been made in the Herald to certain difficulties in the church at Constantinople. Mr. Wood speaks of this unpleasant affair, at greater length than any other missionary brother has done; and he also describes its happy termination. As he has taken the place of Mr. Dwight by appointment of the station in the pastoral oversight of the church, he naturally feels a special interest in the case.

For several months past the church in Constantinople has been agitated by difficulties, which, though not of a very serious character, have operated sadly in retarding the work of the Holy Spirit in the hearts of sinners. These difficulties grew out of two cases of discipline; one of which, as reported by Mr. Dwight, resulted in excommunication, and the other in the offender's temporary suspension from church privileges. The latter, however, was subsequently restored, on confession and satisfactory evidence of repentance. In these acts of discipline, the church committee or session, as also the great body of the church itself, were united and harmonious. But certain individuals, dissenting from the action of the majority, became the occasion of trouble; and a state of feeling arose which was much to be regretted for its influence in hindering the spiritual prosperity and growth of the church.

This feeling was in part personal, and in part directed against the views held by the church in regard to the proper course of dealing with offenders and offences. It is gratifying to know, however, that no one has manifested any disposition to depart from any plainly

revealed principle or rule of the gospel relating to such cases. The contention arose chiefly from a want of experience in the art of self-government, and the mistaken views of some with respect to the reciprocal rights and duties of members of a church. A prominent source of difficulty has been the disposition to make one's own conscience the rule for another, in matters belonging to the domain of personal freedom under the law of Christ; and also to consider it a duty to agitate, until the action of the church is brought into harmony with the individual's own views. Much of human infirmity, moreover, has mingled with this inclination; and the peculiar suspiciousness of the Asiatic character, operating with great force on a few minds, opened the door for Satan to gain an advantage over them, and introduce strife where there should have been only confidence and love.

While, however, the minds of some were quite absorbed in these contentions, the state of things was a source of profound grief to others, and called forth much and earnest prayer for an outpouring of the Holy Spirit as the only remedy. Their supplications were not in vain. God has been pleased to return again in mercy. He has not suffered this vine of his own planting to be rooted up. After prayer had been offered and labor expended, seemingly long in vain, God interposed to show these individuals the error of their course, and to incline them to seek in the right way the things that make for peace. In a full meeting of the church, they acknowledged their faults in the amplest manner, and entreated the forgiveness of their brethren. Others who had opposed them in an improper spirit did the same thing; and there was a general confession; a seeking of mutual forgiveness, and an agreement to bury forever all past animosities. The scene was altogether a tender one; and the spirit of [illegible]ter again reigned in the heart[illegible]vers, and I doubt not th[illegible]eaven. A few days [illegible]he church came to[illegible]saction of business, a [illegible]of communion was ob[illegible] of thanksgiving for this

[illegible] three weeks since the meet[illegible] referred to was held; and de[illegible]ments are taking place, from day [illegible], which lead us to hope that God [illegible] work again. A [illegible]evival, I hope,

is springing up in the hearts of church members. The congregations on the Lord's day are larger; and some new hearers are drawn in almost every Sabbath. The attention given to the preaching is fixed and in some instances solemn. A considerable increase in the sale of our books has recently been effected. There is freer and wider access to those without; and more friendliness of feeling may safely be said to exist in the Armenian community towards the Protestants than there was. A few cases of partial awakening prove that the Holy Spirit is hovering over the people. Oh that our unfaithfulness and unbelief may not drive him away! And will not the people of God at home aid us by their prayers?

The experience of the church for the last few months, though in some respects trying, has doubtless been necessary to its future stability and growth. It now consists of about one hundred members, five-sixths of them being males, unpracticed in the art of self-government, and unacquainted with the forms in which the adversary of souls often clothes himself. It needed a preparatory discipline, therefore, which it has in a measure received. Lessons have been learned which will be of permanent value; and important questions relating to the Scriptural terms of communion, the mutual duties and responsibilities of members of the same church, and the proper treatment of offenders, have been thoroughly discussed, settled, illustrated, and practically applied. We may hope that the church is now far better prepared to bear a large accession to its numbers. The young men also who are looking forward to the ministry, have been receiving a training of unspeakably greater practical value than any amount of mere instruction given by us in the seminary could be; and they will go forth better furnished for the pastoral work in other churches.

Mr. Wood states that the colleague pastor of the church at Constantinople, Mr. Hohannes, was to be ordained on the Sabbath succeeding the date of this letter.

Place of Worship—The New Patriarch.

Just at the present moment we are without a place for worship in Constantinople proper. The building which contains the chapel used by us for the last two years, belongs to a brother of the present Patriarch. The situation

was not of our seeking; but being in divine providence shut up to that one place, we deemed it right not to withhold the preaching of the gospel, because of its being too near the patriarchal residence and church. As you have been already informed, unceasing efforts have been made, during the whole two years, to wrest it from us. We hardly dared to hope that we should be able to maintain our ground against a fierce and unscrupulous opposition; but all the arts and wiles of the enemy were exercised in vain.

After the direct attempts to break up the meetings had been defeated by the adherence of the Porte to the principles of religious toleration, resort was had to indirect measures. The last was the bringing of a suit for debt to the amount of eighty thousand piastres against the owner, in the name of his brother, the Bishop of Tocat. The case was prosecuted by an agent, under the direction and with the open earnest support of the late Patriarch, who left no means untried to gain a decision which, if it had been against the owner, would have deprived him of the house in question.

The affair was protracted more than five months, however, until, on the accession of the Bishop of Tocat to the patriarchate, he seemed desirous of compromising it; and as circumstances have so changed that there is hope of finding another suitable place, for the sake of peace and the interest of the owner, we advised him to arrange the matter, by agreeing not to allow us to use his house as a chapel after the expiration of the time for which he had leased it. This he accordingly did; and the suit was quashed, thereby proving undeniably that the allegation of debt was false. We have no doubt that it is the will of God that the gospel should be preached in the "Armenia" of Constantinople; and we expect to be able to report, perhaps by the next post, that a new place for a chapel has been secured.

It may be interesting to some to know that the owner of the house which has thus served us as a chapel for two years, though a brother of the present Patriarch, is one of the most steadfast, as he is among the oldest, of the members of the evangelical church; and for a year past has been the agent of the Protestant civil community at the Porte. In respect to native powers of mind and general intelligence, the Protestant is far the superior of the Patriarch; while in regard to the knowledge of the Bible and of religion, the difference is still greater. He has felt much for his brother, who is an only brother; and has sometimes written to him with the desire of gaining access for scriptural truth to his mind; but for several years his letters have remained unanswered.

In the meantime, however, tempting offers of worldly advancement have been made to induce him to return to the faith, or at least the communion of the Armenian Church; and his adherence to the convictions of conscience has been maintained only at the cost of much temporal loss and suffering. Since his brother's arrival as Patriarch, the two have had a private interview of an hour's length, in which both were so much affected, we understand, that for a considerable time they wept together in silence, neither being able to speak. The Patriarch at length addressed his brother in a fraternal manner, and made some effort to detach him from the Protestants. Meeting no encouragement in this, they parted with words of peace, although the Patriarch withheld from one under the curse of the Church, the forms of salutation which otherwise he would have used towards him.

The present Patriarch Hagop is a man very unlike the late incumbent of that office. Destitute of the talent for wily intrigue which Matteos possessed in so high a degree, he is more honest and truthful. We have no reason to regard him as insincere, but look upon him as truly a believer in the system which he professes to hold. He is doubtless a man whose course is much influenced by ambition and a regard to self-interest; but we think has aims less personal than his predecessor's. He has been Patriarch once before; and it was during his former term of office that the persecution occurred in which Baron Hohannes was banished to Cesarea. Could he hope to crush Protestantism, and restore wanderers to the true Church by that course of procedure, no doubt he would again become a persecutor, and deem that he was doing God service. But the times have changed, and the scenes of former days have passed away, we trust, never to return.

Since his recent accession to office, he has maintained silence on the subject of Protestantism, until the last Sabbath but one; when, as we are informed, he discoursed in the metropolitan church from the words "Beware of dogs," and applied the subject in an unmistakab

manner. As an opposer, he is much less to be feared than the late Patriarch; and, as above intimated, there is a growing tendency towards a breaking down of the wall of separation, which he will find it difficult to overcome. The Lord reigneth; his work will stand.

LETTER FROM MR. HOMES, MARCH 23, 1849.

A Sabbath at Nicomedia—Schools.

In the communication from which the following extracts have been taken, Mr. Homes speaks more particularly of a Sabbath which he has recently spent in Nicomedia. Leaving Constantinople in the semi-weekly Turkish steamer, November 10, he reached his destination after a passage of seven hours.

On my arrival at Nicomedia, I went to the house of the pastor of the evangelical Armenian church; and by him I was received with a sober Christian hospitality, that made me imagine I had come to supply the pulpit of a brother clergyman in America. At nine o'clock Sabbath morning, the teachers in the Bible class or Sabbath school came to the pastor's house, to receive preparatory instruction for an hour on the Scripture lesson for the day.

At twelve the whole Protestant population assembled in their place of worship, and divided themselves into their usual classes. The hall is a succession of three rooms, opening into each other; in the first of which were the males, in the second the children, and in the third the females. The floor being covered with pieces of carpeting, and each having his own cushion quilt to sit upon, they arranged themselves in a dozen groups and more, of six, eight or ten around their separate teachers. Every one had his Testament in his hand. I saw men with their long white beards, listening attentively to the fervid remarks of young men of twenty-five. And I saw the former Priest Haritoon, now risen to the rank of deacon in this church, with his grey beard grown again since the time when his persecutors insultingly shaved it off, teaching a class of females; and the pastor himself, also named Haritoon, was teaching another class of females.

The pastor subsequently made some general remarks from the pulpit; which is a table and simple desk covered with green baize. Immediately after this exercise I preached in Turkish.

At the close of this service there was a recess of twenty minutes; after which the people assembled for a catechetical exercise.

The Protestant school numbers in all thirty-four pupils, boys and girls. A graduate of Bebek seminary has lately been associated with Priest Haritoon in the care of the school. Towards their support and for the salary of the pastor combined, the people raise among themselves twice as much money as they did last year; which is an encouraging evidence of their earnestness and zeal.

The past year has not been without its blessings in a spiritual point of view. An addition of ten has been made to a church consisting at the beginning of the year of twenty-six members. May we never see a less proportional increase!

The pastor is a man of sterling good sense and vigorous mind, and he has the confidence of his people. Besides leading them in the way of eternal life, he is also filling the post of a Felix Neff, in leading them to improve their social and domestic condition; and there is much room for improvement. I hope that our brethren, under his ministrations, will prove godliness to be profitable unto all things, and that they will become models of order, thrift and industry, as of integrity and piety. The extent to which they have the confidence and regard of their Armenian countrymen in the city is a strong testimony in their favor.

A Novel Scene.

Just before the excursion of Mr. Homes to Nicomedia, an event occurred of some interest to our Protestant friends.

The Sultan, with the design of encouraging manufactures, has established in the neighborhood of Nicomedia, from his own private purse, a factory of woolen goods and another of silk goods; and he made his annual visit of inspection two or three days before my arrival. The superintendence is entirely in the hands of Armenians; and of course not a single native Protestant is allowed by them to find employment within the walls. When these visits occur, it is customary, among other things, for the children of the schools of all religions to arrange themselves on the line of the Sultan's march, both on his arrival and

his departure, and to chant hymns of welcome and praise. The Protestant Armenians this year, for the first time, ventured to assume for themselves this privilege; and in common with the Mussulmans, the Greeks and Armenians, they sent their children with their teachers, and even went themselves and stood on the other side, as the Sultan passed along.

The Governor and nobles of the city went in advance, throwing burning incense with their censers; and the Sultan followed in solitary grandeur on horseback. As he came near, he heard the voices, for the first time, of a people who were not a people, but who, through his clemency, now live in quietness, raising a hymn of prayer and praise to an American psalm tune. The Sultan's curiosity was excited to wait until the Pashas, his brothers-in-law, had reached him, that he might inquire more particularly about this novel manifestation; for instead of singing in an unknown language, they sung a hymn in Turkish, composed for the occasion by the pastor.

When the Armenians saw the Protestants preparing to present themselves in the presence of the Sultan, thus showing to all their townsmen that they are an authorized and acknowledged community, the hearts of some were filled with envy; and they hired a policeman to go and tell them that it was forbidden to stand where they were. This stratagem to disconcert them, however, was all vain.

Nestorians.

LETTER FROM MR. PERKINS, JANUARY 29, 1849.

Flight of Noorullah Bey.

THE intelligence contained in the present communication is unusually varied and interesting. The goodness of God to the mission is most strikingly seen in the different occurrences which are here narrated; but the announcement of another season of refreshing among the Nestorians will naturally take a stronger hold upon the sympathies of Christians than any thing else.

You have been apprised, from time to time, of the wonderful changes that are taking place just back of Oroomiah, among the rugged cliffs of Koordistan. The wildest regions and the strongest and most inaccessible fortresses of that formidable country are now occupied by Osmanli troops. Even the lofty, rocky castle of Julamerk, at once the pride and the terror of all these mountains, is in the hands of a Turkish garrison. This castle, you are aware, was formerly the possession of Noorullah Bey, who has so long dwelt there in lawless security, and who may far more properly be denominated "a monster," (so far as his inferior capacity, but much more malevolent character, qualify him to act his part,) than the famous Bader Khan Bey, of Tiary memory. The Hakkary Chief has been flying before the Turks, like a partridge from mountain to mountain; and has at length crossed the boundary, and taken refuge in an old fortress on the borders of Persia. He is still closely pursued, however, and he will doubtless soon be seized in his retreat.

From different Koordish castles along the boundary, where Noorullah Bey has successively taken refuge, he has repeatedly addressed letters to Doct. Wright; who made his acquaintance, you will recollect, during a tour in Koordistan, more than two years ago. The Chief earnestly importunes Doct. Wright to visit him in his calamity; which, in one instance, he graphically and astrologically announces in the following language: "By some crooked movement of the heavens, I have become a resident of this place." Doct. Wright has of course declined visiting the fallen Chief in his present circumstances; finding a sufficient excuse for not complying with the invitation, in the danger that such a visit might be construed as an act of political interference.

Thus the power of the Koords, so terrible for centuries, has been effectually checked in 1848, a year memorable for other and more important changes.

Energy of the Turks—New Openings.

There is something sublime, as well as interesting, in the movements of the Turkish troops in these wild regions. We could not have anticipated that the sceptre of the Sultan, away on the banks of the Bosphorus, would ever have extended its sway, with so much energy and effect, to the distance of twelve or thirteen hundred miles in this direction, and over one of the roughest and most indomitable countries on the globe. And its sway here is as equitable and humane, as it is efficient. Not a peasant

is harmed by an officer or soldier of the army; and not a morsel of food is taken without prompt and full remuneration. Judging from the movements of this army in Koordistan, we are led to think that there is a reviving energy in the Turkish Government, owing in no small degree, we would fondly trust, to the recent ingrafting of righteous elements, such as religious toleration, the prohibition of bribery, oppression and extortion, on the part of its rulers, &c.

The appearance of Turkish officers and soldiers in the streets of Oroomiah, Mr. Perkins remarks, has imparted a novel and lively aspect to the city for a time. The Nestorians, to say nothing of others, very naturally rejoice in their presence, because of the errand which has brought them to the borders of Persia.

Interesting as are the events and changes now transpiring in the Koordish mountains, in a political point of view, you hardly need be reminded that they are incomparably more interesting in a missionary aspect. The decisive blow has now been struck. The right hand of the Most High has at length put a "hook" in the nose of this modern "Assyrian." No longer can he shed the blood of defenceless Nestorians like water; no longer can he ruthlessly murder the confiding traveler; and no longer can he shut out the missionary from his dark dominions. The Lord has now opened the Koordish mountains to the gospel, in a manner as effectual as it is marvellous. It has always appeared to me that they must be opened in some such way, before the set time to favor Zion there would fully come; but I have hardly expected to see that day.

The voice of the Lord in these providential events obviously is, "Arise and take possession;" and we trust that the Prudential Committee will not be slow to respond to the call. The failure of former attempts to occupy that part of our field should not deter you from entering it in these altered circumstances. For missionary purposes, so far as security is concerned, Koordistan may now be pronounced as accessible as most other parts of Turkey. It will henceforth have a responsible and effective government. The country is to constitute one pashalic, its head residing at Van, Bitlis, or some other Koordish town, with high officers under him, stationed in different parts of the mountains.

In view of the important changes in Koordistan, our missionary brethren at Oroomiah ask for a speedy reinforcement. It is expected that one ordained laborer will embark in a few weeks for this field; but two others are called for.

State of Persia—The Patriarch.

Having alluded to the reviving vigor and efficiency of the Sublime Porte, I am reminded that I should say a word in regard to the Persian Government, under the auspices of its new monarch; especially as the gloomy forebodings expressed to us by some of our brethren in Turkey, that all Persia might be thrown into a state of anarchy, lead me to suppose that you also may have felt some such apprehensions. You will be happy to learn that this country is very quiet; and that there has been much less disorder, in connection with the recent succession, than has ever before attended a similar event in Persia. The young King has decidedly the most competent and the best man in the country for his Prime Minister; who is projecting, and laboring to introduce, very important reforms; and we have thus a better prospect than we have had at any previous time of seeing some advance in the civil and political condition of Persia, not unlike what is taking place in Turkey. The change will of course be much facilitated by the progress of events in the Ottoman Empire, as the improvements in the latter are brought to the very borders of this country; and every such change must contribute much to prepare the way for the ultimate triumph of Christianity.

Mr. Perkins makes a brief allusion to the Patriarch. After remarking that he has lost his influence in the province of Oroomiah, and that the mission has very little fear of him, he says:

Mar Shimon has been very quiet for some time, and he professes to be anxious for terms of peace with all about him. By dint of long and earnest importunity on the part of many of the people, and repeated messages from the Patriarch, Mar Yohannan was persuaded to call on him a few weeks ago, and has done so since. Mar Shimon declared himself ready to act in accordance with the wishes of the Bishop; but nothing definite, in the form of a reconciliation, passed between them. The condition on which Mar Yohannan had previously insisted, was that the Patriarch should sign the document submitted to him several months ago by our mission, as the

basis of renewed friendly intercourse; in which he was required to annul the false charges he had preferred against us to the Russian Consul, and pledge himself to a pacific course of conduct in future.

Mar Shimon recently called on the brethren residing in Oroomiah; which he doubtless wished us to regard as a tender of the olive branch, less disagreeable of course to himself, but also less satisfactory to us, than a retraction of his groundless imputations. His hostility to the gospel is probably still unabated; but the Lord has so effectually hedged up his way in his attempts at open opposition, that he would now change his policy in the hope of thereby promoting his own interests.

The Turkish Government have sent an agent to Oroomiah for the purpose of insisting on the return of Mar Shimon. He begged to be excused, however, from going into the mountains during the cold weather, but promised to repair thither in the spring. The intentions of the Government in relation to the Patriarch have not transpired.

The Mountain Evangelist.

Our congregation at Seir, as you were informed last month, now supports an evangelist in the mountains by their monthly concert contributions. The congregation at the city will probably send forth two more native evangelists, in the same way, and to the same field, when the spring shall open. The pious Nestorians engage with deep and lively interest in these efforts for the salvation of their benighted kindred in the mountains.

Deacon Guergis is the evangelist supported by the congregation at Seir. He sends us cheering reports of his labors, representing the people, in many places, as very eager to hear the gospel. To use his own language, "the women sometimes take their hands from the dough in their kneading troughs, and go after the bread of salvation." He has made two attempts this winter to scale the higher mountain ridges and penetrate the regions beyond; but he found the snow so deep and the weather so tempestuous, that he was obliged to retreat and confine his preaching tours to the nearer districts. This obstacle will of course disappear with the return of milder weather.

To give a better idea of the labors of Deacon Guergis, Mr. Perkins has furnished a translation of one of his letters. It is as follows:

Unto you, my dear friends in Christ, the missionaries, Mr. Perkins and Mr. Cochran, beloved of my heart; and unto you all, my brethren, my friends in the seminary, readers of the Holy Scriptures. If you would inquire and know about my work, my employment is going about and preaching. I am traveling about in the mountains, in different districts; and I speak the word of God in the villages among my people to souls that are lost, that are going to hell. But if Christ send not the power of the Holy Spirit to soften the hearts of men, in vain is my preaching, and in vain is my traveling.

Still I hope that God is blessing his word. Many people hear, and their hearts soften; and they say, "We are lost; we are sinners." And there are individuals whom God has chosen for himself, that they may keep his commandments, and attain unto the resurrection from the dead and to life eternal in the kingdom of heaven. Praise God the Father, who hath counted us worthy for a participation in the inheritance of the saints in light; and hath saved us from the power of darkness; and introduced us into the kingdom of his dear Son, in whom we have deliverance and the forgiveness of sins.

O my dear friends! Formerly we had our conversation in the world, according to our pleasure, according to our will. We have withstood the salvation of our Lord Jesus Christ. We have provoked God, in that we have not listened to his word. Now let us all make our peace with God, return to him with a broken heart and a contrite spirit, by true repentance; let us beseech him to pardon our sins. He is merciful. He looks to the heart of man. He receives him who returns in sincerity. May the grace of our Lord Jesus Christ be with you all. Amen.

Again, my friends, do not be careful for yourselves only. If you have love in you, you will be anxious for others also, to save their souls.

If you inquire when I shall come to you, know ye, that if the Lord will, I wish to go to Nocheea, or some other places; but it is very cold, and the winds blow very violently. Much snow has also fallen. I have attempted to go to Nocheea twice; but I lost my way and returned; for the cold and wind were very severe. Again, my dear friends and brethren, there is an abundant harvest, while the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into the harvest.

Mr. Perkins completed his translation of the Old Testament on the 10th of January, after having devoted to it about two years and a half. "The strong resemblance of the modern Syriac to the Hebrew," he says, "has contributed greatly to the interest and pleasure of the work, as well as rendered it comparatively easy."

Revival in the Seminaries—Geog Tapa.

Mr. Perkins next passes to a theme which will awaken the liveliest emotions in the hearts of Christians in this country.

About the commencement of the year, an unusual solemnity was apparent among the teachers and pupils of our male seminary. This gradually but constantly increased, without the use of any extraordinary means, till toward the middle of the present month; by which time it had pervaded the whole mass; so much so that the aspect of the institution had become very solemn and impressive, as contrasted with the previous cheerfulness of the youthful assemblage, always remarkable, however, for its general order. But there was no marked case of awakening, till nearly two weeks subsequently.

On the 13th instant, the question was first asked, both by Christians and the impenitent, "Men and brethren, what shall we do?" This inquiry soon became general, nay, almost universal; the Spirit of the Lord searching as with a candle all hearts, arousing, sifting and subduing them with his own awful omnipotence, in a manner the most striking and remarkable that it has ever been my privilege to behold. The Lord was not in the whirlwind, or in the earthquake. It was his still small voice; but that voice was clothed as with the power of a mighty rushing wind, filling the place with awful solemnity, pungent convictions and deep contrition.

The members of the seminary who were hopefully converted three years ago, were now, for two or three days after the work commenced in its power, the subjects in most cases of intense heart-searchings, of piercing compunctions for their previous coldness and backslidings, and of subdued prostration before God. This was true of very devoted Christians as well as others. Like the wise virgins, they rose at the first sound of the bridegroom's coming, in almost every instance, thoroughly trimmed their lamps, and went forth to meet him; thus affording gratifying evidence that they had oil in their lamps, though many were little disposed to think so themselves. The impenitent members of the seminary were also powerfully wrought upon by the mighty energies of the same Spirit, some of them being under very deep conviction of sin, and nearly all awakened to a sense of their dreadful depravity and their utterly lost condition.

It is now about a month since the commencement of this wonderful display of mercy in our male seminary; and there is as yet little diminution of the interest perceptible among the mass of the pupils. We marvel that an interest so intense has continued so long undiminished. It is clearly sustained, not by human means, but by the mighty power of God.

The institution under the care of Misses Fisk and Rice has also shared in the same rich blessing.

A little before this revival commenced in our male seminary, there appeared a similar solemnity in our female seminary; and the blessed work has progressed in the latter simultaneously; though not with so great rapidity, or with such intense feeling in the mass, as in the male seminary.

More recently, the good work has also commenced in Geog Tapa; there being, as you know, a strong sympathy and much intercourse between it and our seminaries, some of the teachers and many of the pupils belonging to that village. Our printers and others in our employment, and many not connected with us who flock to the mission premises to hear the Word, are also sharing, to a greater or less extent, in this glorious visitation.

Without going into detail, at the present time, Mr. Perkins says that the revival may be reported as one of extraordinary power.

Native Preachers.

A number of our native preachers are able to afford us very essential aid in proclaiming the gospel and in directing inquirers to Christ. Their interest in the work is very deep; and their ability to labor in connection with it is much greater than we could have anticipated. Their views of truth are clear and discriminating, and their presentation of it is very impressive. Their preaching, as well as our own, aims not to excite the passions, but to convince and affect the heart by a plain and faithful exhibition of the truths of the gospel, especially the cardinal doctrine of Christ and him crucified.

As an illustration of the spirit of one of these preachers, Mr. Perkins has transmitted extracts from two notes of John, addressed to Miss Fisk from Geog Tapa. The first of these extracts is as follows:

From my engagements in going around from house to house to converse and pray with my dear people, I could not write to you sooner. I feel often, as you feel about your dear pupils, distressed. Do you remember that when I left you, I told you that my coming home seemed to me a heavy task? And so it appeared, till I reached the village. Then I earnestly looked up to heaven. When I entered the door of our yard, I stopped a little, and said, "O Lord, I desire that my entering here may not be, as at other times, so negligent in the service to which I am devoted."

I have no time to write you about my labors and meetings. I have never in my life seen such days in my village, new days and new labors. I do not mean that so many are awakened and have repented; but I speak of my engagements. There are several individuals who have recently been awakened; and Christians are wonderfully aroused, and are a great help in the work of the Lord.

I must tell you about my wife. She is dreadfully distressed. Very early, much before the dawn, she asked me, "What must I do? There is no sinner so great as I am." I talked to her some time, and then got up to pray for a blessing on the labors of the day. Will not some of you come with Mr. Stocking, and help me on Thursday, and spend one night here? Please send brother Guergis to help me, &c.

The second extract is in the following strain.

I cannot write you all about our labors here; but I will tell you about a very interesting night which we have had. The house was quite full, more than a hundred being present. We offered four prayers. Yonan preached from the text, "Ye will not come unto me, that ye might have life." Priest Abraham and I also talked. Afterwards about thirty individuals remained. I read Sarah's (one of the pupils) very interesting letter to them. We again offered four prayers. Afterwards some of the brethren went with me into a closet. We prayed earnestly that the Sabbath might be a Pentacost. We hope that the work of the Lord is increasing here. We have begun to talk and pray with the large boys in Priest Abraham's school. Tell your pupils that my father [between eighty and ninety years old] confesses that he has a very hard heart. He says, "My son, I strive on account of my hard heart; but God does not hear me." Do pray for him. He prays often for himself, &c.

Fruit of past Trials—Affliction.

The reader will not fail to notice the coincidence between this revival and the opening of the mountains of Koordistan to the preaching of the Word. This wide field has now become fully accessible; and God is also preparing the laborers who are to enter and reap.

It is interesting and instructive, as will doubtless occur to you, to contemplate this revival in connection with the trials which our mission and the pious Nestorians were called to pass through last summer, in consequence of the attempted persecutions of the Patriarch. Perhaps we needed those trials to lead us more fervently to look up to the hills whence cometh our help. And they may also have been needed to call forth more prayer among Christians at home for such a blessing on us and on this people.

After mentioning the death of his youngest child, the fifth which he has followed to the grave in Persia, he says:

The death of our babe produced a very deep and solemn impression on our pupils, and on other Nestorians around us, who had during her sickness prayed often and earnestly for her recovery. Occurring suddenly, at this deeply interesting stage of the revival, they regarded her death as a special voice from God to them, uniting its accents with the still small voice of the Holy Spirit, and loudly calling on them to prepare to die. The Lord may have designed our bereavement as a means of salvation to some Nestorians; and well may we be willing to part with our loved infant, to whom we believe death to be gain, if the number of our spiritual children may thereby be increased.

LETTER FROM MR. STOCKING, FEBRUARY 21, 1849.

The Seminaries—Mar Yohannan.

THE narrative of the remarkable work of grace, now in progress among the Nestorians, is still farther continued in this communication of Mr. Stocking. Nothing has occurred in the history of modern missions, which is more intensely interesting than this simple recital of what the Lord has done by his mighty power.

In the last communication from Mr. Perkins, the characteristics of the revival in the male seminary at Seir were mentioned; and also the fact that there was a similar state of feeling in the female seminary. The depth and power of the work in both these institutions have manifestly increased. Convictions of the awful nature and evil of sin, as committed against a holy God and against his perfect law, have been deep

and pungent. All who were formerly awakened, have passed through a season of deep and bitter repentings in view of their backslidings, and have received a baptism of the Spirit, such as we have seldom, if ever, witnessed here or elsewhere. And with their awakening and renewed repentance, there has been a spiritual resurrection of the dead in trespasses and sins, in the midst of them and around them.

Mar Yohannan has become hopefully the subject of renewing grace. For a number of days he appeared to be in deep distress, struggling with the convictions of an enlightened conscience and a proud heart; but though hitherto so formal and heartless, and like a strong man having his goods in peace, he has seemed finally to be overcome. He now stands up before his people, apparently a humble, penitent and earnest preacher of the gospel, confessing himself to be the greatest sinner in his nation, and, in his own expressive language, "covered with their blood from the crown of his head to the soles of his feet." One of his first acts, after he had found peace for a distressed mind, was to go to Mar Shimon, the Patriarch, and preach to him the gospel he had opposed. He is now laboring, from day to day, to lead his people to the cross of Christ.

Deacon Isaac—The Priest of Charbash.

Deacon Isaac, the most intellectual and influential brother of the Patriarch, whose name has frequently been mentioned in our communications, appears to be a penitent and sincere believer in Jesus. Our pious natives behold with wonder and admiration the change in this man. By nature proud but frank, and disdaining every thing like hypocrisy, he now seems to be humble and very much afraid of self-deception. And though he is competent, by his superior knowledge of the truths of revelation, to teach the more intelligent of the people, he feels that he is benefited by the conversation and prayers of the humblest pious child. His habits are entirely changed from those of a prayerless and worldly man, to one who daily commends himself and family to God, with the reading of the Holy Scriptures. He bears testimony in public and in private to the power and excellency of the gospel of Christ; and promises to become an able and valuable helper, both here and in the mountains. His greatest apprehension now is that he may not endure to the end.

Mar Yoosuph, Bishop of Ada, an old man who has hitherto been exceedingly worldly, and has never shown the slightest anxiety respecting his spiritual state, is now represented as deeply affected by the truth. The name of the individual who is mentioned in the following paragraph, has already appeared in the Herald. He was stoned a short time since by the servants of Mar Shimon.

The priest of Charbash and teacher of the village school there, a young man who so boldly encountered the persecutions of Mar Shimon last summer, gives most pleasing evidence of having passed from death unto life, and is now laboring for the salvation of his family and village. He has observed to us that, though he was ready to shed his blood in defence of the truth, had he died at that time, he would have been merely a martyr to Mar Shimon, and in his sins have gone to hell. Readiness to bear persecution, therefore, does not necessarily prove one to be a true Christian.

Revival in the Villages—Geog Tapa—Seir.

Having spoken of certain prominent individuals, Mr. Stocking proceeds to describe the state of things in several villages; first remarking, however, that a number of the printers in the employment of the mission, and three teachers of village schools, have been hopefully renewed by the Holy Spirit.

In the village of Degala, an awakening of extraordinary interest exists; and our helpers are cheered with the promise of a still greater interest there. The people of this village have been exceedingly zealous for their Patriarch, who has recently remarked, by way of complaint, that the preachers have gone there also. There is also an unusual degree of religious interest in the village of Vaserowa, in which are a number of pious young men, two of whom are subjects of the revival now in progress in the seminary.

In the large village of Geog Tapa, the work for a number of weeks has been advancing with great power. The pious natives of that village, the most prominent and laborious of whom is John, have divided the place into districts, and visited from house to house, conversing and praying with individuals and families. Meetings for prayer and preaching have been maintained daily, and attended by

numerous inquirers. An unusual solemnity has pervaded the entire village. Persons of the most abandoned character have been awakened and hopefully converted. Numerous crimes, some of which were committed twenty-five years ago, have been confessed and restitution has been made; and nearly the whole population are affected in a very remarkable manner. Besides those who have previously given evidence of being true Christians, and not including persons partially awakened, a large number are regarded as deeply anxious for the salvation of their souls. On the last Sabbath, especially, the work seemed to receive a new impulse, and is denominated by them their pentecostal Sabbath; and such it appears to have been at each of the preaching stations. I will, therefore, enter somewhat into particulars in describing the scenes of the day at Geog Tapa.

A vacation occurring in the seminary at Seir, two of the teachers and a number of the pupils, belonging to Geog Tapa, repaired thither on Saturday, hoping to witness special tokens of divine favor; and on their way they had a prayer meeting, in one of the lodges of the vineyards through which they passed, for a blessing on their labors. The meeting in the church at evening prayers, where about two hundred were assembled, was of considerable interest. Addresses to the congregation were made by the teachers from the two seminaries and other young men; some of whom appealed most tenderly to their parents and friends, entreating them to forsake their sins and turn unto the Lord. To them the scene which followed was one of thrilling interest. The whole congregation appeared to be moved; and those unaccustomed to weep were much affected.

On Sabbath morning a special messenger was sent to the city, requesting Mar Yohannan and myself to come to the village and aid them in the services of the day. On reaching the place, we found a large assembly at the house of Mar Elias, listening to an exhortation from Priest Abraham. Mar Yohannan was called upon to address the assembly; which he did in an affecting manner, not having before seen them since the change in his own feelings. He spoke of himself as the chief of sinners, as having led more souls to destruction than any other of his people, and as being all covered with their blood. In regard to the sheep or people of his diocese, he said, the fattest he had eaten; the poorest he had cast away; the lame, the maimed, the sick, he had wholly neglected. He declared that an awful weight of sin rested upon him; and he entreated them no longer to look to their bishops for salvation, but to repent immediately and turn to God. At the close of an earnest appeal, the younger priest Abraham, the acting priest of the village, arose and made a most humble confession of his sins as their priest, in leading them quietly along in carnal security and unbelief, and, next to the bishops, as stained most deeply with their blood. In a most pathetic manner, he entreated them, one and all, to attend to the salvation of their souls. This priest has been recently awakened for the first time; and he now gives evidence, by a humble and consistent Christian life, and by his efforts to save the souls he has been leading to ruin, of having come to an experimental knowledge of the truth.

In the afternoon, the congregation assembled in the church, which was densely crowded; and a number, unable to enter, retired to a neighboring schoolroom, where a meeting was conducted by one of the young men from the seminary. After singing the hymn,

"Come, Holy Spirit, heavenly dove,"

prayer was offered by Mar Yohannan. This was followed by the reading of select portions of Scripture. The preacher chose as his text, 2 Cor. v. 20. During the latter part of the discourse, a considerable portion of the great assembly, comprising bishops, priests, deacons, the malik of the village, and the people, were deeply affected. Several short addresses were then made by the Bishop and others, calculated to deepen a conviction of the guilt and danger of sinners unreconciled to God, and to guard them against relying upon any audible expressions of grief for sin.

The revival at Seir, a small village where the male seminary is located, in some respects exceeds the interest at all the other places. This whole community, consisting of about twenty families, has been awakened with scarcely an exception, and pervaded with an overwhelming sense of sin. Old men, from seventy to eighty years of age, young men, women and children, who have hitherto lived in hardness of heart, unaffected by the Word preached, have been brought into a state of the deepest tenderness and concern for their souls.

And now the voice of earnest prayer is heard in every dwelling. Meetings are held daily; and old men, just ready to descend to the grave, who have never learned their letters, and who have used their mouths from childhood in the utterance of oaths and revilings, now come forward, and with surprising ease and propriety pour out their hearts in prayer and supplication and in humble confessions of sin, rendering hearty thanksgivings to God for the wonderful work he has wrought in their souls and in their village.

The Patriarch—Prospect.

Mr. Stocking concludes his letter with the following general remarks.

In the present aspect of the revival, and indications of increasing interest in the surrounding villages, we find occasion for thanksgiving and hope. The appearance of our field and work has surprisingly changed within the few last months. Persecutions have ceased; and some of the persecutors have themselves become regular attendants on the preaching of the gospel, and are affected with a view of their lost state. The Patriarch and his brothers sit silently in their dwelling, not presuming to raise their voice in opposition to a work which is acknowledged by nearly all to be of the Lord. Reports come to them from various quarters of great awakenings in the villages, of old and young turning to the Lord, of stolen property restored, of crimes confessed, of whole assemblies being affected to tears for their sins; and, as Mar Yohannan says, "they are trembling for the stability of the patriarchal throne, and fear that their remaining influence will be lost." One from their own family, others from the bishops, priests, deacons, readers and people of every age, bear testimony to the power of divine grace, and to the spiritual destitution of their patriarchal head and his household. Much interest is now felt in their behalf; and many prayers are daily offered that God will bring down the haughtiness of Mar Shimon, and open his eyes to see his true condition as a sinner. Several attempts have been made by the Bishop and others to set the truth before him; but his great pride as yet scarcely allows him to listen to it, much less to receive it. In a recent interview of Mar Yohannan with him, the Bishop remarked that the effect of all God's dealings with him, in disappointing his worldly hopes, should be to lead him and his people to God; to which the Patriarch replied that "they were with God already." When told that such gross sins as were committed by them, could not consist with being the Lord's people, he replied that "these things were necessary in order to get along in the world."

The long fast of fifty days is now just at hand; and this season is peculiarly favorable for preaching the gospel to large congregations. With a score of native helpers, many of whom are able and efficient preachers of the gospel, born into the kingdom of God in revivals and imbued with a revival spirit, we hope, through the divine blessing on their labors, for a still greater and more extensive work of grace during the weeks to come. And we are all more and more impressed with the value of the qualifications which God has bestowed on these helpers, and of their great efficiency as agents in promoting the work of the Lord among this people. In their competency and ability to present divine truth to the native mind, distinctly and strongly; in their careful discrimination of character and their discernment of what constitutes true and false religion, both in experience and practice, we feel great confidence.

LETTER FROM MR. PERKINS, FEBRUARY 24, 1849.

Characteristics of the Revival.

It is the design of Mr. Perkins, in the present letter, to describe striking characteristics of the revival among the Nestorians. The reader cannot fail to be deeply impressed with the reality and power of the work.

1. This revival is characterized by an almost overwheming sense of *the lost condition of men* in their native state. To the familiar social inquiry, "How do you do?" addressed to the trembling sinner, as he has entered my study for conversation, the common reply, uttered often with difficulty, and amid tears and suppressed sobs, has been, "I am lost, I am utterly lost." And the answer is evidently prompted, not only by the teachings of revelation, but far more by the convicting energies of the Holy Ghost, pungently operating on his mind.

2. This work of grace is also characterized by *a deep and vivid sense of the enormity of sin.* Persons under conviction are in most cases, for a considerable

time, in awful distress, often so intense as to shake the stoutest frame; but this arises in general much more from a vivid impression of the number and aggravation of their iniquities, than from any apprehension of danger or punishment; the elements of a hell within them distressing them far more than the terrors of a hell in prospect. "My sins are greater than mountains, and more than the sands on the sea-shore," and similar expressions which are used by them, are not so much the language of oriental imagery, as the honest utterance of their burdened souls.

3. With such clear views and strong impressions of their utterly lost condition and of the enormity of their sins, it is not strange that the subjects of this revival should *intelligently recognize and cordially embrace salvation as the gift of free sovereign grace alone.* And much in proportion to the number and cumbersomeness of the dead formal religious observances of their church, is the strength of their abhorrence of them, as in any sense or degree a substitute for justification by faith in the righteousness of Christ. No language could more aptly express their feelings on this subject, than the words of Isaiah, which they often repeat, "All our righteousnesses are as filthy rags." And it is alike interesting and affecting to observe the artless fervor with which they go in their prayers directly to the cross of Christ, as affording the only hope of pardon and salvation. "Blessed Savior, we will cling to the skirts of thy garment for mercy till our hands are cut off," is an expression that on one occasion was uttered in a prayer meeting, by a man whose heart seemed ready to burst with yearnings that could not be uttered for perishing sinners around him. And this may be regarded as a fair index of the ardor of feeling and strength of language, yet with no lack of reverence, with which they press their suit at the feet of Christ as their all-sufficient and only Savior.

4. *The self-consecration of the subjects of this revival to Christ and his service* seems also to be remarkably hearty and entire. They appear fully to comprehend and cordially to adopt the doctrine, that as they have before yielded their members servants to uncleanness and iniquity unto iniquity, so now they are to yield themselves servants to righteousness unto holiness. In the language of their own familiar statement of the case, as 'they have hitherto served the devil with all their might, they will henceforth try, by the grace of God, to serve Christ at least as well.' And accordingly, those who hope that they have passed from death unto life, seem to regard themselves and all which they possess as no longer their own, but His, who has purchased them with his blood. For instance, a poor widow, in the fulness of her overflowing gratitude to the Savior for his mercy to her, begs the privilege of hereafter putting one-half of her earnings into our missionary box, to aid in sending preachers into the mountains. And a very common petition which we hear in the prayers of the converts, is, "O Lord, we pray that we may never deny thee, even till the blood of our necks." This expression is full of meaning in a land where the use of the cimiter is so common.

5. *An ardent desire for the salvation of their friends and their perishing people* strikingly characterizes the subjects of this revival. It was with difficulty that we could retain many of the pupils of our seminary till the close of the term; so intense was their solicitude for their parents and brothers and sisters and neighbors; and such their irresistible longing to go and take them by the hand and beseech them to be reconciled to God. The prayers which they offered for them here, and which were often continued during a considerable part of the night, were most importunate and affecting; while the numerous letters which they wrote to their relatives, prompted by this state of feeling, were very touching and eloquent. And the singleness of heart, affectionate earnestness, and tireless devotion with which they are engaged, during the present vacation, at their respective homes and villages, in leading the lost to Christ, are a very precious instrumentality, with the blessing of God, in promoting the revival. The same is true also of the feelings and efforts of members of the female seminary, who in a similar manner converse and pray with their relatives and others of their own sex. And entirely illiterate persons are hardly less earnest and active, in their attempts to bring their kindred and neighbors to the acknowledgment of the truth, and win them to Christ.

6. *A remarkable quickening of the moral and intellectual powers* is a circumstance worthy of notice, as characterizing the subjects of this revival. The clearness and discrimination with which illiterate persons express their views of *g*

pel truth, and the ability and pertinency with which their hearts and mouths are suddenly opened to pray, in public as well as in private, are very surprising. A veteran in sin, who resides in the village of Seir, more than eighty years of age, not only manifests the tender penitence of a little child, but converses and prays with much intelligence, and with all the feeling and fluency of youth. Though tottering under the infirmities of age, "with his feet in the grave," to use his own expression, he is a most marvelous monument of the power and triumph of grace. The limited range of the knowledge of these peasants on other subjects, so far from hindering, seems to occasion a concentration of their thoughts and feelings on the subject of religion, when the Holy Spirit arouses them to attend to that subject. Having little to do with science, commerce or politics, the cross of Christ for the time fills the whole field of their moral and mental vision, and works in them a change alike marvelous and glorious.

The Sabbath which followed the date of the foregoing letter, Mr. Perkins spent in Geog Tapa. On his return to Seir, he wrote that the revival was advancing in that large village with great interest and power. "Our helpers there and elsewhere," he says, "give themselves to the work with all their hearts; and I am more and more impressed with the ability, earnestness, humility and judgment, which characterize their labors. Several of our young assistants, and some of the older pupils in the seminary, bid fair to become truly eloquent men, and mighty in the Scriptures; indeed, some of them are such already." Still he thinks a reinforcement from this country, at an early day, indispensable.

Ahmednuggur.

LETTER FROM MR. FAIRBANK, JANUARY 10, 1849.

Devices of the Brahmins.

AT the semi-annual meeting of the Ahmednuggur mission which next preceded the date of this letter, Mr. Fairbank was intrusted with the operations of the brethren in the valley of the Godavery. Harripunt and Ramkrishna, who had been previously living at Wudaley, were placed under his supervision. As soon as practicable, after the close of the meeting just referred to, he visited the villages lying north of Ahmednuggur in which Christians reside, accompanied by Harripunt. At Newasse they were joined by Ramkrishna. The following extract will illustrate the determined opposition of the brahmins to every effort made for the evangelization of the Hindoos.

At Newasse we endeavored to obtain a suitable place for Ramkrishna to reside in. This is the chief town of a district; and it is the seat of courts, both municipal and judicial. It contains many residences which would be called excellent by the natives of this country. Formerly it was a place of more consequence than it is now; and though there are many brahmins connected with the courts and the temple, we found there were houses vacant which would well answer our purpose. We selected one which was large enough for a residence, and also for the school in which Ramkrishna was intending to spend a part of his time. It belonged to a brahmin widow. We had nearly closed a bargain to pay monthly rent as long as we should need the house, when some of the brahmin friends, getting wind of the affair, and fearing lest the house should be defiled by a Christian's living in it, assembled; and they soon aroused her superstitious fears and heathenish feelings so thoroughly, that she utterly refused to rent the building to us on any terms. Then Ramkrishna was empowered to buy it; but she thought it would be a great sin to sell to a Christian against whom she had so suddenly formed an antipathy. The same persons subsequently raised such a tumult in the village that our efforts to rent any house were fruitless.

But there was another resource. We found there was to be an auction by the Government of a house that would answer our purpose. I was unable to be present at the auction; but Ramkrishna and Harripunt were deputed to bid as high as five hundred rupees; and beyond this it was not expected the house would go, though it is in good repair, and must have originally cost more than fifteen hundred rupees. As it was expected the Christians would attempt to buy the house, there was a large assembly at the auction. A brahmin bid two hundred and twenty-five rupees; and then Ramkrishna bid two hundred and thirty. This was followed by a burst of indignation from the brahmins, that a Christian should dare to bid for a house that had been occupied by a brahmin. They demanded from the Judge, under whose direction the house was sold, that he should forbid the Christians from bid-

ding. He told them, very properly, that any man had a right to buy the house. They then demanded that the decision of the matter should come from a higher tribunal, and forbade the auction till such a decision could be obtained. And these were brahmins, who had no part or interest in the matter, except that they wished to prevent a Christian from buying a brahmin's house and coming to live in Newasse! Some of them were even then desirous of sending their children to learn English in the school which Ramkrishna was intending to establish. The agent for the owner of the house offered no objection. The Judge at last, fearful of the results, if he should refuse their claims, referred the matter to a higher court. It was there immediately decided that a Christian had full right to bid or to buy; but that a suit might be commenced to remove a nuisance.

On the reception of this decision, contrary to custom, (which demands fifteen days notice,) the auction was held before any of us could reach the place. I was but a few miles distant from Newasse; and hearing a casual report that the auction was to take place the next day, hurried thither, in company with Harripunt, to learn the truth. It was sold the day before we arrived. The letter which was to apprise us of the sale had been sent by a special messenger; but it was kept by him, and did not reach us till the third day after the sale. What brahmins cannot do openly and according to law, they can do lawlessly and in the dark, making the Government officers, in many cases, their tools.

LETTER FROM MR. BURGESS, NOVEMBER 7, 1848.

Seminary—Preaching.

THE seminary for boys at Ahmednuggur is still under the care of Mr. Burgess. In speaking of the recent history of this institution, he writes as follows:

The six months of the seminary closed about the last of September. Nothing of special importance occurred; and yet the time did not pass away in a manner entirely devoid of interest. Three of the boys, children of Christian parents, asked for admission to the church; and others exhibited signs of seriousness. A weekly prayer-meeting attended by ten or twelve boys, mostly sons of Christian parents, was maintained; and I held a similar meeting with such of the teachers and scholars as were members of the church, or were desirous of becoming so. Since the vacation commenced, I have learned that four of the lads have expressed a determination to be on the Lord's side, two of whom appear quite well in conversation.

The number of pupils increased somewhat during the term; the whole number at the close having been about fifty. Owing to the establishment of the Government school and other causes, I do not think that the average of talent is equal to what it was eighteen months ago.

But the labors of Mr. Burgess are not confined to the seminary, as will appear from the following extract:

I have expended some effort in endeavoring to collect regular congregations in the city, aside from the one which meets in the chapel. The attempt has been followed by greater success than any similar enterprise of mine at a previous time. In one place, just outside of one of the gates of the city, I have a pretty regular audience, every Sabbath, varying from twenty to thirty-five persons. They are all mahars; and it is interesting to know that they have promised to assist in building a small house for the accommodation of those who assemble for public worship. They are doutless influenced to some extent, perhaps in the main, by the consideration that the building will be useful to them for other purposes. At another place I usually have ten or fifteen hearers, some of them being constant in their attendance. I think that special efforts are called for in this direction.

Madras.

LETTER FROM MR. WINSLOW, NOVEMBER 13, 1848.

Baptism of the Spirit needed.

THE letter which has furnished the following extract, arrived in this country long after it was due. But the subject itself is one of permanent interest.

I delivered an address at our last monthly missionary prayer meeting, on the revivals of the present century, especially in America. I found it good to call to mind these tokens of God's love to our dear native land, and to pray

there may be similar scenes in Madras. It is only this powerful working of the Spirit on the hearts and consciences of men, which can meet our wants. It is this alone that can cause the mountains around us to become as a plain. We hear almost every month of some conversions in different parts of India, but of nothing like a revival of religion in its power. A great preparatory work is going forward, and that encourages me more than the few scattering instances of turning unto the Lord. The latter are important, as they afford an evidence of the divine approbation of the means used, rather than as a landmark of the real progress of the truth. Indeed, this real progress is not to be estimated by such outward signs; as, to a great extent, the missionary work here is an undermining process. The foundations of heathenism are weakened by the advance of education, and the introduction of customs opposed to caste, &c.; while there is the outward observance of all its forms, and the building appears to stand as strong as ever.

I was once on my way to Canada, as the winter was breaking up; and on reaching Missisque Bay, I found that I could neither venture upon the ice, nor go round by land, but must wait till the ice should break up. It appeared as strong as ever in most places; and as my business was urgent, I felt uneasy at the delay which seemed likely to occur. But in one night the whole disappeared. Though apparently strong, it was in fact "honey-combed," as it is called; and, a wind rising, it was swept away in a few short hours, breaking up into fragments at once, or the more solid portions being sunk out of sight. So it is with the whole system of Hindoo idolatry. It seems almost as firm as ever; but it is "honey-combed," and needs but the breath of the Spirit to destroy it utterly.

On the other hand, the apparent progress which the truth has made in some places, is greater than the reality. The change is merely on the surface, and an alteration of circumstances would soon restore all things to their former state. This is the case where little more than a nominal Christianity has been introduced; but if the nominal changes are perseveringly followed up, and a thorough system is introduced, though much chaff may be blown away, there will be a gathering of ripe grain into the garner. But whatever view is taken, it is evident that the great want of India and India's missions is a baptism of the Holy Ghost and of fire. May the churches at home pray earnestly for this blessing!

Madura.

LETTER FROM MR. HERRICK, OCTOBER 25, 1848.

Visits to Heathen Villages.

IN the following communication, Mr. Herrick gives an account of the progress of the missionary work at Tirumungalum and the vicinity.

Besides my accustomed monthly tour for the particular benefit of those who are under Christian instruction, I have lately performed much more labor among the heathen, than I ever did before in the same length of time. For several months past I have made it a practice, when at home, to go daily into Tirumungalum, or to some village in the neighborhood, for the purpose of preaching. By leaving home soon after dawn, I can ride on horseback to a place from one to three miles distant, address the people who assemble, and return before the heat becomes very oppressive. Thus far I have found the exercise very refreshing; and since God has declared of his word, "It shall not return unto me void," I am encouraged to hope that possibly a ray of light may sometimes be made to penetrate the dark mind of a poor heathen. I have already in this way visited eighteen or twenty villages, some of them several times. I have always had a respectable audience, often a large one, ready to listen with a good degree of attention to my message. And I have been encouraged by finding that usually the largest and most attentive assemblies are collected in the villages which I most frequently visit.

In three or four places in which I have schools, I have had, for four or five months, regular religious services once a week, attended either by myself or catechist. One of these is held Sabbath mornings; and I have been present some half dozen times, and have always found from fifteen to thirty adults assembled, besides the teacher and thirty or forty boys. The zemindar who resides in the village, once came and remained through all the services. One of his two sons is a regular attendant, and the other is present occasionally. I am making an effort to induce the parents of the children in the schools, not only to attend the weekly service, but to learn a short lesson each week from a small catechism.

I have frankly told them that the chief object of our schools is to give them a knowledge of the true God, and to teach them his word; and I have tried to convince them that this knowledge is as necessary for adults as for children. This effort has already succeeded to some extent, and I have strong hopes of further success. In one school six or eight men have been learning these lessons for two months; and they seem to be considerably interested. As they are unable to read, they repeat the words after the school-master, as he reads them over, and so prepare for the examination. They recite their lessons weekly, either to myself or to the catechist, in the presence of many of their neighbors, who thus far seem more disposed to sympathize with them than to ridicule them.

In July last, Mr. Herrick devoted two or three days to visiting the villages west of Tirumungalum, a part of his field which he had not before attempted to cultivate. He found the region very populous, and the people seemed to be disposed to listen to the truth.

Village Congregations—Baptisms.

My village congregations are much the same as when I wrote you last. Knowledge is gradually increasing among the people; and they are apparently gaining strength to resist both the force of long established customs and the opposition of heathen friends and neighbors. I visited these congregations three weeks ago, and passed my time while among them very pleasantly. I have at length succeeded in employing, in all but one of the four schools connected with these congregations, school-masters whose character as Christians has become well established, two of them being members of the church.

While I was on my last visit, I became much interested in a little boy, ten years of age, and a member of one of these schools. The catechist pointed him out to me, saying that he regularly attended morning prayers, and often prayed himself that his parents might become worshipers of the true God. Before I left, the little boy came to me and said, with much apparent thoughtfulness, "Sir, I have become a Christian. As I daily go to the bazar, I meet many little boys who worship idols. What shall I say to them?" A heathen man who stood by, bore witness to the boldness with which the little fellow acknowledged Christ wherever he went.

On my way home, I stopped in a large village to address the people who were standing in front of a choultry. Soon the headman of the village came, and asked if I would drink some milk. I told him I would, if he should please to give it. Accompanied by another man, he ran and in a few minutes brought, fresh from the cow, as much milk as myself and catechist wished to drink. He then invited me to spend the day in his village, saying that he would be glad to furnish, free of expense, all the food I needed. But as my cook had gone before me to prepare food at another place, I told him I could not stay. He then requested me to come again, and spend two or three days, assuring me that he would gladly entertain me as a friend. As I left, this man with a dozen others accompanied me half a mile or more; and they were very urgent in their request for a school. Persons acquainted with the oriental character will, of course, make some allowance for such expressions of kindness. Still it is easy to see that the missionary has a much fairer prospect of benefiting the people, where he is thus received, than in places where he meets with opposition and abuse.

At our communion season, two weeks ago, I received three additional members to our little church. Two of them were a man and his wife (formerly heathen) from one of our village congregations, and the daughter of a catechist was the third. The man is a good reader; and I have long noticed with pleasure his increasing knowledge of the Bible. He is by trade a weaver; and, I trust, he will furnish another proof to the heathen, that a man may be a Christian and still support himself and family by his customary labor. At the communion season previous to our last, I received to the church a young man from my preparandi class. He is now employed as a school-master; and I have reason to hope that he will be very useful in this capacity. It is pleasant to find any among this dark-minded people who are disposed to cast in their lot with the people of God. But from the difficulty of ascertaining whether they possess the proper qualifications for church-membership, and from the danger that they will fall away, I rejoice with much trembling, as I administer to them the ordinance of baptism.

The Laborers few.

The following extract will suggest some reflections of interest in regard to the missionary work in Southern India.

As I cast my eyes over the field for the cultivation of which I am responsible, with its two or three hundred villages, and with its more than one hundred thousand inhabitants; and as I go among the people, and see their readiness to listen to the gospel message, I am led to exclaim, "The harvest truly is plenteous, but the laborers are few." And when I see the ignorance of the people, and consider how often the truth must be brought before their minds, in order to its being understood and its making an impression, a question of great practical importance arises; namely, what extent of territory, so densely populated as Southern India is, should a single missionary, or any given number of missionaries, be expected to cultivate? My own field is as favorable, in regard to the distance to be traveled, as that of most of my brethren. In order to reach the extremity, I am not obliged to travel more than twenty-five or thirty miles in any one direction; while some of my associates must go more than twice that distance. Still, were it certain that myself and family should have perfect health for a year to come, and were I to spend all my time in traveling and preaching, I should scarcely be able to preach twice in all the villages of my field during the year.

It must also be borne in mind that when a missionary spends half a day or a whole day in a village, he sees by no means a majority of the inhabitants, especially if the village is large; some being away from home, while others do not hear of his arrival, and would not care to go and see him, if they did. Again, even if a missionary has a perfect knowledge of the language spoken by the people, he will be understood but imperfectly, from the strangeness of the truths he utters, especially if he addresses the same audiences but once or twice a year.

But the missionary must spend some time in study and in the discharge of the duties at his station. He must, in some degree, avoid exposure to a vertical sun and heavy rains. It cannot reasonably be expected that the health of himself and family will remain unimpaired for a year at a time. He does not possess, and cannot be expected to acquire, a perfect knowledge of a difficult foreign language. Looking at the subject in the most favorable light possible, therefore, it is a melancholy certainty, that with the present degree of missionary strength a great majority of those living within the limits of this field, nominally occupied and under cultivation, must die without a sufficient knowledge of the gospel to save their souls. This remark will apply with as much force to the whole mission as to this region. If it be said, "More dependance must be placed upon native assistants," my reply is, "We have not, nor are we likely to have for a long time to come, a supply in any degree adequate, either in regard to numbers or qualifications, to the demand; and if we had them, we have not the means of supporting them." What then shall we do?

West Africa.

ANNUAL REPORT OF THE MISSION.

Notice of Mrs. Walker—Preaching.

THE history of this mission, during the year 1848, is succinctly stated in the document which has furnished the following extracts.

When the year opened, there were only two members of the mission on the ground; and in April the number was still further reduced by the decease of Mrs. Walker, leaving her bereaved husband to bear the heat and burden of the day alone. And yet he was not alone; for the sustaining presence of Him who has said, "Lo, I am with you always," imparted strength equal to his day.

In the early removal of our beloved sister, who had devoted her life to the welfare of Africa, and who was so cheerfully and successfully engaged in her work, we behold one of the mysterious providences of Him who said, "What I do thou knowest not now, but thou shalt know hereafter." While we deeply feel our loss, we rejoice in her unspeakable gain. Having done what she could, she ceased from her labors, and her works do follow her. The sweet savor of her influence remains. The seed which she sowed in tears, is already producing fruit to the glory of her Savior. Several persons who have recently been converted to God, state that her faithful labors, especially her dying entreaties, were made the means of bringing them to repentance.

The return of five members of the mission, accompanied by a reinforcement of three others, is next mentioned. They arrived at the Gaboon in August.

During the last half of the year, there

has been preaching regularly in some of the Mpongwe towns and villages, and occasionally in all. Our congregations have been gradually increasing; and the attention given to the means of grace has been encouraging. Although we have not yet seen many of the people brought to a saving knowledge of the truth, we have evidence that the gospel is beginning to affect the hearts of some; and we labor in the hope of seeing many turning unto the Lord.

The labors of the mission have not been confined to the Mpongwe people, but have been extended to the adjoining Bakali and Shikani tribes. Explorations have been made on the head waters of the Gaboon; and the gospel has been preached, for the first time, in fifteen or eighteen villages.

Schools—Revival—Church—Plans.

Two schools have been sustained during the year. One of these is a day school at Prince Glass's town, the pupils in which have made commendable progress in their studies. Of the other, a mixed day and boarding school, the report speaks as follows:

The school at Baraka has been unusually prosperous. The proficiency of the pupils, some of whom are considerably advanced, has been quite encouraging. And what has been more gratifying still, we are permitted to mention the hopeful conversion of several of their number. About three months since, we were manifestly visited by the Holy Spirit. A number of the boarding scholars, together with others in the mission yard, became anxious about their spiritual state. The voice of prayer was heard early and late, and often during the day. This special interest has resulted in the hopeful conversion of ten or twelve; and others are still inquiring what they must do to be saved.

The church connected with the mission has been organized about six years; and during this period the ordinances of the gospel have been regularly maintained. During much of the time, however, the number of the communicants has been small, owing to the absence of some and the removal of others. Recently a reorganization has been effected. Of the original fourteen who formed the church, all but one are now living; a fact which we deem worthy of notice. At our last communion season, six native Africans were baptized and received into the church on a profession of their faith; and they commemorated with us the dying love of that Savior whom they now love. About the same number are under the care of the church, whom we hope to receive at no distant day. The church has twenty members at the present time.

The general plan of the mission is indicated in the following paragraph.

Our field of labor, which we have regarded as one of great interest and promise from the first, has never been more encouraging, perhaps, than at present. The Mpongwe people, though not numerous, are influential; and they communicate with several of the surrounding tribes. We have but one station among them; and it will probably be unnecessary to form another, as all the towns and villages are easily accessible from this point. But the "regions beyond" are opening to us vast fields, which the providence of God is calling upon us to go up and possess, with as little delay as possible. We hope to establish at least two new stations on the head waters of the Gaboon, the present year; and as soon as practicable we desire to penetrate to the unexplored country beyond, and preach Christ where he has never been named. But in consequence of the numerous obstacles to be surmounted, our progress into the interior will necessarily be slow. Still "onward" shall be our motto, till we shall have planted the gospel standard upon the highlands of central Africa.

LETTER FROM MR. WILSON, FEBRUARY 6, 1849.

Death of Mrs. Griswold.

THE intelligence conveyed in the present letter will be received with mingled emotions. The Lord has, indeed, laid his hand upon the mission, in weakening its strength and diminishing its numbers. At the same time, however, he has not forgotten to be gracious; and we may confidently anticipate the coming of a brighter day.

My hand almost refuses to report the death of Mrs. Griswold. But why should I hesitate to record the doings of a righteous God? Still it is a mysterious and afflictive event; and it is so recent, morever, that we cannot help feeling it most keenly. That one so cheerful, so energetic, so useful, so obliging; that one, humanly speaking, the least likely to become the victim of dise

should be so suddenly taken away, is one of those dispensations of Providence which cannot be explained; and we must be dumb before the Lord, until he himself shall be pleased to disclose to us the reason for the trying event.

The death of Mrs. Griswold occurred at two o'clock on Wednesday morning, after an illness of little more than four days. At the commencement of the disease, there were no symptoms of virulence; and it appeared to be easily controlled by the use of medicine. On Tuesday morning a favorable crisis showed itself, so that not only we, but Mrs. Griswold herself, entertained hopes of a speedy recovery. Towards evening, however, the disease reappeared with unexpected violence; and, although the strongest measures were resorted to, in less than eight hours, without pain or suffering, she calmly resigned her spirit into the hands of her Savior. During the last eight hours, she was much of the time delirious; but there were lucid seasons, when she spoke sweetly and connectedly of her confidence in her Savior, and her entire submission to his will.

But no dying testimony was needed in her case. She had given the highest proof of her attachment to her Master, by her devotion to his service while in health, by her kind and affectionate deportment to her associates in the mission, and by her untiring efforts to promote the spiritual welfare of the heathen around her. She had the satisfaction of seeing several in whom she had felt a special interest, and for whose salvation she had made much effort, converted to the Lord Jesus and united to our church. Last Sabbath, as I addressed a class of adult females, among whom she had held stated religious meetings for some time, I found many of them bathed in tears; and, if I mistake not, impressions have been made upon some of their minds by Mrs. Griswold's instructions, which will never be effaced. But I need not harrow up your feelings, by dwelling upon her worth. This makes us only the more sensible of our own loss. God has taken her to himself, and let him do what seemeth him good.

The mission has been further tried by the ill health of Mrs. Bushnell; who, as it now appears, carried from the United States "the seeds of pulmonary consumption." "She enjoys a placid and happy state of mind, and is waiting calmly for her Master to bid her come away." It has been discovered that Mr. Wheeler's constitution is not adapted to the missionary work in Africa; and hence, with the advice of the mission, he has returned to this country.

Religious Interest—New Stations.

You must not suppose, however, that because of these trials and disappointments we are discouraged. If God has dealt with us in severity, he has also dealt with us in goodness. We have had the presence of his Spirit, and some ten or twelve persons have been converted to the Lord Jesus. Others, we hope, are inquiring what they must do to be saved.

Opposition to religion has also been developed. One of our young men was for a time confined in irons, because he made a profession of religion; and others are threatened with violence, in case they shall reject their heathenish practices, and unite themselves with us. Still we do not anticipate any very violent or protracted opposition.

The aggressive movements of the mission are more fully disclosed in the following extract.

Mr. Walker is doing a good work up the main branch of the Gaboon, and Mr. Preston another on the Ikâi branch. Both are endeavoring to prepare the way for permanent stations. Mr. Walker occupies a post of some peril; as it is at a point where the Bakali and Shikani tribes have come together, and the question is not yet settled which are to be masters. Mr. Preston is among a community in comparative tranquillity. At the distance of two miles from his post, there is an eminence from whence the high hills of the Pangwe country may be seen. Both Mr. Walker and Mr. Preston, enjoy, as they think, better health at their interior stations, than they do at Baraka. Both have made some proficiency in the Bakali language, which will not only qualify them to labor among that people, but will furnish them the means of access to the Pangwe tribe. Mrs. Preston is still with us, and is now filling the post that Mrs. Griswold formerly occupied.

Choctaws.

LETTER FROM MR. KINGSBURY, MARCH 21, 1849.

The Western Churches.

THE friends of missions will be glad to learn that the Lord still blesses the labors of our

brethren among the Choctaws. In describing the western part of the field under their care, Mr. Kingsbury writes as follows:

There are so few of us, as you well know, and our engagements in the neighborhoods where we reside are so numerous, that the churches on the Boggy and the Blue have been greatly neglected. Indeed, we have been able to go and preach to them but seldom. The past winter, moreover, has been one of the most unpleasant that we have known at the south for a period of more than thirty years. There have been more cold and stormy Sabbaths than we have ever had before in the same length of time. We feared the effects of so many unfavorable circumstances on those churches.

But God has been better to us than our fears. Meetings have been generally kept up through the winter by the elders, when no minister was present; and they have been better attended than could have been expected. Aged people have been seen walking a considerable distance over the sleet and ice with bare feet; and they have sat for hours in a cold house, without a floor, listening to the messages of mercy.

On the last Sabbath in January, Mr. Wright attended at the Six Towns church, and administered the sacrament of the Lord's Supper. The meeting was interesting. Five persons were admitted to Christian fellowship on examination, and three were received by letter.

On the second Sabbath in February, I preached at Bennington, and administered the Lord's Supper. The day was very unfavorable; but the attendance was better than could have been expected. Eight persons were received into the church on examination. Others would have been examined for admission; but for want of sufficient time, we were compelled to defer their applications. Thirteen children of believing parents received the ordinance of baptism.

On the last Sabbath in February, I was at Mount Pleasant, and administered the Lord's Supper to the church lately under the care of Mr. Potter. Six were admitted to the privileges of Christ's house on examination. At this place, as also at Bennington, Mr. Strong assisted me in conducting the exercises.

A number of the most influential members of the Mayhew church, having removed to the neighborhood of Bennington, it was doubted for a time whether we should be able to keep up meetings at the former place. Mr. Wright preached there on the third Sabbath in January; Mr. C. C. Copeland has been there once since that time; and meetings on the Sabbath have been sustained by the people. Last Sabbath I was there, and administered the sacrament of the Lord's Supper; and on no former occasion, with perhaps one exception, have I seen so large a congregation. Five were added to the church on profession. One of these was an old man, who has resisted the truth for more than thirty years. His father, a white man, had a Bible, which he sometimes read and endeavored to explain; but he thought it was a tale. The son now submits with a willing heart to that Savior, whom he has so long rejected, and looks to him alone for the pardon of his many sins.

Sioux.

LETTER FROM MR. RIGGS, MARCH 7, 1849.

Encouragement at Lac-qui-parle.

It is gratifying to find that there is any increase of interest in the subject of religion among the Dakotas. But there do not seem to be any decisive indications that the set time to favor this tribe of Indians is near at hand.

There has been more than ordinary attention to the religion of the Bible at this station, during the last four months. This has been manifested in various ways. The attendance on the Word preached has been greater than during any previous winter, for some years past; the average number present on the Sabbath, besides children, having been more than thirty. Some who have feared to come heretofore, are now regular attendants at the house of God. And at times there has appeared to be considerable interest in seeking the truth.

The influences of the Spirit have evidently been present, convincing of sin. Some, I fear, have resisted his strivings, and fallen back into a state of indifference. Others, we hope, have been led to trust in the Lord Jesus Christ alone for salvation. As I mentioned in a former communication, two individuals were admitted to church fellowship at our communion near the close of 1848. There are others who appear to be sincerely seeking the right way.

Others still seem to be thoroughl

convinced of the falsity and deceptive character of their own system of religion, and at least partly satisfied in regard to the truthfulness of God's revelation. Their understandings are somewhat enlightened in the knowledge of the truth, but their wills are not renewed and sanctified. They are halting between two opinions. The Lord is God, they say, and they worship him; but not with their whole hearts. The situation of some of this class is such as to call forth our sympathies. They are persecuted as though they were Christians, and threatened with being killed by witchcraft; and yet they have not the inward consolations of those who are in Christ Jesus.

But the doctrines of the gospel have received an unusual share of attention of late in other ways.

At all the feasts and meetings of the Dakotas, as I am informed, our religion has been a subject of discussion. There are not a few who oppose. The two chiefs, and many of their principal soldiers, not only keep themselves away from the direct influences of the gospel, but they are determined that, as a people, they will not give up their superstitions, and receive the word of God. They will not enter into the kingdom themselves; and those who desire to enter they hinder. They often prevent men from coming to our meeting on the Sabbath, by making a feast, and inviting them to it about the time of our Dakota service. It is frequently remarked by the Indians themselves, that there are more sacred feasts on the Sabbath than on any other day of the week.

Reports have been repeatedly circulated, that some of the soldiers were intending to cut up the blankets and clothing of the children who came to school; but they have not hitherto executed their threats. On one Sabbath there was an attempt made, by some drunken men, to cut up the blankets of some women, as they were returning from our meeting; but they were unsuccessful. In one instance, a woman was pursued by a relative of her husband; but she succeeded in reaching her tent. He followed her, with a knife in his hand, to cut up her robe; which happened to be a borrowed one. She immediately threw it off, and called for her own, which she handed to him; at the same time, taking hold of his new blanket, she said, "You mean to give me this, if you cut up mine." Dakota custom would have required him to do this, as he was related to her. But not exactly liking the conditions, he put his knife into its sheath, and went away.

It has been a serious question this winter, as at some former times, with those who oppose the word of God, whether they would not again attempt to drive away the missionaries. The old chief told me at one time, that he would direct his soldiers to send us off in the spring. But he found that he should not be sustained in this measure; and it would seem from his conduct of late that, for the present at least, he has given up the attempt. He had many grievances; but it was very manifest that his opposition to the gospel was the principal. When I have tried of late to converse with him in my own house, to show him the folly and wickedness of their system of idolatry, and the danger of rejecting the salvation offered to them through the Son of God, he has said to me, "I have heard enough on that subject." He says that he should be willing to receive our religion, if we would not require them to abandon their own. They have already incorporated into their system, as it would seem, the idea of "the Great Spirit," so far as they have any notion of the true God, since their intercourse with white people. And I shall not be surprised, if they incorporate the name of the Son of God into their idolatrous worship. Their religion is not a fixed quantity. Like the Athenians of old, they have no objection to receiving and worshiping other and unknown deities. But our God is a jealous God, and the religion of the Bible is an uncompromising religion.

Recent Intelligence.

AMOY.—Letters from Canton give some additional particulars in regard to the lamented death of Mr. Pohlman. Mr. Williams says, in a letter dated January 29, "He came to Hongkong in December to accompany his sister for the benefit of her health. He collected funds for some lamps to be put up in the church, which he was to assist in dedicating on his return. Leaving his sister at Hongkong, he sailed for Amoy in the Omega, January 2; the owners having given him a free passage. On the 5th instant, the vessel struck on Breaker Point." From the deposition of the second mate, it appears that the collision occurred at two o'clock in the morning. All clung to the wreck till about noon; when Mr.

Pohlman and others endeavored to reach the shore in the quarter boat. But it soon foundered, and he was drowned.

TAMIL MISSIONS.—The company of missionaries which sailed from Boston last autumn in the Bowditch for the different Tamil missions, arrived at Madras February 20, having been at sea one hundred and thirty-two days. During the latter part of the voyage, there was unusual seriousness among the officers and sailors; and the captain, with one or two others, professed to love the Lord Jesus Christ in sincerity.

Messrs. Noyes, Mills and Burnell, with their wives, subsequently proceeded to Jaffna, February 27, where they arrived in safety. Doct. and Mrs. Shelton left for Madura on the 8th of March; and on their arrival, Doct. and Mrs. Scudder were expected to return to Madras. Mr. and Mrs. Dulles entered immediately upon their labors at Madras. As Mrs. Winslow was a passenger in the Bowditch, all the members of this mission are supposed to be at their posts.

CONSTANTINOPLE.—After accepting the call of the church at Constantinople, Mr. Hohannes felt constrained to listen to the urgent entreaties of the evangelical Armenians at Adabazar; and he finally concluded that it was his duty to become their pastor. Mr. Everett says, under date of March 2, "We think Providence calls him there."

The female boarding school at Constantinople is evidently enjoying the divine blessing. Some of the pupils give evidence of having recently passed from death to life. It is hoped, moreover, that the good work will become general in its character.

GREECE.—Mr. King has some encouragement in his labors. A young man from Macedonia, son of a priest, and a student in the Hellenic school, has attended his Greek service for some time; and it is hoped that a work of grace has begun in his heart. "He seems to be firm in the truth, and desirous of communicating it to others; and not to fear the shame and reviling which he may be called to endure." Another student in the same school, also from Macedonia, attends Mr. King's Greek service. In him also there has been a marked change. Another individual appears to be in an interesting state of mind.

SOUTH AFRICA.—Mr. Bryant is still at Ifumi, unable to preach, yet doing what he can for the welfare of the people around him.

SANDWICH ISLANDS.—The ravages of disease at the Islands are truly appalling. The measles and whooping cough have been followed by a diarrhea which has proved very fatal. The King set apart the 6th of December as a day of fasting and prayer; "but few," writes Mr. Parker, "were well enough to attend a public meeting."

SIOUX.—Mr. Hopkins, writing from Traverse des Sioux under date of April 9, states that the average attendance on the Sabbath from January 7 to March 18, was eleven. "One encouraging fact is, that the demeanor of the Indians has been more grave and becoming in the sanctuary the past quarter than heretofore. We think the improvement has been considerable; still they do not attend to preaching with the devout interest which is desirable."

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.			
Cumberland, Gent. 34,03; indiv. 50c.;	34 52		
Falmouth, 1st ch.	5 00		
Gorham, Ann. coll. 103,50; m. c. 13,48; J. Dole, 1,50;	118 48		
N. Yarmouth, 2d ch.	1 25		
Portland, 3d cong. ch. m. c. 19,04; unknown, 5; Rev. Dr. Cummings, 10;	34 04		
Pownal, Cong. ch.	43 50		
Saccarappa, do.	23 13	—259	92
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.			
Bath, Winter-st. cong. so. (of wh. fr. Thomas Harward, wh. and prev. dona. cons. MRS. HANNAH P. HARWARD an H. M. 50; Mrs. H. P. Harward, for *John P. Harward*, Ceylon, 20; E. Tallman, for *Ammi R. Mitchell*, do. 20; C. Crooker, for *Charles W. Crooker*, do. 20; m. c. 33; Rev. J. W. Ellingwood, to cons. Mrs. HARRIET M. ELLINGWOOD an H. M. 100,) 469,67; central ch. and cong. coll. and m. c. 262,38;		732	05
Kennebec co. Conf. of chs. B. Nason, Tr.			
Augusta, A friend,	1 00		
Winslow, T. Rice,	10 00	—11	00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.			
Bangor, 1st par. coll.	44 95		
Blanchard, Cong. ch. and so.	5 00	—49	95
York co. Conf. of chs. Rev. G. W. Cressey, Tr.			
Kennebunkport, S. cong. ch. to cons. Rev. GEORGE A. BOWMAN an H. M.		58	00
		1,110	92
Aroostook co. J. Conant,		1	00
		1,111	92

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.			
Rindge, 1st cong. ch. and so.		44	96
Grafton co. Aux. So. W. W. Russell, Tr.			
Bristol, La. 11; J. S. Eaton, 10;	21 00		
Lebanon, Cong. ch. m. c.	50 00		
Orford, Rev. D. Campbell,	10 00		
Orfordville, A friend,	5 00	—86	00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.			
Pelham, La.		48	19
Merrimack co. Aux. So. G. Hutchins, Tr.			
Boscawen, E. cong. so.	72 50		
Concord, W. cong. so.	27 47		
Epsom, 1st cong. so.	3 25		
Northfield and Sanborntos, Cong. so.	30 00		
Pembroke, Gent. 37,25; la. 22,65;	59 90		
Pittsfield, Ann. contrib.	63 00	—256	12
Rockingham co. Conf. of chs. J. Boardman, Tr.			
Brentwood, Cong. ch and so. 54,32; m. c. 15,92; Mrs. A. Thyng, 15;	85 24		
Exeter, m. c. in 1st and 2d chs. 25,93; 1st ch coll. 37,55; 2d do. 90;	153 48		
Greenland, Fem. miss. asso.	13 00		

Kingston, Mrs. Patten's s. s. class, 1 00
Raymond, 1st cong. so. 20 00
South New Market, C. Lane, 3 00
Stratham, Cong. ch. and so. 20,85; Mrs. E. A. C. Lane, 10; Rev. W. J. Newman, 20; an indiv. 5; 55 85—331 57
Sullivan co. Aux. So. D. S. Dutton, Tr.
Goshen, R. Booth, 1 00
767 84
Shelburne, Cong. ch. and so. 5 25
773 09
Legacies.—Lyme, Jonathan Franklin, by O. R. Porter and D. C. Churchill, 50 00
823 09

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Middlebury, C. Porter, 5 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Barnet, Cong. ch. 22 57
Kirby, Cong. ch. 2 00
St. Johnsbury, 2d cong. ch. m. c. 15 00—39 57
Orange co. Aux. So. J. Steele, Tr.
Chelsea, Cong. ch. and so. 22 32
Thetford, S. Y. Closson, 10 00
Williamstown, Cong. so. 13 74—46 06
Orleans co. Aux. So. T. Jameson, Tr.
Greensboro', Cong. ch. and so. 27 35
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Castleton, Gent. 103 86; la. 48,82; chil. 3,32; indiv. 12; 168 00
Clarendon, Cong. so. 44 00
East Poultney, Cong. ch. and so. 44 00
Rutland, Gent. 3; m. c. 8,90; 11 90
Tinmouth, Cong. ch. and so. 14 00
W. Rutland, 3 00—284 90
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', East so. m. c. 27 95
East Westminster, Mr. Gilbert's so. 23 07
Grafton, Cong. so. m. c. 10 00
Putney, do. do. 5 00
Saxton's River, R. A. Severance, 10 00
Westminster, Mr. Hitchcock's fam. 1 25—76 27
Windsor co. Aux. So. E. P. Nevens, Tr.
Windsor, Cong. s. s. 1 00
480 15

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Chatham, Cong. ch. and so. 54 80
E. Falmouth, B. H. 2 00
Harwich, Cong. ch. m. c. 25 41—82 21
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
A friend, 100 00
New Marlboro', So. par. 10 00
Windsor, Cong. ch. m. c. 11 00—121 00
Boston, S. A. Danforth, Agent.
(Of wh fr. la. benev. so. of Phillips ch. 21,38; a friend, 5;) 2,170 46
Brookfield Asso. W. Hyde, Tr.
Ware, Unknown, 15 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Bradford, E. par. Dr. Perry's so. 31 84
Georgetown, Mr. Prince's so. 105 00—136 84
Essex co. South, Aux. So. C. M. Richardson, Tr.
Anisquam, Cong. ch. and so. 10 00
Beverly, Washington-st. ch. and so. la. 39,90; m. c. 59,85;—to cons. Miss JANE P. DOLE an H. M.; gent. 18,25; 118 00
Danvers, Mr. Braman's so. gent. 89; la. 97,70; 186 70
Hamilton, Coll. in Mr. Kelley's so. 70 00
Lynn, Mr. Cooke's so. 11 35
Manchester, Cong. ch. and so. 160,48; m. c. 46,50; 206 98
Salem, Tab. ch. coll (of wh. fr. Miss PRISCILLA GOODHUE, to cons. her an H. M. 100,) 575,17; m. c. 15,44; s. s. coll. 6; s. s. class, 1,50; Crombie-st. m. c. 11,41; 609 52
Wenham, Cong. ch. and so. wh. cons. Mrs. SALOME DODGE an H. M. 121 00—1,333 55
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, Chil. for Zulu miss. 10 00
Hampden co. Aux. So. C. Merriam, Tr.
Chester Factories, m. c. 5 88
Chester Village, m. c. 8 13
Conway, Mr. Harris's so. s. s. 14 45
East Long Meadow, A friend, 5 00
Feeding Hills, m. c. 4 70
Long Meadow, m. c. 26,39; la. sew. cir. 58; 84 39
Monson, P. F. Plympton, dec'd, 2 00
Springfield, S. ch. m. c. 113.66; coll. 1,70; R. Pomeroy, 25; D. B. 10; R. A. CHAPMAN, wh. cons. him an H. M. 100; a friend, 25; 275 36
Westfield, m. c. 27; m. c. in Mr. Davis's so. 30; mems. of do. to cons. J. H. STOW, an H. M. 100; 157 00
556 91
Ded. for printing reports, 21 86—535 05
Hampshire co. Aux. So. J. D. Whitney, Tr.
Cummington, Clarissa Briggs, 20 00
Pelham, Cong. so. 5 25—25 25
Harmony Conf. of chs. W. C. Capron, Tr.
Milford, Cong. ch. and so. m. c. 23,50; Rev. Mr. P. 1; P. R. 1; 25 50
Uxbridge, W. B. Capron, 20 00—45 50
Middlesex co. South Conf. of chs.
Ashland, Indiv. 6; a mother, a thank offering, 5; 11 00
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Franklin, Cong. ch. and so. 32 52
Roxbury, Eliot ch. and so. gent. 87,25; la. 10; a friend, 5; m. c. 15,31; 117 56—150 08
Old Colony Aux. So. H. Coggeshall, Tr.
Mattapoisett, Cong. ch. 97 00
Middleboro', Central cong. so. 17 95
Wareham, Ch. and so. 70 50—185 45
Palestine Miss. So. E. Alden, Tr.
Braintree, Neighborhood, m. c. 44 82
Pilgrim Aux. So. J. Robbins, Tr.
Kingston, 2d cong. ch. 11 01
N. Marshfield, Mr. Tappan's so. m. c. 13 65
Plymouth, A friend, 12; 4th cong. ch. 24,03; 36 03
Plympton, Gent. 16; la. 31; 47 00—107 69
Taunton and vic. Aux. So.
Berkley, Trin. cong. ch. 11,50; ack. in May Her. fr. cong. ch.
4,973 90
A friend, 5; a father, 5; a dependent widow, 5; Andover, S. par. (of wh. for chil. fund, 3,) 165,48; Cambridge, Dr. Albro's ch. 300; m. c. 73,41; Carlisle, evan. so. m. c 20,07; Chelsea, Winnissimmet ch. and so. m. c. 48,56; E. Cambridge, evan. cong. ch. m. c. 12; Grantville, cong. ch. and so. m. c. 60; Nantucket, 1st cong. ch. miss. so. wh. cons. DAVID N. EDWARDS of Nantucket, and Rev. GEORGE S. F. SAVAGE of St. Charles, Ill. H. M. 152,11; Newton, E. par. m. c. 17,93; Newton Corner, Eliot relig. so. to cons. Rev. WILLIAM S. LEAVITT an H. M. 50; FREDERICK A. BENSON, wh. cons. him an H. M. 100; West Newton, a friend, 10; 1,094 56
5,998 46
Legacies.—W. Newbury, Mrs. Sarah Hills, by John Moody, Ex'r, 1,000; Westfield, Miss Caroline Smith, 50; Hepzibah Brewer, by W. Hooker, Ex'r, 6; 1,056 00
7,054 46

CONNECTICUT.

Fairfield co. East, Aux. So.
Brookfield, A. Smith, 1 00
Georgetown, Prot. meth. ch. 2 15—3 15
Fairfield co. West, Aux. So. C. Marvin, Tr.
Ridgefield, Cong. ch. m. c. 40 37
Hartford co. Aux. So. A. W. Butler, Tr.
Granby, A friend, 2 00
W. Hartford, m. c. 11 15—13 15
Hartford co. South, Aux. So.
S. Glastenbury, 13 50
Litchfield co. Aux. So. C. L. Webb. Tr.
Norfolk, Cong. ch. and so. 270,72; Rev. Joseph Eldredge, Jr. wh.

cons. Mrs. Deborah Elderdge of Yarmouth, Me. an H. M. 100; 376 72
Salisbury, Cong. ch. 172 00
South Cornwall, Miss M. Pierce, 50 00—598 72
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. s. s. for miss. to Syria, wh. and prev. dona. cons. Mrs. S. W. Allis an H. M. 57,91; North ch. s. s. for *Samuel Dutton*, Ceylon, 45; Union m. c. 22,49; 3d ch. m. c. 18,18; Yale college, m. c. 5,45; 149 03
New Haven co. West, Aux. So. A. Townsend, Jr., Tr.
Wolcott, T. Baily, 50 00
New London and vic. Aux. So. C. Chew, Tr.
Lyme, N. Watson, 10 00
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Franklin, La. 23; Mrs. L. McCall, 5; 28 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Hebron, Gent. 64,18; la. 32,35; m. c. 17,78;—to cons. Moses Smith an H. M.; s. s. 2,54; 116 85
N. Coventry, Gent. 48; la. 51,54; 99 54
N. Mansfield, La. 4 25
Rockville, Young la. benev. so. 18 50
Tolland, Gent. 20; la. 23,48; 43 48
Union, Miss Hannah Moore, for sup. of a native teacher in W. Africa, 50 00
Wellington, Cong. so. 65 51—398 13
Windham co. North, Aux. So. J. B. Gay, Tr.
S. Woodstock, Gent. 1 00
Woodstock, Mrs. Abigail B. Child, to cons. Pelbg G. Child an H. M. 100 00—101 00
Windham co. South, Aux. So. Z. Storrs, Tr.
Ashford, Cong. ch. and so. m. c. 10 00
1,409 05

Legacies.—Canton, Mrs. Amelia Everest, by Henry Ely, Adm'r, 300; Marlboro', Jemima Bigelow, by Oliver Northam, Adm'r, 100; 400 00
1,809 05

RHODE ISLAND.

Bristol, Friends in cong. ch. 30; Kingston, m. c. 20; 50 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Amity, R. D. ch. 35 25
Cohoes, do. 30 00
East New York, R. D. ch. 12 00
Kinderhook, Miss J. Van Alstyne, 10 00
New York, A friend in Col. R. D. ch. 50 00
Scoharie, Rev. R. Wells, 13 00
Tarrytown, R. D. ch. s. s. 2 00
Union Village, Benev. asso. 31 33—183 58
Buffalo and vic. J. Crocker, Agent.
Clarence, Pres. ch. 17 00
Chatauque co. Aux. So. J. D. Carlisle, Tr.
Carroll, Cong. ch. 13,39; disc. 19c.; 13 20
Panama, Pres. ch. 33 66—46 86
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Alexander, do. 20 00
Arkport, M. Hurlbut, 5 00
Fulton, Pres. ch. (of wh. to cons. Rev. John N. Hubbard of Hannibal an H. M. 50;) 92 00
Geneva, Pres. ch. G. P. Mowry, 25 00
Hannibal, Pres. ch. 11 57
New Haven, Pres. ch. 16,75; Rev. R. Robinson, 25; 41 75
Oswego, 1st pres. ch. 69,85; m. c. 49,68; s. s. 47,61; D. Lake, for *Ann Dubois Lake*, Ceylon, 20; G. Mollison, for *W. H. Wheeler*, do. 20; Mr. and Mrs. Condit, for *Gilbert Mollison*, do. 24; 2d pres. ch. 16,37; 247 51
Phœnix, Pres. ch. 3 55
Starkey, Mrs. E. Ayres, 9 00—465 38
Greene co. Aux. So. J. Doane, Tr.
Durham, Rev. Dr. Williston, 10 00
Monroe co. and vic. E. Ely, Agent.
North Bergen, S. H. 10 00
Rochester, Brick ch. s. s. for *Francis M. Burchard*, Ceylon, 20; monthly fem. miss. prayer meeting, 13; 1st pres. ch. s. s. for Mrs. DeForest, Syria, 40; for Mrs. Bishop, Sandw. Isls. 20; 93 00
Sweden, Pres. ch. m. c. 36,17; youths miss. so. 20,13; 56 30—159 30
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. a friend, 50; Bleecker-st. pres. ch. 375; Brooklyn, 1st pres. ch. J. R. Taylor, 50; R. J. D. 25; South pres. ch. m. c. 58,45; William C. Bowers, to cons. him an H. M. 100; ch. of the Pilgrims, of wh. $50 fr. Mr. and Mrs. C. J. Stedman, to cons. Rev. Robert Aikman of Washingtonville, R. I. an H. M. 250.) 2,681 30
Oneida co. and vic. Aux. So. J. Dana, Tr.
Clinton, Cong. ch. 152 09
Deerfield, C. Preston, 10 00
Utica, 1st pres. ch. (of wh. to cons. S. Wells Williams an H. M. 100; I. E. Warner, 25; J. Dana, 15,) 277 06
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Ded. disc. 3 00—436 15
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
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Cherry Valley, Pres. ch. 54,58; m. c. 6,82; G. for *Derick L. Boardman* and *John Boardman*, Ceylon, 50; 111 40
Cooperstown, Pres. ch. m. c. 36 71
Springfield, 1st pres. cong. 101 31
Westford, Rev. C. Wadsworth, 30 00—281 42
Plattsburg and vic. L. Myers, Tr.
Champlain, Ch. 134 00
Plattsburg, do. 14 11—148 11
Watertown & vic. Aux. So. A. Ely, Agent.
Sackett's Harbor, Ch. 73 00
Watertown, A lady, 1 00—74 00
4,503 10

Unknown, L. G. S. 5; a little girl, for Zulu miss. 1; Aurora, 1st pres. ch. m. c. wh. and prev. dona. cons. Charles Campbell an H. M. 25; Baiting Hollow, cong. ch. 5; Barre, 1st cong. ch. 30; Rev. A. H. Gaston, 9; a girl, 3c.; Berkshire, Brookside miss. so. 14,57; Brockport, a friend, 4; Canaan Centre, pres. ch. m. c. 13,06; Carlisle, pres. ch. 56; Chester, pres. ch. m. c. 12,69; Clinton, Mrs. A. Dibble, for *Morton Spencer Dibble*, Ceylon, 20; coll. 14,50; Columbus, cong. ch. m. c. 18; a friend, 15; Crown Point, 2d cong. ch. 17,10; A. Penfield, 10; Florida, R. D. ch. 25,75; Glens Falls, pres. ch. 100; Greenpoint, a friend, 1; Hamilton, 2d cong. ch. 21; Hannibal, A. Watson, 5; Haverstraw, pres. ch. m. c. 3; Jefferson, pres. ch. m. c. 11,50; Kingsboro', Dr. Yale's cong. Mrs. Amelia Potter, to cons. James Willard Johnson an H. M. 100; Rev. Dr. Yale, 10; Mrs. L. Giles, 10; Mrs. S. L. 6; disc. 63c.; Lebanon, coll. 2,50; Leyden, Ruel Kimball, dec'd, 8; Lewis, cong. ch. 6; Maine, 1st cong. ch. m. c. 10; Malden, pres. ch. m. c. 34; Marathon, J. M. Roe, 5; Miller's Place, cong. ch. m. c. 50; Moreau, S. Hawley, 10; Morrisville, cong. so. m. c. 6; Parishville, Rev. B. B. 3; Richland, 1st cong. ch. 10; Southold, pres. ch. m. c. 5; s. s. miss. asso. 5; Walton, 2d cong. ch. m. c. 25,68; Western, pres. ch. 91,78; Miss S. W. Brayton, wh. cons. Rev. A. H. Corlis an H. M. 50; 884 53
5,387 63

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284 16

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Legacies.—Union co. Andrew McClenahan, by J. F. Linn, 33 57

694 96

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Washington City, 2d pres. ch. (of wh. fr. m. c. 26,86; Miss Legare, 10,) 40 00

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Rocky River, pres. ch. 5; Salisbury, J. G. Cairns, for *Frederick Oberlin Cairns*, Ceylon, 25; 30 00

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Canton, N. Jones, 5; Galesburg, Rev. J. Waters, 25; Mrs. J. Waters, fr. her father, 50; Winchester, pres. ch. 6,94; s. s. 1,40; 88 34

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Sandwich Islands, Kohala ch. for Armenians in Turkey, wh. cons. Rev. TITUS COAN of Hilo, and Rev. ELIPHALET S. HOPKINS of Rumford, Me. H. M. 100 00

Syria, Syrian chil. in Mr. Whiting's family, 15 00

638 32

Donations received in April, (of which to liquidate the debt, see cover, $1,279 39,) $18,177 58

Legacies, $1,739 57

$19,917 15

☞ TOTAL from August 1st to April 30th, $217,408 12

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in April, $433 44

DONATIONS IN CLOTHING, &c.

Amherst, N. H. A box, fr. la. of Mr. Davis's cong. for Mr. Boutwell.

Boston, Ms. 500 copies of 5th Sabbath Document.

Bristol, N. H. 25 copies of Life of Mrs. Abigail Bayley, fr. Rev. D. O. Morton.

Castleton, Vt. Shoes, fr. E. Merrill & Son, 12 12

Gray, Me. A quilt, fr. Nancy and Mary Lunt.

Hartford, Ct. A box, fr. sew. so. of Centre ch. for Rev. J. Potter, Sioux miss.

Richmond, Va. A box, for Mrs. Apthorp, Ceylon.

Woodstock, Vt. A box, fr. la. sew. so. of North cong. so.

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. JULY, 1849. No. 7.

American Board of Commissioners for Foreign Missions.

Sandwich Islands.

LETTER FROM MR. PARKER, DECEMBER 11, 1849.

THE facts stated by Mr. Parker will awaken conflicting emotions in the breast of the reader. It is pleasant to receive tidings of the Spirit's gracious work among the people of Kaneohe; but it is painful to hear, at the same time, that a fatal epidemic is also in the midst of them. Still the Lord has done what seemed to him good; and it becomes us to bow submissively to his holy will.

Communications must be expected from this mission, for some time to come, filled with accounts of the ravages which disease and death have made among the Hawaiian race. It may be hoped that the mortality has been greater on Oahu than in other parts of the Islands. And yet there seems to be but little reason to anticipate any but unpleasant tidings from any part of the group. Christians in this country will recognize the propriety, therefore, of giving this mission and the people under their care, a special remembrance before the throne of grace. Our brethren will need, in this trying hour, all the support that can be drawn from the gospel which they preach; and surely the natives may call upon us to plead earnestly with our common God and Savior that, having wrought so many and such great deliverances for them in past years, he will now arrest the operation of those causes which have been diminishing their numbers hitherto, and bid them once more increase and multiply.

Revival—Christian Liberality.

Mr. Parker had unusual encouragement in his work in the early part of 1848. On his return from the general meeting at Honolulu, held in May and June of last year, he found that the interest among his people had not diminished. He says:

Our congregation increased on the Sabbath; our house of worship became crowded; and the audience were attentive to the truths of the gospel. Meetings appointed on week days were invariably well attended; and in every part of the district, many among the unconverted appeared to be awakened and anxious, and inquired for the way of life.

I held two protracted meetings in remote parts of the district. I was the more willing to do this, as the church members, and some others living at those remote places, earnestly desired that I would do so, inasmuch as they were too far from the station to be constant hearers on the Sabbath. These meetings were well attended; and I have reason to hope that they resulted in good to the people. Many among the young, as well as some children, were constantly present at our prayer meetings and meetings for conversation and inquiry.

I will not give any estimate of the number of hopeful conversions to God, during this season of religious interest. A few have been propounded for admis-

sion to the church; and many others are under catechetical instruction. They profess to love the Savior, and desire to unite themselves with the people of God. But they need to be more fully instructed in the doctrines and duties of the religion which they wish to profess.

Mr. Parker says that a large number of persons in his field are desirous of being received into the church; but he feels that great caution should be used in admitting to the ordinances of the gospel.

During the season of religious interest which I have just mentioned, the church members have been ready to give of their substance to build up the kingdom of Christ. They have contributed enough to floor and seat the meeting-house at the station. This has been done at an expense of four hundred dollars. We now have a board floor and permanent slips in our house of worship.

Out-Stations—Demand for Books.

Passing to the outposts under his care, Mr. Parker writes as follows:

At Waikane, about ten miles from Kaneohe, we have an out-station. A church of fifty members has been organized there during the present year; and a large congregation assemble on the Sabbath. They have built a house of worship; and they support a native preacher, who is a graduate of the mission seminary. He was licensed to preach at our last general meeting.

I consider this an important field, as there are many people in the immediate vicinity. It is near the Roman Catholic seminary, where are two or three priests almost constantly. Comparatively few, however, seem inclined to go after them.

At Waimanalo, about eight miles from Kaneohe, we have another out-station. There are about twenty church members living at this place. The people assemble on the Sabbath, with a native teacher for their instructor. They have built a good meeting-house the present year, and contributed money enough to buy the windows and doors for the house. A native preacher is much needed for this out-station; and the inhabitants would very cheerfully contribute for the support of one. I have not yet been able to obtain a suitable person to labor there.

The following statement, it will be seen, corresponds to the testimony of many other brethren at the Islands.

The demand for native books in this district has been greater the present year than I have ever known it before. The entire Bible, the New Testament, and the hymn book, have been more called for than any thing else. I have sold a great many copies at the price agreed upon by the mission; none have been given away, except to persons who were evidently too poor to pay for them. The Hawaiians prize their books more, and take better care of them, when they give the value of them, than when they receive them for nothing.

This unusual demand for the Bible has been intimately connected with the increased attention to religion. As soon as the subject of the soul's salvation has interested them, they have desired to have in their own hands the word of life, that they might read it for themselves.

Recent Sickness.

About two months since, the measles made their appearance among the inhabitants of this district. I was among the first to be attacked, not having had them in my native land; and not one in my family escaped. But our sufferings were light, compared with those of the native population around us. Nearly every man, woman and child have had the disease; and though very few in this district have died of the measles, still, as in other parts of the island, this complaint has in almost every instance been followed by a diarrhea. Scarcely any of the native population have been exempt.

In consequence of this sickness, our congregation on the Sabbath, for the last two months, has been reduced from eight hundred to fifty or sixty persons; so general has been the prevalence of disease. All our schools have been suspended. Nearly all the inmates of almost every house have been sick at the same time. And there have been many deaths here, as in other parts of the Islands, chiefly of the diarrhea; and the people are still dying in considerable numbers, though I hope the mortality is abating.

The whooping cough has also prevailed at the same time with the measles; and this has proved quite fatal among the native children. Very many children, perhaps I may say nearly all under a year old, have died either of the whooping cough or of the diarrhea that has followed the measles!

LETTER FROM MR. CLARK, DECEMBER 15, 1848.

Prevailing Epidemics—Death of Kaili.

MR. CLARK, who now occupies the post which Mr. Armstrong recently left at Honolulu, gives some additional information in regard to the sickness on Oahu.

Since I last wrote to you, the people around us have been prostrated by two serious epidemics, the measles and whooping-cough. These diseases, and other complaints connected with them, have carried off many of the natives. The sickness is now abating on this island. About one thousand deaths are reported as having occurred on Oahu, during the month of November. Probably the mortality on the other islands has not been so great in proportion to the number of inhabitants. But I should not be surprised to learn that one-tenth of the Hawaiians have been carried off by these diseases. The prospect in regard to the native population is dark at the present time; but this cloud may soon pass away.

Two high chiefs, Leleiohoku, son of Kalaimoku, and Moses, oldest son of Kinau, have died. Both of them were young, but unpromising as to character. Several other chiefs of lower rank are among the deceased. Some of our church members, and a few of our most promising helpers, have been gathered into the fold above, as we trust, where they no more need our watch and care. But the death of none has been so trying to me as that of Kaili, whom I have mentioned in previous letters, as a native preacher at Honolulu.

Mr. Clark adds the following particulars respecting this native brother.

Kaili came down from Maui, soon after I left Wailuku, and took charge, temporarily, of the out-station at Waikiki. He commenced his labors there with much zeal and with every prospect of usefulness. But in a few weeks, he was prostrated by the prevailing sickness, and soon finished his earthly labors, notwithstanding all our efforts to save him. But he died in faith and hope; and he has witnessed a good confession. We deeply feel his loss; especially as we find it so difficult to obtain native preachers of the right stamp. For years he has been my fellow helper in the gospel; and there was perhaps no native to whom I felt so strong an attachment. He was one of my earliest pupils at Lahainaluna; and afterwards he was my fellow helper at Wailuku and Honuaula. He was uncommonly mild and even in his disposition.

His knowledge, particularly of the Bible, was very respectable; and he was apt and fluent in exhibiting truth to others. He was one of the first and most promising of our licensed preachers. And for several years before he was licensed, he was very active in the service of his Master; and his labors, like those of Bartimeus and Haiwaii, have been blessed, I trust, to the good of many souls.

He died on the 17th of November, with unwavering confidence in the Savior. To-day I have been to bury one of his five promising children.

West Africa.

LETTER FROM MR. WILSON, FEBRUARY 9, 1849.

THE following communication will be read with equal pleasure and profit. It will be seen that the facts which Mr. Wilson states, are unusually interesting; and the lesson which missionaries and their friends may derive from the narrative, is one of very great value. The history of the individual in question shows conclusively, that we are not to measure the success of a mission by its present fruits. Our Episcopal brethren may have felt that all their labor had been worse than lost upon their former pupil; but they will now see that it was not so. On the contrary, it may hereafter appear that in no case has their toil been better expended for the redemption and progressive improvement of the African race. Let none be discouraged, therefore, because the desired blessing does not come when we wish to see it. Perhaps it is only delayed for a time, that He who is wonderful in counsel and excellent in working, may more effectually glorify his great name.

A Remarkable Conversion.

Tanwiah is a native of Cavally, near Cape Palmas; and he was educated by the Episcopal missionaries at that place. He was thoroughly instructed in the principles of Christianity, and became, no doubt, the subject of many earnest prayers. He had scarcely completed his education, however, when he contracted a strong disgust for religion, and he determined to escape from the influence of his teachers, by embarking on board an

English trading vessel, in the character of an ordinary laborer.

While in this situation, he frequently entertained the sailors and others, by dressing himself in a large pea-jacket, and imitating the preachers of the gospel whom he had been accustomed to hear. On one of these occasions, he was very much chagrined by a remark of one of the crew, to the effect, that what he had said, though uttered in sport, was nevertheless true. It drew from him some very contemptuous expressions upon the subject of the Christian religion, and also in relation to those who taught it; and at the same time he avowed his fixed belief in the doctrines of atheism.

Soon after this occurrence, he was transferred to a French trading vessel, among the crew of which he found himself in an element just suited to his own feelings. On one Sabbath, however, when all hands were employed in ship work, he received a severe contusion by the falling of a heavy piece of iron, and was taken to the hospital. Here he was left to reflection; and for a time he was almost overwhelmed by his fear of death; and the only relief he could obtain, was in the hope of speedy annihilation. "Why should I fear to die," said he to himself. "If death comes, I die. This body will waste away and return to dust; and this will be the end of me." Such reflections quieted his apprehensions, in some measure, but they did not unburden his mind.

He was brought to the Gaboon, where he engaged in the service of the French on shore. Here he found several other young men who had received a religious education at Cape Palmas, and they agreed among themselves that as they had come here to obtain money, they would have no more to do with the principles in which they had been educated; but would conform, in all respects, to the wishes and practices of those in whose service they had entered. Here they drank, used profane language, and desecrated the Sabbath, as if they were taking revenge upon the gospel for the restraints which it had formerly imposed.

On one Sabbath, as they were out on a shooting excursion, when it was Tanwiah's turn to fire, he was so much oppressed with the fear that the gun would burst in his hands and kill him, that he had scarcely strength to discharge it. And after the party had returned home, one of them took up a Testament, the only one they had among them, and began to read. This greatly annoyed Tanwiah, and he took away the Testament, and hid it. At the same time he reproached the other for introducing a subject which they had agreed to put aside altogether. But this book frequently met the eye of Tanwiah afterwards; but never, however, according to his own representations, without occasioning annoyance. Indeed, he hated the very sight of it; still though he several times thought of destroying it, he never had the hardihood to do so.

The death of one of his associates, soon after, made him feel very serious. He could not help imagining himself in the place of the dead; and as he assisted in carrying the corpse to the burying ground, he confessed that he felt a degree of anguish that was almost insupportable. He went home, took up the despised Testament, read a chapter in it, kneeled down, and prayed earnestly for forgiveness; all of which, however, only seemed to increase his trouble.

While he was in this state of mind, but without avowing it, he came up to Baraka, and was invited into the study of one of the missionaries. He was reminded of the instructions he had received, the anxiety he must have caused his teachers, the wickedness of the life he was then living; and he was exhorted to give his heart to the Savior. This proved a word in season. For a time he hesitated, thinking it utterly impossible to become a Christian in the circumstances in which he was placed; and it was perfectly natural that he should have had these difficulties; for there was scarcely another spot in the world, humanly speaking, more unfavorable for the development of Christian character.

But even here, God gave him peace of mind, and enabled him to rejoice with joy unspeakable. He came forth from the ordeal with clear views of Christian doctrine, and with a heart overflowing with love to his Savior; and he endeavored to effect, with the genuine earnestness of a young convert, the conversion of all around him. He refused to work again on the Sabbath; and he could not hear profaneness or look upon intemperance without reproving them; and he never failed to warn those with whom he had intercourse, of a coming judgment.

From this time forward, he was an enigma to those who were about him. They knew something of the history of Christianity; and most of them were nominal professors of that religion; but it was the first time they had ever seen the real spirit and power of Christianity.

This had now sprung up among them, from an unknown source. It had appeared, moreover, in the most unlikely of all subjects; but it confronted them with a power and consistency which they could not gainsay or resist.

Tanwiah would have been discharged or punished forthwith; but his services were too valuable for the former, and his earnest, dignified honesty saved him from the latter. A measure of indulgence was shown to him, therefore, that could not and would not have been granted to any other person in the establishment.

When the term of his service expired, not finding himself in an atmosphere favorable to the improvement of his piety, he made application to be discharged. He found, however, that a conspiracy had been formed to detain him. He told the officer who had made this compact, in a frank but respectful manner, that he had not power to detain him. The officer tauntingly inquired how he would escape, as the whole country was under his surveillance; and if he ran away, he would certainly be brought back and punished. Tanwiah calmly replied, that he had no schemes of his own; that his confidence was in God, who, he knew, would release him. That night he pleaded earnestly for the interposition of his heavenly Father; and he went to his bed feeling perfectly satisfied that his prayer had been heard. The next morning he went to the commander of the station, made known his wishes, and received a written discharge.

He is now a member of our church, and exhibits the excellency of the gospel in his daily walk. Indeed, I do not know that I have ever seen a more striking illustration of the power of divine grace. He is warm in his expressions of gratitude to God for sending missionaries to his country. His influence is not only felt in our own mission; but it pervades the entire community around us; and we cannot but hope that God intends to make him the instrument of great good to his countrymen. And it should be the prayer of every friend of the Redeemer, that he would greatly multiply, not only the number of such as shall be saved, but the number of such as shall promise to be as extensively useful as Tanwiah, in Africa.

To all who feel an interest in the progress of the truth in West Africa, the last sentence of Mr. Wilson is particularly commended.

19 *

Fuh-chau.

LETTER FROM MR. CUMMINGS, DECEMBER 30, 1848.

Employments of the Mission—Mr. Johnson.

THE letter from which the following extracts are taken, was written in behalf of the brethren at Fuh-chau, with the design of presenting a brief account of the operations of the mission during the last six months of 1848. It begins with a grateful recognition of the goodness of God in sparing the lives of all the members. "With a few very slight exceptions," Mr. Cummings says, "our health has been good; and much of the time it has been excellent, as it is now." He also says, "Our experience thus far inclines us to believe that this city is at least as healthy as any of 'the five ports.'" And it is a fact of some interest, that "quiet and retired homes" have been secured for the missionary families. "In all these mercies," the letter continues, "we feel assured that you will rejoice with us; not so much on our own account, as for the pleasing evidence which they furnish of the practicability of our occupying this field. In this respect we indulge high hopes."

After a passing allusion to the trials of the Methodist mission at Fuh-chau, in which our brethren have felt the liveliest sympathy, and after referring to the continued kindness of the British Consul, Mr. Cummings proceeds as follows:

The labors of the mission, during the period under review, have been prosecuted with diligence and encouraging prospects. The time of the younger members has been wholly occupied in the study of the language; and though their progress may not appear to have been great, we trust the future will show that a good foundation has been laid. With the older members also the study of this dialect continues to be a daily and important business; but their time is not wholly devoted to it. They spend more or less of each successive week in direct efforts to publish the gospel to the perishing multitudes around us.

Mr. Johnson has had religious exercises at his chapel regularly on the Sabbath, and also on three or four other days of the week. The number of his hearers has been variable; sometimes there have been as many as sixty, and at other times not more than twenty. His meetings have been held of late in the evening. This change was made to allow mor

time to be given to the school kept in his chapel, and to accommodate the poor people in the neighborhood, who are obliged to labor during the day. The result thus far has been favorable. The number of attendants has been slightly increased; and at the same time the meetings are more orderly and the attention is better.

Some time since "several individuals in that neighborhood," to use his own language, "professed friendship for the gospel and a wish to obey it. But in the end it has appeared that they were in the main influenced by the hope of gain. When this hope was cut off by a clearer understanding of the nature of Christianity and of our intentions, their pretended interest in the truths of religion vanished like the morning dew." Notwithstanding this painful exhibition of the cupidity of the Chinese, Mr. Johnson has never felt more satisfied with his field of labor, or more encouraged in his work.

At his chapel he has made it a part of his business to distribute tracts; for which there is an urgent call. And he has thought it wise to be cautious in the distribution. He has also held a service at his house on the Sabbath, for the benefit of the teachers and others connected with the mission families. Some from the neighborhood are usually present. This service was commenced eighteen months ago with but three attendants; now the number is about thirty.

Mr. Peet's Labors—Schools.

Mr. Peet has been anxious for several months to extend his preaching labors. It appears from the following extract that his wishes have at length been gratified.

In October Mr. Peet was able to secure a chapel, both large and commodious, upon one of the principal thoroughfares of this place, where multitudes are daily passing. It has been his intention to visit his chapel twice each day, once in the morning for the distribution of tracts, and again in the afternoon for preaching. His prospects thus far have been very encouraging. He has found a strong and increasing desire on the part of the people to receive religious books; and with a view to meet their circumstances and wants, he has commenced writing a series of tracts. Two have been already written. One is a discourse to the people stating who we are, and what is our object in coming here, as distinct from that of other foreigners. The other is a dissertation on the worship of the true God. Besides these he has printed an edition of the Ten Commandments with the Lord's Prayer; and for all he finds a ready circulation. He still holds a service in Chinese at his house on the Sabbath, similar to the one conducted by Mr. Johnson.

The educational operations of the brethren are described below.

These two brethren have each a school under their care. Mr. Johnson commenced his in June, with only three pupils. It now numbers twelve; and though they are allowed to read half of the time in native authors, the teacher makes use of none but Christian books. Mr. Peet's school numbers seventeen.

That we are not able to report more pupils in these schools, will not be thought surprising, we trust, when it is remembered that our mission is yet in its infancy, that the people are extremely guarded in their intercourse with foreigners, and that of course they are as yet but slightly acquainted with us. In our circumstances, we feel that the schools have been as prosperous as could have been reasonably anticipated; and we are encouraged to hope that, at no distant day, they may be conducted on as large a scale as will be deemed desirable.

The Greatness of the Work.

Mr. Cummings next proceeds to speak of the work to be done in China, before the gospel shall have triumphed over the prevailing darkness.

We are aware that many facts have been already communicated to the Christian public, but much remains to be said. We are constantly learning more and more of the greatness of the enterprise in which we have embarked; and never before have we felt so deeply the need of increased and incessant exertions. These remarks are not made so much in reference to this city, with its six hundred thousand inhabitants, all of whom are hurrying rapidly to a wretched eternity, as to the surrounding population.

Within the last six months, several of our number have visited the summit of a neighboring mountain, which overlooks the whole basin in which Fuh-chau is located. From that elevated position, a

hundred villages were counted, which could all be distinctly seen; and each of which, if simply the number and the condition of the inhabitants were taken into account, would afford a field large enough to employ the energies of a devoted missionary. Now that these villages are famishing for the bread of life, need not be stated. We know that in their present ignorance of the gospel, they have no hope and are without God in the world. But we deem it important to say that there is no necessity for their remaining in this condition. Even under the present restrictions in regard to foreigners, they are all accessible to the gospel. The diameter of the circle which circumscribes these hundred villages, is not more than twenty miles long; and were there a sufficient number of laborers stationed here, possessed of a ready command of the language, all could be visited daily, if it were desirable. But with our present force, and in the present inability of a majority of us to speak the language, this cannot be done. Those who are able to publish the glad tidings of salvation, find enough to do immediately around us. And could we all speak with angels' tongues, we should not expect to pass beyond the limits of the city and its suburbs in proclaiming the message of life. All our efforts would be needed here. Indeed, to supply the wants of these perishing myriads, would more than consume our strength. Who then shall take the censer, and stand between the living and the dead in our neighborhood? By whom shall the plague be stayed? We make this appeal in full view of this work of death. And while we cannot run ourselves to the relief of the dying, we hope the churches will not fail to listen to our entreaties for them.

The Providence of God.

But there is still another and a stronger reason, Mr. Cummings thinks, for a speedy reinforcement.

Though it is appalling to think of the multitudes that annually pass from time to eternity, without a single ray of light to cheer their pathway to the tomb, this does not constitute the most urgent plea for their suffering condition. The grand reason why our number should be enlarged, is, that God in his providence favors such a step! This is seen in the exclusion of foreign influence, to an extent equal at least to what is found at any other port in China; in the peaceable disposition of the people; in their increasing civility and kindness to us; and in the spirit of inquiry which seems to be already somewhat awakened among them. In all these respects, we have been greatly encouraged ourselves; and in them all we believe God is giving us intimations of his gracious designs towards the people.

There are other things, it is true, which do not, at first sight, appear so promising. We are not yet permitted to report any conversions. On the other hand, we have great indifference to spiritual things, deplorable hardness of heart, and a long catalogue of heathen abominations, constantly before our eyes. But these things we expect to find in a heathen land. Indeed, if they did not exist, there would be far less reason for sustaining the missionary enterprise, than there now is. And if the heathen here are at the farthest possible remove from being Christians, this, instead of being a reason for not making strenuous efforts to diffuse the blessings of the gospel among them, is a most convincing argument in favor of such efforts. We feel, therefore, that while no real objection can be urged against an increase of our number, there are many strong motives for it; and as we stand in the midst of this great harvest, and behold it rapidly wasting, we cannot refrain from calling most earnestly upon our Christian friends in America to pray the Lord of the harvest to send forth more laborers.

But what we most of all need, is the descent of the Spirit. None find a deeper significance than missionaries, we apprehend, in the words of the Apostle, "I have planted, Apollos watered, but God gave the increase." Therefore we would say to the churches, whatever else you may withhold, withhold not increasing prayer.

Ceylon.

LETTER FROM MR. HOISINGTON, FEBRUARY 8, 1849.

Batticotta Seminary.

ANOTHER term having closed in the seminary at Batticotta, Mr. Hoisington has furnished a brief report of the more important events which have occurred during its progress.

The new class of twenty-eight lads have all retained their position. N-

case of immorality or irregularity has been known; while all the boys have been more than usually prompt in their attendance to the duties imposed. This is a new and encouraging fact in the history of the classes, especially when we consider that many of the boys pay for their board and other expenses. It should also be remarked, that there has been no case of discipline in any of the classes; though one boy absented himself irregularly, whose case must be looked into next term.

I am happy to be able to state, that during several weeks of the term there was more than usual interest manifest in the subject of personal religion. There is one case in the senior class, and there are some three or four in each of the other classes, where we have some reason to hope that the heart has been renewed by the Holy Spirit. The next term, however, will give us a better view of these cases; when we may hope to receive some of them at least into the church.

Though most of the students, as also some of the teachers, were in the course of the term interrupted in their duties by disease, such as mumps, diarrhea, &c., the examination, occupying the two days, seemed to be very satisfactory to the committee and to other friends who were present.

The expenses of the seminary during the last year have been considerably less than those of 1847; and the estimated expenditure for 1849 is one hundred pounds less than that of 1848. If a steady and judicious course shall be pursued hereafter, I have no doubt that the cost of the institution to the mission will continue to diminish; and that the only charge on the funds of the Board, before many years shall have passed away, will be the salary of the instructors, the repair of the buildings, &c. Eventually, moreover, a tuition fee may be required. But we must "make haste slowly," lest we lose what we have gained in this respect.

CATALOGUE OF BATTICOTTA SEMINARY.

The following descriptive catalogue, while it gives the names of the pupils in the Batticotta seminary during the year 1848, will also indicate their parentage, scholarship, religious character, &c. Those who are supporting persons in this institution, can obtain from this tabular view certain information which they will doubtless be glad to receive. As some may look in vain for names which they would be pleased to find in this list, it is proper to say that the mission have still quite a number of unappropriated names.

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char.*	*Age*
Joseph Abbott,	Tranquebar	Christian	First	Fair	Serious	15
Jacob Abraham,	Manepy	Father Christian	"	Good	"	13
John Adams,	Tillipally	Heathen	"	Very good	Impenitent	26
Edward A. Anketell,	Batticotta	"	Senior	Fair	Church mem.	20
David B. Ayers,	Vannapony	"	First	Poor	Impenitent	18
John C. Backus,	Oodooville	"	"	Good	"	16
Jacob Bailey,	Nellore	Father Christian	Junior	"	Church mem.	19
Joseph H. Bailey,	Batticotta	Heathen	Second	Fair	Impenitent	17
David Ball,	Tillipally	"	Junior	Good	Serious	19
Thomas Ball,	"	"	Second	"	Well disposed	17
Edward Beecher,	Mallagam	"	First	"	"	19
George Beecher,	Tillipally	"	"	Fair	Impenitent	18
Joshua Belden,	Chavagacherry	"	Junior	"	Serious	18
William M. Belden,	Tillipally	"	Second	"	Impenitent	23
John H. Bevier,	Manepy	"	Junior	Good	Well disposed	18
Constantine Blodgett,	Tillipally	"	Second	"	Impenitent	16
John Boardman,	"	"	"	Fair	"	17
J. R. Bourne,	"	"	"	Good	"	17
Joab Brace,	Panditeripo	"	Junior	Poor	"	18
Isaac Brayton,	Vannapony	"	First	Very good	"	19
Robert Bronk,	"	Father Christian	Junior	Poor	Well disposed	16
John W. Bulkley,	Tillipally	Heathen	Second	Fair	Impenitent	17
Artemas Bullard,	Tranquebar	Christian	Junior	"	Well disposed	15
Alexander J. Burr,	Point Pedro	Rom. Catholic	First	Good	Serious	16
A. H. Burtis,	Oodooville	Heathen	Second	Fair	Impenitent	18
Frederick E. Cannon,	Vannapony	"	First	"	"	19
John Chambers,	Oodooville	"	"	Good	Well disposed	16
Charles C. Chapin,	Batticotta	"	Senior	Fair	"	22
Royal S. Chapin,	Tillipally	"	"	Good	Church mem.	19
Albert T. Chester,	Manepy	"	First	Fair	Well disposed	14
John W. Chickering,	Mallagam	"	Senior	Good	Church mem.	22
Rufus W. Clark,	Manepy	"	Second	Poor	Well disposed	18
Russel Clark,	Oodooville	"	"	Fair	Impenitent	15
James P. Cook,	Batticotta	"	Junior	Very good	"	16
Philos G. Cook,	Oodooville	"	First	Poor	Well disposed	16

Names.	*Residence.*	*Character of Parents.*	*Class in Seminary.*	*Scholarship.*	*Religious Char.*	*Age*
Warren P. Cornelius,	Batticotta	Christian	Junior	Very good	Serious	16
Charles Crooker,	Oodooville	Heathen	First	Fair	Well disposed	17
William Curran,	Vannapony	"	Junior	Very good	Impenitent	16
Samuel Curtis,	Tillipally	"	Senior	Good	Serious	22
Christian Davis,	Oodooville	Christian	First	Poor	"	17
Henry N. Day,	"	Heathen	Senior	Fair	Impenitent	20
Benjamin Dyer,	Mallagam	"	Second	"	"	12
Ansel D. Eddy,	Panditeripo	"	First	Poor	Well disposed	14
John S. Elliott,	Mallagam	"	Junior	"	"	21
John Orr Fiske,	Tillipally	"	Second	Very good	Impenitent	22
Nathaniel Ford,	Batticotta	"	"	Fair	Well disposed	14
Joseph Garland,	Mallagam	"	Junior	"	"	19
Joseph Gautier,	Panditeripo	Christian	"	Good	"	17
Samuel Gay,	Batticotta	Heathen	"	"	"	18
Solomon L. Gillet,	Oodooville	"	First	Poor	Serious	17
David J. Goodwin,	Oodoopitty	"	Junior	Good	Impenitent	22
Alfred Goldsmith,	Panditeripo	"	"	"	Well disposed	16
Montgomery Goodale,	Tillipally	"	Second	Fair	"	20
Manson C. Hall,	Manepy	"	Senior	Good	Church mem.	23
William T. Hamilton,	Tillipally	"	First	"	Well disposed	21
Truman P. Handy,	Manepy	"	Senior	Fair	Church mem.	23
Timothy M. Hopkins,	Batticotta	"	Junior	Good	Well disposed	18
Walter Hubbell,	Oodooville	"	First	"	"	18
John W. Hyde,	"	"	"	Fair	"	16
Thomas P. Hunt,	Chavagacherry	"	Senior	Very good	Church mem.	22
Henry V. D. Johns,	Batticotta	"	Junior	Fair	Impenitent	22
Henry Johnson,	"	"	First	Good	"	17
Talbot Jones,	Tillipally	"	"	"	Well disposed	16
Charles H. Kellogg,	Oodooville	"	"	"	"	17
Henry S. Kepler,	Oodoopitty	"	Junior	"	Impenitent	22
William J. King,	Tillipally	"	Second	"	Well disposed	16
Charles Kingsbury,	Mallagam	Christian	Junior	"	Serious	16
Edward N. Kirk,	Oodooville	Heathen	First	Fair	Well disposed	20
Frazier Latimer,	Panditeripo	Christian	Second	"	"	13
Samuel W. Lee,	Palaly	Heathen	First	"	Impenitent	20
Joseph Lafayette Leeds,	Panditeripo	"	Second	Good	Well disposed	18
William Lyman,	Manepy	"	First	"	"	14
Nathaniel Lyon,	Mallagam	"	"	"	"	18
Daniel Mann,	Oodooville	Christian	Second	"	Serious	16
George McLelland,	Chavagacherry	Heathen	Junior	Fair	Church mem.	23
David McGregor,	Tillipally	"	Second	"	Impenitent	14
Charles McIntyre,	Batticotta	"	Junior	Good	Church mem.	19
Edward M. Miller,	Tranquebar	Christian	"	Fair	"	20
Albert Morrison,	Manepy	Heathen	Second	"	Impenitent	16
Thomas Moseley,	Mallagam	"	"	Good	Well disposed	16
Joseph Moses,	Oodooville	Christian	First	"	Church mem.	17
John Neill,	Batticotta	Heathen	Senior	Poor	Well disposed	22
Henry A. Nelson,	Panditeripo	"	Second	Fair	"	16
John Nicholas,	Manepy	Father Christian	Junior	Good	"	18
William Nichols,	Panditeripo	Rom. Catholic	Second	Poor	"	16
Daniel Niles,	Oodooville	Christian	First	Good	Serious	13
John Niles,	"	"	"	"	Church mem.	15
Philip S. Page,	Manepy	Heathen	Second	"	Serious	16
Isaac Paul,	Varany	"	Junior	Fair	"	18
Julius S. Pattengill,	Tillipally	"	First	Good	Well disposed	25
George D. Purviance,	Manepy	"	"	Fair	"	22
George Reed,	"	Rom. Catholic	Junior	Good	Serious	19
David Seabury,	Mallagam	Heathen	First	"	Well disposed	17
Henry M. Scudder,	Copay	"	Second	Fair	Serious	16
M. A. Sheldon,	Manepy	"	"	Good	Impenitent	18
John Shepard,	Batticotta	"	Junior	"	"	20
Minot Sherman,	"	"	Senior	Very good	Well disposed	23
Buel W. Smith,	Colombo	"	First	Fair	Impenitent	20
Edward Spaulding,	Cattavaly	Christian	Second	Good	Serious	18
Joseph Stocking,	Vannapony	Heathen	First	Fair	Well disposed	19
Thomas H. Stockton,	Oodooville	"	Senior	"	Church mem.	21
John Storer,	Batticotta	"	First	Good	Well disposed	18
Samuel H. Taylor,	Manepy	"	Junior	"	Church mem.	18
Simon Tissera,	Chundicooly	Christian	First	Very good	Serious	16
Thomas Vose,	Batticotta	Heathen	Junior	Fair	Impenitent	23
Charles Wadsworth,	Tillipally	"	First	Good	Well disposed	18
Samuel H. Walley, Jr.	Manepy	"	"	Fair	"	20
William H. Wheeler,	Oodooville	"	Second	"	Impenitent	15
John L. Woart,	Manepy	"	First	"	"	19
William Worrell,	Tillipally	"	Junior	Good	Church mem.	22

In explanation of the last column, it should be stated that the age of most of the pupils is not accurately known, even by themselves. The figures inserted, therefore, indicate the best opinion which the instructors can form. The term "serious," in the last column but one, is used in some ten or twelve cases where there is reason to hope that a saving change has been wrought.

CATALOGUE OF THE OODOOVILLE SCHOOL.

THE names of the pupils connected with the Oodooville boarding school, at the present time, will be found in the subjoined catalogue. There is still a long list of unappropriated names; and there probably will be one for some time to come. It is not deemed expedient to enlarge the school, so as to make it correspond to the donations made by the benevolent in the United States for this particular object.

Names.	*Residence.*	*Character of Parents.*	*Scholarship.*	*Relig. Char.*	*Birth*
FIRST CLASS.					
Frances L. Clark,	Panditeripo	Heathen	Ordinary	Good	1833
Abby Ann Egerton,	Oodooville	"	Good	"	1830
Jane N. Egerton,	"	Fath. Chr'n—moth. Heathen	Ordinary	"	1830
Elizabeth A. Ely,	Manepy	Christian	Excellent	Serious	1832
Sophia Hall,	Varany	"	"	Good	1833
Fanny M. Hall,	Allapitty	Heathen	Good	"	1830
Anna M. Henry,	Mallagam	"	Fair	"	1830
Elizabeth Hillhouse,	Panditeripo	Christian	Good	Thoughtful	1833
Susan Houston,	Tillipally	"	Ordinary	Good	1832
Eliza M. Hubbell,	Oodooville	Heathen	Fair	"	1829
Augusta Kehoe,	Point Pedro	"	Excellent	"	1831
Betsey King,	Oodooville	Father dead—mother Chr'n	Good	"	1832
Huldah Little,	Chavacherry	Heathen	"	Hopeful	1833
Anna H. Noyes,	Batticotta	"	Ordinary	Good	1833
Mary C. Oxnard,	Nellore	"	"	"	1830
Jane S. Purviance,	Tillipally	Christian	Excellent	"	1830
Ann S. Rice,	Oodooville	Father dead—mother Chr'n	"	"	1830
Eunice Richardson,	Tillipally	Heathen	Fair	"	1831
Harriet L. Richardson,	"	"	"	Thoughtful	1831
Sarah M. Steele,	Oodooville	Christian	Excellent	Good	1829
Abigail K. Stone,	Manepy	Heathen	Very good	Conscientious	1826
Maria L. Tyler,	Oodooville	"	Good	Good	1830
Jane Wallace,	Nellore	"	Very good	"	1829
Mary Weir,	Cutchai	Roman Catholic	Fair	Conscientious	1832
Gertrude Woodhull,	Oodooville	Heathen	Ordinary	Thoughtful	
SECOND CLASS.					
Dorcas Adams,	Manepy	Heathen	Ordinary	Thoughtful	1832
Mary Austin,	Panditeripo	Christian	Good	"	1835
Sarah Boardman,	Tillipally	"	Fair	"	1832
Margaret Breckenridge,	Manepy	"	Ordinary	Serious	1833
Emma H. Brewster,	Tillipally	Heathen	"	"	1833
Helen Chambers,	Oodooville	Fath. Chr'n—moth. Heathen	Good	"	1832
Eliza S. Cooke,	Manepy	"	"	Good	1832
Elizabeth Fowler,	Tillipally	Christian	Excellent	"	1836
Ann Gardiner,	Oodoopitty	Heathen	Good		1835
Ann Gilmer,	Tillipally	"	"		1834
Mary Graydon,	Oodooville	Fath. Chr'n—moth. Heathen	Ordinary		1833
Ann Haldeman,	Tillipally	Heathen	Good	Serious	1834
Matilda D. Hurlbut,	Oodooville	"	"	Good	1833
Mary E. Judd,	"	Fath. Chr'n—moth. Heathen	Excellent	Hopeful	1833
Joan Maine,	Manepy	Heathen	Ordinary	Thoughtful	1833
Mary L. Nevins,	Oodooville	"	Good	"	1833
Harriet Newell,	Manepy	Christian	Excellent	"	1834
Mary Seymour,	Cutchai	Roman Catholic	Very good	"	1833
Margaretta Smith,	Oodooville	Heathen	Fair		1834
Mary Todd,	Tillipally	"	Ordinary		1831
Delia S. Wright,	"	"	"		1834
THIRD CLASS.					
Ellen Bagby,	Manepy	Heathen	Good		1830
Mary Brasher,	"	Roman Catholic	"	Hopeful	1834
Amanda Caldwell,	Oodooville	Fath. Chr'n—moth. Heathen	Ordinary		1834
Olive Chapin,	Manepy	Heathen	Fair		1837
Jane E. Coe,	"	"	Very good		1836
Harriet Colton,	Oodooville	Fath. Chr'n—moth. Heathen	Fair		1835
Hannah W. Connor,	"	Heathen	Ordinary		1835
Frances A. Kellogg,	Manepy	"	Good		1837
Sarah L. Maltby,	"	Fath. Chr'n—moth. Catholic	Very good	Thoughtful	1833
Phebe McLean,	Chavacherry	Heathen	"		1837
Mary P. McClelland,	Oodooville	Christian	Good		1836
Oliva E. Phelps,	Chundicooly	Roman Catholic	"		1837
Margaretta A. P. Robbins,	Batticotta	Heathen	Excellent		1836
Margaret Russell,	Oodooville	Heathen	Ordinary		1834
Susan Savage.	Panditeripo	"	Fair		1833
Eunice T. Smith,	Batticotta	"	Good		1836
Eliza A. Tyler,	Oodooville	Christian	Fair		1838
Delia S. Waterman,	Oodoopitty	Heathen	"		1837
FOURTH CLASS.					
Anna T. Bullard,	Oodooville	Heathen			1839
Martha G. Connor,	"	"			1838
Mary L. Deming,	Tillipally	Fath. Chr'n—moth. Heathen			1838
Hannah Ford,	Batticotta	Heathen			1839

Names.	*Residence.*	*Character of Parents.*	*Scholarship.*	*Relig. Char.*	*Birth*
Jane Hillyer,	Panditeripo	Christian			1837
Lucretia Phelps,	Batticotta	Heathen			1839
Mary A. Sheldon,	Oodooville	Christian			1838
Priscilla A. W. Spence,	Batticotta	"			1838
Elizabeth H. Thaxter,	Chavacherry	Heathen			1838
Catharine H. Walley,	Oodooville	"			1838
Phebe L. Whittemore,	"	Fath. Chr'n—moth. Heathen			1839
Ann Young,	Batticotta	Heathen			1839
FIFTH CLASS.					
Margaretta A. Baker,	Panditeripo	Christian			1837
Hannah M. Blodgett,	Batticotta	Fath. Chr'n—moth. Heathen			1839
Maria Dawchy,	"	Heathen			1840
Catharine A. Deveraux,	Varany	Christian			1839
Sarah L. Dodd,	Oodooville	Fath. Chr'n—moth. Heathen			1838
Harriet W. Dutton,	Manepy	Christian			1839
Lynthia A. Hanson,	Chavacherry	Heathen			1836
Sarah Hare,	Manepy	"			1841
Rebecca Howard,	Tillipally	"			1839
Elizabeth G. King,	Manepy	Fath. Chr'n—moth. Heathen			1839
Susan B. Kittredge,	Oodooville	Heathen			1839
Adeline Lamberson,	Mallagam	"			1841
Ann E. Martin,	Manepy	"			1840
Mary D. Mather,	Batticotta	Fath. Chr'n—moth. Heathen			1841
Mary A. Morrill,	Manepy	Christian			1840
Edna S. Newell,	Oodooville	Heathen			1838
Maria Newton,	Manepy	Fath. Chr'n—moth. Heathen			1839
Anne Peters,	"	Heathen			1836
Mary Rexford,	Mallagam	Christian			1840
Julia M. Ridgeley,	Batticotta	Heathen			1841
Emily M. J. Rockwood,	"	Christian			1841
Abbey M. Whiton,	Atchoovaley	"			1840

LETTER FROM MR. SPAULDING, FEBRUARY 9, 1849.

It is the design of Mr. Spaulding in this letter to show that the preaching of the Word has not been altogether in vain in Ceylon; inasmuch as it has constrained the degraded and the lost, with the divine blessing, to flee from the wrath to come. There has been much, indeed, to try the faith and patience of our brethren in that field; and it cannot be denied that the expectations of some of their friends in this country have not been fully realized. Still it is manifest that the Lord has put his own undoubted seal upon their labors; and many, we may hope, will be found at last to have heard the gospel to the saving of their souls.

"The following notices of two members of our church at Oodooville who died last year," Mr. Spaulding says, "may encourage you to hope unto the end in regard to some at least of our converts. In the midst of idolaters and of Roman Catholics, and in a land where every thing tends to Antichrist, it is exceedingly cheering to see our church members manifest so much consistency in life, and so much faith and joy in the immediate anticipation of death. Similar cases have occurred at other stations recently. Happy shall we be, if at last it shall be found that we have not broken the bruised reed, or quenched the smoking flax, or offended one of these little ones for whom Christ died. Pray for us, that we may watch over all, even as a nurse over her child, or a shepherd over his lambs, until our work shall be finished."

Obituary Notice of the Moodalier.

Maylvagana Moodalier was for many years an interpreter in the provincial court of Mallagam, and afterwards in Jaffna; and he always had the reputation of being a man of truth and integrity. These two traits of character are so uncommon in this country, that they became proverbial in the case of the Moodalier, Gabriel Tissera and Nicholas Permander. The influence of the latter, and the tract called "the Blind Way," are supposed to have been the means, in the hands of Providence, in turning the mind of the Moodalier from dumb idols to the true God. He was a man of considerable property, and was well known throughout the district. His wife at first persecuted him; but finding that her efforts were vain, she gave up her opposition; though she always continued a most rigid heathen.

The Moodalier was very retiring in his habits, and avoided controversy; but in every thing he maintained a consistent character. He wrote two tracts called "The Dawn of Wisdom," and "The Religion which is its own Evidence." They have been printed by the Jaffna Tract Society, and have had a wide circulation. For the last two or three years of his life, he was often very feeble, and confined to his house; but I have reason to believe that he read and studied his Bible much, and was much in prayer.

During his last sickness he sent for me; and he wished some of the church members to remain with him, especially on the Sabbath, to read the Bible to him and pray with him. As I was absent from home at the time, Mr. Meigs called on him. He seemed quite calm, and gave directions about his burial, and placed in the hands of the mission thirty-seven dollars and a half to be distributed to poor widows after his death, and seventy-five dollars to assist in educating a child in the female boarding-school. On my return I went to see him. I found him quite feeble, but he was able to sit up. He repeated to me what he had said to Mr. Meigs, and expressed a hope that in accordance with his special charge to his nephew, whom he had adopted and educated, having no child of his own, there would be no heathen ceremonies performed at his burial.

While talking with him, I said, "Is there nothing which, in view of death, troubles your mind?" He looked thoughtful a moment, and then said, "As for my property, I have not the least concern for that. What is that to me? And death has no terrors. I am not afraid to die. My hope is in Jesus. Still there is one thing that greatly troubles me. I am afraid that when I am dead, they will teach these little grand-children (pointing to the children of his nephew) to worship idols and to be as the heathen." He seemed much affected at this thought, and shed tears.

For a few days after this, he seemed to be better, and then died very suddenly. I attended the funeral at his house, where a very large assembly, most of whom were heathen, behaved with much propriety. When placed in the coffin, he was dressed (as he used to be while in court) with a white turban on his head, a long white jacket over his other clothing, and a long shawl with a colored border thrown over his shoulders and dropping down in front. As soon as the coffin was removed to the bier, which stood without the gate, the wailing was excessive; and the drums and other instruments made a tremendous noise. As this movement was sudden and rather unexpected to me, I feared that I should not be able to say a word to the crowd. Immediately, however, on requesting silence, all was still. Not a word was spoken till after I had made a short address and prayer. The procession then moved on.

Most of the people followed about one-half or three-quarters of a mile, and then returned. The rest proceeded, with uncovered heads, to the station, distant about three miles, the drums continuing to beat most of the way. As soon as we arrived at our own gate, the procession opened to the right and left, and allowed the bearers to pass through. All were still, with heads uncovered, while the coffin was carried into the church, and placed on a table in front of the pulpit. Those who followed, fifty or sixty in number, very quietly seated themselves on mats spread for the occasion. I said a few words to them about the evidence that the Moodalier had given of the truth of Christianity, and of the relation which missionaries sustain to the people in view of eternity, and closed with a prayer. The coffin was then borne to the grave, and there left to rest with others, until He who said, "I am the resurrection and the life," shall raise them all.

Death of Isabella Graham Avery.

Isabella Graham Avery was the daughter of Roman Catholic parents, belonging to Panditeripo. She was received into the female boarding-school at Oodooville as a pupil in 1837, being then, as was supposed, about eight or nine years old. She was diligent in the various duties that devolved upon her in connection with the school, respectful in her deportment, and neat and tidy in her person. Though her talents were not of the highest order, she made tolerable proficiency in her studies.

In the year 1842, she gave evidence of having passed from death unto life; and having been subsequently received as a member of our church, she maintained a Christian character so long as she remained in the school. On the 10th of November, 1847, she was married to Mr. Joseph Avery; and she soon removed to Barberyn, where her husband held the office of postholder, and also taught an English school under the Government. "While she resided at Barberyn," her husband says, "she was in the habit of reading and explaining the Bible to her household, of singing hymns, and of prayer. She also taught a few children who came to her; and she read selections from the Bible, and explained them to those who called to see her. She continued this during the six months she remained at Barberyn. She then removed to Chilaw. When she left for her journey, she sang "The Traveler's Hymn." After her arrival in Chilaw, she continued her former practice of reading

the Bible, singing and prayer with her family. When I saw with what earnestness she did this, I did what I could to save her time and to encourage her. This continued until December, 1848, when her sickness commenced."

In speaking of her last sickness and death, her husband proceeds as follows: "Early on Wednesday, December 6, 1848, she became the mother of a son. From that day until December 12, she was afflicted with dysentery and occasional stupor. On the night after the birth of the child, she had a dream, which she told me. 'While I slept,' she said, 'a beautifully splendid host came to me, dressed in white robes, and said to me, Come with us. Let us go to the place prepared for you. I had a great desire to go with them, and went. They then said to me, You must wait a little while, and then you shall go with us. We will come again. Wait till we come.' After this she frequently asked me to read the Bible to her. Accordingly, I read some of the Psalms and some hymns. I also prayed with her, and conversed with her about such things as would tend to strengthen her faith. She also sung several hymns alone.

On the fourth day after she was taken sick, early in the morning, she rose up and said, 'I am now well. Bring me the child, that I may nurse it.' The child was brought; and, after nursing it, she said, 'I thought that this child was mine; but it is not mine. It is the Lord's. He must train it up. God calls its mother. I also promised to come. His host is round about me. It is certain that I must die. Do not mourn for me, but rejoice and praise God. He is exalted. He calls me.'

After this the doctor came. While he sat by her, she said, 'You need not give me any more medicine; it can never make me well. Have you power to save my life? Why do you take so much trouble?' The doctor said, 'You had better take some medicine. It is not well to refuse to take it.' She replied, 'Very well; then I will take it. My departure is sure.' Saying this, she took the medicine cheerfully. When I went near her, and asked her what I should do for her, she told me to read two hymns, one being 'God our shepherd,' and the other, 'Every thing is under God's control,' and the fifth chapter of Matthew. She listened very attentively, and then prayed. When those who stood round her, saw this, they greatly wondered.

She again called me, and said to me, 'I cannot tarry longer. Do not grieve for me. My time is finished. I have not written to Mr. and Mrs. Spaulding and Miss Agnew. You must ask their forgiveness; and assure the missionaries and those who taught me the way of salvation and other good things, that I am not ungrateful. Of this your monthly letters will be the evidence and a remembrancer of me.' When I asked her to pray that she might get well, she said, 'My prayer will not be heard. If I ask to be well, contrary to the will of the Lord, will he be pleased? While I am ready and waiting to go, will he hear my prayer to stay? If you wish, you may pray. If he is pleased to hear you, then I am willing. You need not do any thing but this. But since God has been pleased to call me, he will not hear your prayer. Let no one mourn or weep on this account. I am exceedingly rejoiced that I go beloved by you all; and with the hope of salvation.' She then wished us to read the fifteenth chapter of John, and a hymn 'on the value of Christ and heaven, and the vanity of the world,' which we did.

The day before she died, she said to me, 'You need not think that I shall get well again. You have all loved me. I am grieved to talk with you. But be not sorrowful at what I say to you. I know that your love is great; but death must dissolve all these lovely bonds. Do you think it right to resist God? Be not sorrowful on my account. If your child is spared, try to train it up in the knowledge of Christ. Strive to lead my mother and brothers and sisters in the true way of salvation, and write to them monthly. Ask the missionaries also to assist them in this way. I am no longer responsible for them.' She then listened while we sung another hymn, 'on trusting in Jesus in view of death;' and then she prayed silently. In this way she frequently prayed during her sickness. Those who stood about her, saw this, and asked her what she was doing. She replied, 'I am committing my soul to Jesus Christ.'

On the seventh day of her sickness, though she suffered greatly, she spoke as though she was well. 'Why do you sorrow for me? Do you not know the word of God or his will? Nothing can take place without his knowledge. He knows the sorrow you have on my account. Pray to God for me. The time for my leaving you is come. I go to enjoy unspeakable happiness. Can I delay,

when Christ calls me? You also must strive to come to the place where I am going. Turn your household into the good way. My infant is the Lord's, not mine. If it lives, train it to be submissive to the will of God.' While she was thus speaking to me, a lad sat near her, reading the Bible. At sunset she called me and said, 'Write to the missionaries and their wives, who taught me the way of Christ, and also to my mother, brothers and sisters, and to the girls in the Oodooville school, that I die very happily. I go joyfully with the Lord and with his host. Write this to Mrs. Spaulding and to Miss Agnew. What more shall I say. Christ is my refuge.' She then listened to the thirty-ninth Psalm, and to a hymn on 'comfort in affliction from the hope of heaven.' While she listened, her speech failed. She several times raised her hands in prayer; and on the morning of December 13, 1848, without the least fear of death, she gave up her soul, as one falling asleep. All those who knew her, and all those who came to help in the time of sickness, and those who called to see her, were astonished in view of the steadfastness of her faith and her happy death."

Madras.

LETTER FROM MR. WINSLOW.

Human Sacrifices in Goomsor.

MR. WINSLOW has turned aside from his usual course in the following communication. Instead of describing the progress of the missionary work at Madras, he presents a frightful picture of human guilt and degradation in Goomsor, a district which lies partly in the presidency of Madras, and partly in that of Bengal. Much has been accomplished for India by the Christian religion, particularly in mitigating the horrors of heathenism; but the reader will see that there are some "dark places" still, which may be emphatically called "the habitations of cruelty."

You are doubtless aware that the inhabitants of Goomsor, called Khonds, have from time immemorial offered human sacrifices, after a very singular and cruel manner. The oblation is made to the "earth goddess," their principal deity. They have also a sun god, a moon god, a god of arms, a god of hunting, a god of births, a god of small pox, a hill god, a forest god, a rain god, a god of fountains, a god of rivers, a god of tanks, and village gods; but the earth goddess is the central object of worship, the most affecting exhibition of which is in the form of human sacrifices.

The earth goddess appears to be worshiped under two distinct characters, not often separately considered, however; namely, that of the supreme power, and that which presides over the productive energies of nature. In the former character, she is said to be worshiped in one case only; that is, when a tribe engages in war, its enemies being of another race. Her name is then invoked, and vows of sacrifices, in case of success, are made. Her nature is purely malevolent; but she does not interfere with other deities, in their respective spheres.

As presiding over the operations of nature, or as the energizing principle, her supposed attributes are the reflected image of the wants and fears of an agricultural population, in an elementary or uncivilized state. She rules the order of the seasons; sends the periodical rain; gives fecundity to the soil; as also health or sickness to the people. On her depends the preservation of the patriarchal houses and the safety of flocks and herds. She has no fixed corporeal shape; and she is worshiped neither in any temple nor under any symbol or image. In common with inferior divinities, however, she may assume temporarily any form, as that of a tiger, for purposes of wrath. She is propitiated by sacrifices both of men and animals.

Human sacrifices are either public or private. Of the former, every farm should receive, at seed time and ingathering, a portion of the flesh and blood of a victim; and according as the prospect of a crop varies, it should have some intervening oblations. A sacrifice is also required in case of sickness among men or animals, and also in the event of the destruction of the latter by wild beasts. If the "abbaya," or priest, is visited with sickness in his family, the failure of his crops, or the loss of his stock, the same thing must be done; as his prosperity is an index of the disposition of the goddess towards the people over whom he presides.

The more private sacrifices are offered in case of any extraordinary calamity, indicating the anger of the goddess towards a particular house; as when a child, waching a flock, is carried off by a tiger. If a human sacrifice cannot then be obtained, a goat is led to the place of sacrifice, and its ear is cut off and cast bleeding upon the ground, as a

pledge to be redeemed with human blood at the appointed time within the year.

By recent publications, in connection with a report of the agency which has been employed by the government for more than seven years to put a stop to their sacrifices, it appears that in a small section of the country, three or four hundred innocent victims are annually torn to pieces in this horrid rite. Several hundred have from time to time been rescued. On one occasion one hundred and twenty-four victims, valued at ten or twelve thousand rupees, were voluntarily given up to the agent. And in one year one hundred and forty-two were saved, and were afterward variously distributed; some having been left with the missionaries in Orissa, some having been brought to Madras, whom I saw, and some females having been given in marriage to Khond chiefs.

It is to be regretted that the efforts of the Government have not hitherto been entirely successful in abolishing this horrid custom. The day must soon come, however, when all such offerings will cease throughout India.

Procuring the Victims.

The following description of these human sacrifices, with the usual preliminaries, has been extracted by Mr. Winslow from an account to which he obtained access in India.

The unhappy persons who are to be offered in sacrifice, are known in the Khond language under the designation of "merias." They are not usually native Khonds, but are provided by a class of Hindoo procurers, who purchase them without difficulty upon false pretences, or kidnap them from the poorer classes of Hindoos in the low country, either to the order of the priests, or upon speculation. When conveyed to the mountains, their price is determined by the demand, varying from fifty to a hundred lives, that is, of sheep, cows, fowls, pigs, &c. A few are always kept in reserve in each district, if possible, to meet sudden demands for atonement. Victims of either sex are equally acceptable to the earth goddess. Children, however, whose age precludes a knowledge of their situation, are for convenience sake preferred. Brahmins, who have assumed the sacred thread, being perhaps regarded as already consecrated to the deity, are held to be not quite so acceptable; but the word of the procurer is the only guaranty of fitness in these respects which is required. But whatever be the real class, rank or nation of the victim, it is a highly characteristic feature of the system, pregnant with important consequences, that in all cases it must be bought with a price; an unbought life being an abomination to the deity.

Treatment of the Meria.

The meria is brought blindfold to the village by the procurer, and is lodged in the house of the abbaya. He is kept in fetters, if grown up; but he is left at perfect liberty, if a child. During life, he is regarded as a consecrated being; and if at large, he is eagerly welcomed at every threshold. Victims are not unfrequently permitted to attain to years of maturity in total ignorance of their situation; although it is not easy to understand how this ignorance can be maintained. Should one in such circumstances, form a temporary alliance with a Khond female, thankfulness is expressed to the deity for the distinction. Generally, however, to a meria youth who thus grows up, a wife of one of the Hindoo castes upon the mountains is given. Farm stock and land are presented to him; and should a family be the result, it is held to be born to the fearful condition of the sire. The sacrifice of lives which are surrounded by these ties, is often foregone; but should the dread divinity require an atonement not easy to be afforded, the victim father, with all his children, is dragged without hesitation to the altar. It is a rule, however, that persons standing in the relation of direct descent shall not be immolated in the same district. This is a law so rigidly observed, that when a victim is thought in any degree to resemble a former mature sacrifice, he is always, out of precaution, resold or exchanged. By this means also the risk is avoided of sacrificing, according to the ideas of the Khonds, the same life twice to the divinity.

Preliminaries of the Sacrifice.

All the arrangements, connected with the ceremony of a human sacrifice, are conducted by the patriarch in concert with the priest. The divine will is in every case declared by the latter, as it is communicated to him in visions; and he may demand a victim at any time, even when no visible signs of divine displeasure appear.

From the festivals of sacrifice no one is excluded; and at them all feuds are forgotten. They are generally attended by a large concourse of people of both sexes. They continue for three days, which are passed in the indulgence of every form of gross and indescribable excess. The first day and night are spent exclusively in drinking, feasting, and obscene riot.

Upon the second morning, the victim, having fasted from the preceding evening, is carefully washed, dressed in a new garment, and led forth from the village in solemn procession, with music and dancing, to the meria grove. This grove consists of a clump of deep and shadowy forest trees, and usually stands at a short distance from the hamlet, by a rivulet which is called the meria stream. It is kept sacred from the axe, and is studiously avoided by the Khond as haunted ground. In the middle of it, an upright

stake is fixed, at the foot of which the victim is seated, and bound back to it by the priest. He is then anointed with oil, ghee, and turmeric, and adorned with flowers; and a species of reverence, which it is not easy to distinguish from adoration, is paid to him throughout the day. There is now infinite contention to obtain the slightest relic of his person; a particle of the turmeric paste with which he is smeared, or a drop of his spittle, being esteemed, especially by the women, of supreme virtue. In some districts, small rude images of beasts and birds in clay are made in great numbers and stuck on poles; but of the origin or meaning of this practice there is no satisfactory explanation.

On the third morning, the victim is refreshed with a little milk; while the licentious feast, which has scarcely been intermitted during the night, is vociferously renewed. The acceptable place for the intended sacrifice, has been discovered, during the previous night, by persons sent out for this purpose. The ground is probed in the dark with long sticks; and the first deep chink that is pierced, is considered the spot indicated by the earth goddess.

The Consummation.

As the victim must not suffer bound, nor on the other hand exhibit any show of resistance, the bones of his arms, and, if necessary, those of his legs are now broken in several places. The priest, assisted by the abbaya and by one or two of the elders of the village, then takes the branch of a green tree, which is cleft in the middle for a distance of several feet. They insert the meria within the rift; fitting it, in some districts, to his chest, in others to his throat. Cords are next twisted round the open extremity of the stake, which the priest, aided by his assistants, strives with his whole force to close. All preparations being now concluded, the priest about noon gives the signal, by slightly wounding the victim with his axe. Instantly the promiscuous crowd, that erewhile had issued forth with stunning shouts and pealing music, rush with maddening fury upon the sacrifice. Wildly exclaiming, "We bought you with a price, and no sin rests on us," they tear his flesh in pieces from the bones! And thus the horrid rite is consummated. Each man then bears away his bloody shreds to his fields, and from thence returns directly to his house.

For three days after the sacrifice, the inhabitants of the village which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this period, a buffalo is slaughtered at the place of sacrifice, when all tongues are loosened.

The latest intelligence in regard to the efforts of the Government for the suppression of the rite above described, is derived from the Friend of India of January 25, 1849, which says: "We are happy to be able to state, on authority which we believe to be unexceptionable, that the government agent now in Chinna Kimedy, has already experienced a very encouraging degree of success in his efforts. He has received one hundred and six merias, and in our opinion deserves great praise for the cautious and judicious measures he has pursued, and which have so abundantly prospered. The commissioner is, of course, accompanied by troops; but we are happy to be able to state, that not a hut or a fruit tree has been injured, and not a single individual hurt. The hills of Chinna Kimedy are wild and inaccessible, and the people are believed to be more than ordinarily ferocious; but they appear to have submitted to our wishes. The last full moon had been fixed upon for a great sacrifice, to anticipate the agent's arrival; but he was happily in the midst of the tribe twelve days before the appointed time."

Aintab.

LETTER FROM DOCT. SMITH, MARCH 5, 1849.

Zeal and Activity of the Church.

THE following extracts will show that our gracious Lord is not only carrying forward his work at Aintab, but that he is sowing the good seed, in most auspicious circumstances, at other points of interest and importance. The readiness of the church members to engage in evangelical labors is a very favorable omen. And Christians in this country may possibly have some profitable reflections in regard to their own duty, while perusing this communication.

The duty of presenting the subject of religion, in direct personal address, to all their acquaintances, having been set before the church in December last, the members took up the subject with prayerful zeal; and it has been carried on unabatingly to the present time. As evidence of the amount of evangelical labor performed during this period, I may state that one of them has, to my knowledge, been employed in religious conversation, almost always with the impenitent, for twenty-seven out of twenty-nine successive evenings; and two or three others under my observation have probably been quite as active. As the result, our congregation has been constantly though slowly on the increase, and now it uniformly exceeds one hundred adults on Sabbath mornings; a few conversions have taken place; and a deep under cur-

rent of inquiry has been kept up throughout the whole Armenian community.

Abroad the labors of our brethren have been crowned with a similar blessing. There has been an almost insurmountable obstacle, heretofore, to the performance of missionary work by our helpers away from their homes. The efforts of the late Pedros Vartabed, in Aintab and Aleppo, and of Hohannes of Tocat, in his own city, are the only successful instances of the kind which the history of our mission has yet furnished. The difficulty has been, that the primates of the Armenian nation have not allowed a native evangelist to remain long enough in a place, to secure any good results of a permanent nature. The simple statement to the Turkish authorities (accompanied by a trifling bribe) that the evangelist has no business, and is destroying the quiet of an established sect, has been enough to occasion his expulsion from their town. A rapid tour may always be made, indeed; but it is at considerable expense, and, without such fruits, all experience shows, as to warrant the prosecution of this kind of labor.

It has remained apparently for the piety and zeal of our Aintab brethren to put to the test another species of effort; namely, the going forth of tradesmen, with their tools in one hand, and the sword of the Spirit in the other. The experiment thus far goes to show, that they are not less successful than evangelists because of their being employed more or less at their trades; and yet they are most fully protected from the charge of being vagabonds, and of minding every body's business except their own.

The native Brethren at Aleppo—Orfa.

Doct. Smith next proceeds to describe the results of this novel experiment.

On the evening of the second Sabbath in January, five brethren met in my study, having previously set themselves apart to the work of going forth as heralds of the everlasting gospel to the destitute in cities around us, and having been accepted by the church as proper persons for this enterprise. One of them had been designated to Aleppo, as he had a ready pretext for proceeding there on other business. He is one of our most conscientious and exemplary brethren; and in some respects he is peculiarly adapted to that field. He intends to remain three months. He will pay his own expenses to Aleppo and back; and he will expect us to give him only so much pecuniary aid as will supply him with food and lodging, while devoting his time exclusively to the work of an evangelist. He had been in his new field of labor less than a month, when his activity drew from the Bishop a public proclamation, announcing him as an Aintab Protestant, and prohibiting the Armenians from holding any intercourse with him. But the effects of this prohibition were passing away at our last dates; and our brother has written for a companion to join him in his labors.

Two others were destined to Orfa, and left for that city the very morning after the above mentioned conference. The uncle of one of them, a man of great personal influence, set out immediately in pursuit of them; and, overtaking them at Birijik, succeeded in obtaining an order from the government, without making any formal claim or accusation whatever, for the return of his nephew.

This nephew is Avedis, the individual whom I have just mentioned as so active in visiting from house to house in Aintab, and whose character Mr. Johnston has so well described in the Herald for April, 1848. He is a giant in the Scriptures; and though meek as a lamb, he is the terror of all who can feel the weight of an argument, and are yet for "the Church, right or wrong." We regret his return, but the Lord can bring good out of evil.

The other brother, not at all daunted by this event, neither by the fact (learned at Birijik) that the Bishop of this city had sent a letter to the Bishop of Orfa to put him on the lookout, proceeded on his journey; and, arriving at his destination, obtained without opposition a room for the reception of visitors, and opened a cabinet shop in the market, with two Mohammedans as partners.

While he was at Orfa, he wrote us two interesting letters; in the first of which he gave an account of his establishment, and of his spending an evening upon invitation with an Armenian family of the place, in conversation upon the evangelical awakening in this city. In the other letter, written after he had been there less than a month, he informs us that there was considerable desire to see what our books contained; that a spirit of inquiry was abroad; and that on the Sabbath previous his room was thronged with visitors, leaving him no time to himself, from an early hour in the morning until after the middle of the afternoon.

After remaining five weeks in Orfa, this brother was taken sick, and consequently returned to Aintab. The account which he gives of his labors, is truly gratifying.

Encouragement at Orfa.

The fourth day after his arrival, a Mohammedan of this city met him, and, recognizing who he was, went to several Armenian friends with the information, advising them, in a most friendly manner, if they wished to study the doctrines taught by Christ, to go and take lessons of this Protestant. He was called upon soon after by two priests and several of the principal men of the place; all of whom, with apparent sincerity, listened to his scriptural exposition of the way of salvation. He spent evening after evening in circles to which he had been invited, for the purpose of unfolding his views. The teacher of the school alone of all in the place took an open, active part in exciting opposition; and he, it seems, derived his fear of Protestantism from the letter of our Bishop, and from private correspondents in this and other places.

Our brother says that the simplicity of manner of the people of Orfa, as truth-seekers, strikingly contrasts with the spirit of the Armenians at Aintab, at the present day; but that it has often reminded him of the mode of inquiry common here when Pedros Vartabed first visited the city; at which time he was treated by the Armenian Bishop as an equal in rank and a superior in learning. As our brother conformed in no particular to the errors of the Church, and was there during a part of the long fast, he was of course often inquired of as to the reasons of his conduct; which he always gave by reference to the law and the testimony.

On one occasion, two of the primates of the nation declared to a large group of their friends, that, so long as this man proved every thing by such witnesses, no one could object a word to what he did or taught. In a meeting of the ecclesiastics and primates, called to consider what course they should pursue in regard to this man, after the Bishop had unfolded the danger of his stay in Orfa to the peace of their church, one of the persons just referred to replied, "But this man does nothing but teach the gospel; and is not that the basis of our faith; and is it not of all things the most desirable to be studied and understood?" All seemed, in fine, more astonished at our brother's scriptural knowledge, than shocked at the divergency of his views from their own. And when he left, there seemed a praiseworthy anxiety to search the Scriptures for themselves, whether these things were so. As soon as he is able to converse again, his disease being in the lungs and throat, he proposes to return; and his desire to be accompanied by the brother above mentioned, is only equaled by that brother's desire to be his companion. We look to the Lord for guidance; from him cometh our help.

A Visit to Kitlis.

Doct. Smith closes this part of his letter by describing the labors of two other brethren in a place which lies midway between Aleppo and Aintab.

The remaining two of this missionary band had selected Kitlis for their field of labor, it being considered particularly eligible for men of their trade, which is weaving. One of these is Sarkis, described by Mr. Johnston in the Herald for April, 1848. The other is an exemplary member of the church, but not an educated man. Before a week had elapsed after the meeting in my study, they were in their field, and quietly quartered in an Armenian house. But the primates of the church, excited to the act by letters from the Bishop of this city, succeeded in effecting their ejection from their lodgings; whereupon they hired rooms in a Mohammedan house.

From these men we have heard three times. In the first letter, they informed me of the above facts; and they also stated that in a week they had received calls from twenty different religious inquirers. In the second, two men, one a Roman Catholic and the other an Armenian, are specified as having forsaken worship at their respective churches, and as meeting with them constantly for the study of the Scriptures and for prayer. The Mohammedans, informed of their religious views, were beginning to act as their protectors, and to exhort Armenians and Catholics to leave their idolatrous practices and to listen to the gospel, as taught by the Protestants. In the third letter, just received, they mention two others as having united themselves to their number, both of whom are very bold and active. One of them, indeed, they describe as a man of influence and learning, and likely to accomplish much more than they can hope to do.

They record also the awakening of a number of others, who have not yet met with them for prayer through fear, as they have said, that their Bishop would persecute them, and force them into submission; as it was at that moment reported the Bishop of Aintab had done in his diocese. Our brethren sent, therefore, a special messenger to ascertain whether there was any foundation for this story; and it was gratifying to see the activity of eight or ten of our church members in preparing each his letter, denying the report, and exhorting their brethren to take fresh courage, and urging the new disciples with full purpose of heart to cleave unto the Lord.

They mention a desire for Arabic books among those best acquainted with that language; and I have sent word accordingly to our brethren of the Syrian mission residing at Aleppo. We expect with confidence that this commencement at Kitlis will result in the formation of a separate Protestant community; and in that case we shall hope next year to be able to aid in opening a school, and have one of our pious brethren located there permanently as an evangelist and teacher.

It appears from the letter of Doct. Smith that, after the departure of the persons mentioned above for their respective fields of labor, a sixth offered to go to a city north of Aintab, having an Armenian population of some two thousand souls. He was once a resident of the place, and held the office of a deacon there; and, being a man of education and influence, he was regarded as particularly qualified to act as an evangelist among his former acquaintances. But twenty or thirty dollars would have been necessary to defray the expenses of the visit; and the Prudential Committee had felt constrained, by reason of the embarrassments of the treasury, to place their appropriations to the station at Aintab at too low a point to justify the outlay.

Liberality of the Church.

It gives me no less pleasure to inform you of the efforts of our brethren in Aintab to raise funds for the support of their own religious and educational institutions. You will remember that the church was formed with eight members in February last, one of whom left soon afterward, and another died of the cholera during the summer. It was increased by an addition of seventeen in August, five of whom were women. All are in moderate circumstances; and all but one dependent upon their daily earnings for a livelihood; which will average, throughout the year, not more than sixty or seventy cents a week. Being all heads of families except one, (whose trade scarcely enables him to support himself,) they are compelled to live with the most rigid economy; and had not the Lord opened their hearts, we could hardly have expected any contributions from them to objects of charity.

Notwithstanding this, and leaving out of the account the only man of property among them, (who is liberal, like the others, but was absent most of the time last year,) they paid to the treasurer elected for the year 1848 twenty-three dollars and fifty cents; of which two dollars were sent as a donation to aid the printing department at Smyrna; and the rest was employed in aiding their own poor and defraying expenses connected with the school and place of worship. A church in America, having the same number of members, though all should be equally dependent upon their personal exertion for a livelihood, could with far greater ease raise for such objects two hundred dollars. Upon commencing this year, I laid before them the straitened condition of the Board; and, as you have been already encouraged to hope, they resolved to attempt to raise in 1849, half of the amount necessary for the support of the two teachers employed in their schools. This amount, with other expenses which they will be called to make, will be twice or three times the sum raised in 1848. Whether they will succeed in accomplishing their design, will depend somewhat upon the beneficence of persons in the congregation who have not yet been admitted to the church, but much more upon the continued presence of the Holy Spirit with his converting power.

The members of the church and congregation now defray the expense of educating all the Protestant children; Doct. Smith having become responsible for the cost of affording instruction to the children of parents who are not of the congregation.

General Progress.

It is not the design of Doct. Smith, at the present time, to speak of the general progress of the reformation at the station which he occupies. He says, however, in concluding his letter, "I can hardly reconcile myself to your remaining entirely ignorant of the great advance which our work is making here. Hence I will mention, as among the events which ought by no means to be omitted, the following; namely, the marriage of

a couple by myself, no objection being made, as the Constantinople brethren have sometimes suggested the Turkish authorities might do; a very general effort to learn to read on the part of the women in our congregation; the formation of a sewing society among them for the benefit of their own poor; the increase of our community to sixty families, and of our audience to an average of one hundred adults on Sabbath mornings; the enlargement of our school-room to contain one hundred children, and of our chapel to seat one hundred and fifty adults and fifty children; the commencement of a Sabbath school with eight adult classes; the entire separation of the Protestants from the Armenians in the collection of the *haradj*, as yet effected nowhere else, I believe; and the favorable reception by our Pasha of a petition for an efficient head, both here and at Aleppo." In relation to the last particular, Doct. Smith says, "Should the firmans for these appointments come from Constantinople, as the Pasha has encouraged us to expect, with the single exception of a church edifice, the Protestants of Aintab have all the apparatus of a distinct community as complete as that of any Christian sect in the Turkish empire." With eminent propriety does he add, in conclusion, "Truly the Lord has done great things for us."

Smyrna.

MR. JOHNSTON'S VISIT TO TOKAT.

Journey to Tokat.

As it has been deemed important that frequent visits should be made to Tokat by the members of the mission to the Armenians, Mr. Johnston spent a part of last winter in that interesting place. He left Smyrna on the 3d of November, and went by way of Constantinople and the Black Sea. While in Constantinople, he attended the Armenian service at the mission chapel, and was much interested by what he saw and heard. "When we entered," he says, "the pastor was reading a hymn. The tune was raised by one of the young men on the front seat; and all the congregation joined. The order of the service was that usually observed in our American churches; namely, a hymn of praise, a chapter from the Bible, prayer, sermon, prayer again, a concluding hymn, and then the benediction. I was struck with the reverend appearance of the young minister, his self-possession, and the propriety of his manner in the pulpit, as well as the decent appearance, the order and attention of the audience, consisting of more than one hundred persons. The text was John vi. 67, 68; and the discourse would have done no discredit to any American preacher. In my opinion, it was quite equal to the sermons ordinarily delivered in our Presbyterian and Congregational churches."

Mr. Johnston left Constantinople for Samsoon, November 8, and arrived at the latter place after a pleasant passage of two days. "I was surprised," he says, "to find so many Europeans at Samsoon. When I was here twelve years ago, I neither saw nor heard of one; but now Mr. Day, my kind host, says there are some fifty or sixty, male and female. They are sufficiently numerous, at any rate, to have a Catholic chapel and two priests among them." Mr. Johnston was not less surprised at the number of passengers and the quantity of goods landed at this place. "The custom house was filled with bales; and caravans seemed to be arriving and departing every day, thus keeping up a constant intercourse with Amasia, Zille, Tokat, Sivas, Egin, Diarbekir," &c.

On the following Monday Mr. Johnston proceeded on his way to Tokat, where he arrived on the Saturday following. He was welcomed to the house of a Protestant German, one of the persons employed by the Turkish Government to superintend a copper refinery.

Excursion to Zille.

Being desirous of attending the fair at Zille, he went thither with Hohannes, (a Protestant Armenian who is engaged in missionary labor at Tokat,) the distance being but twelve hours. He remained at Zille from November 24 to December 13. During his stay at this place, he had some very interesting conversations with different individuals; and Hohannes sold a large number of books. As this native brother attends the fair every year, he is very generally known as the Protestant bookseller, and his access to the people is becoming more and more free and unrestricted every year.

The following extract discloses a state of mind which is not uncommon among the Armenians of Turkey.

Six years ago, when Hohannes first brought books to Zille from Trebizond, he made the acquaintance of two individuals from Marsovan. They became convinced of the truth, and wrote me a very interesting letter, declaring their views and sentiments. Another individual in the same place associated himself with them; and our native assistant has met one or more of them every year since at the fair.

Two of them were present this year. They manifested very great delight at seeing us; and we had a few happy interviews and seasons of devotion together. They have read the Scriptures,

and most of our books; and they seem to have correct ideas of what the gospel requires. Still they have not had the courage to make an open confession of the truth; and they were even afraid to have any of their fellow-townsmen see them associate with us at Zille. They were very uneasy, however, and confessed it, having invariably a deep conviction of the truth, as well as feeling a strong attraction towards the society of those that hold and preach it. They are endeavoring, in a very cautious manner, to make proselytes in their native place.

Other individuals from Marsovan purchased the Scriptures this year. And one young man in particular manifested much joy when he obtained a copy; and we hope the blessed volume may be the means of life to his soul.

An inhabitant of Zille appeared to be much enlightened; and he told Mr. Johnston that "many in the place were ready to declare themselves Protestants, but for the fear of persecution and the want of a guide."

Cases of Interest at Tokat.

Mr. Johnston spent several weeks at Tokat; but during the whole time the weather was either excessively cold or very unpleasant by reason of snow or rain. Hence his visit was far less satisfactory in its results than he had hoped. Of the persons who had previously manifested an interest in the "more excellent way," he found that none had openly declared themselves Protestants, except Hohannes.

Two young men who once promised well, have recently been induced to accept priests' orders in the Armenian Church; and a third has received the appointment of public teacher. This was a stratagem of Patriarch Agapos to prevent them from turning Protestants. Indeed, it was one of his last acts prior to his recent departure to Constantinople to assume the patriarchal chair. They had been turned out of employment, and had suffered much on account of the attachment which they had manifested to the truth.

But they must have carried into their new stations their convictions of the truth; and it is to be hoped they will not be able to refrain from proclaiming it, even if they are not compelled by an uneasy conscience to resign their offices.

D. H., in the neighboring convent, has also suffered persecution. Once, indeed, he has been imprisoned for his boldness in speaking the truth; and, for the same reason, his ordination as Vartabed has been deferred. He is consequently more timid than formerly; and though he visited his native place during the fair, and afterwards came to Tokat while I was there, and at both places had interviews with Hohannes, he was afraid to visit me. He is said to be a learned man among the Armenians.

He still advocates the truth where he does not fear being betrayed. And he now speaks his mind without reserve to the very person on whose accusation he was before cast into prison, the latter having recently become himself a convert to the doctrines which he then thought unworthy to be tolerated.

Alluding to a female who was lately a widow, but is now the wife of a Frank Catholic physician, Mr. Johnston says:

She has shown much attachment to the truth heretofore, and has given some evidence of piety. She still manifests the same interest; but since her marriage, having an increase of family cares and less of personal freedom, she does not so often send for Hohannes to read and pray with her and her nieces as formerly. The latter have been deprived of the property left by their parents, it is said, on account of the reputed Protestantism of the family.

Mr. Johnston speaks of another young man whom he saw at Tokat at follows:

I was much interested in an apothecary, by the name of Hohannes, who had spent some time at Constantinople. While there he received impressions in favor of the truth. He visited me often for studying the Scriptures and for social prayer. He also informed me of another young man, recently from Constantinople, who brought with him a supply of our books. This individual is now residing in a convent four hours from Tokat, one of the Vartabeds in which has become much interested in reading the books.

Character and Labors of the Native Assistant.

The following account of the individual who is sustained by the mission at Tokat, will be read with pleasure.

Our brother Hohannes has been a faithful laborer and witness for the truth in this place; and though we do not yet see the materials ready for an evangelical church in Tokat, there is much to

encourage him to persevere. His prospects were never so flattering as at present. He has distributed some three hundred copies of the New Testament in the city alone; and his intercourse with the people is daily increasing. And we have much reason for thankfulness, that he himself has been sustained in his Christian course and conflict, during the five years and more that he has been here alone, (except an occasional visit from a missionary,) considering that he was a young convert, and had received but little instruction.

Our minds were disquieted respecting him by a report which reached us just previous to my departure from Smyrna; but on my arrival at Tokat, I soon became satisfied that there was no foundation for it; and I left him more than ever confirmed in my good opinion of his piety.

During my visit he incidentally mentioned to me a few facts in his past history, which I had not heard before, as he has never been accustomed to have much to say about himself. He was an expert gambler, and by that means gained and squandered away a great deal of money. About ten years ago at Constantinople, at some kind of a gaming or lottery establishment maintained by the Franks, he drew in one night more than twelve hundred dollars. He had been accustomed to winning fifty or one hundred dollars in a night at cards; but this great sum produced such an effect on his mind, that he could not sleep for a week; and he thinks that he had a very narrow escape for his life.

He is a very athletic man; and at the age of twenty years he was the acknowledged hero of Tokat as a wrestler, and even of all the country around. For, as he belonged to the small Catholic community, the Armenians could not bear that they should have such a ground for boasting; consequently they explored the whole region for a man to match him, but in vain. They brought the most celebrated wrestler they could hear of; but Hohannes brought his back to the ground in the presence of thousands of witnesses, greatly to the delight and exultation of the Catholic community.

He was addicted, it also appears, to the excessive use of wine and strong drink. And yet God in his own good time had mercy on him, and now, Mr. Johnston says, "he wrestles not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

Since his conversion his course has been decided, open and consistent. At first he was anathematized by the Catholics and the Armenians. His father turned him out of doors; his wife was persuaded by the priests to leave him; and in many like ways his faith was sorely tried. But for some time past he has not been molested, except that in the Catholic church the anathema was renewed during my visit, accompanied with a bonfire of our books, including the Scriptures. At the same time, my house owner and servant, both being Catholics, received orders, the former to eject, and the latter to leave me; neither of whom, however, obeyed.

Hohannes has many friends among the Catholics; who, though they have not faith, were indignant at the anathema, which forbids all intercourse with him. One man of distinction who had never been at his house, now made him a special visit, to show both his dislike and his disregard of the orders given; and others made pretexts for inviting him to their own houses. His intercourse and influence, both among Armenians and Catholics, is daily increasing.

Doct. Smith gave him directions for treating cases of cholera. The epidemic was very fatal in Tokat during the past summer. Hohannes followed the prescriptions, and cured a great many who were attacked. He also has learned how to treat many of the prevalent diseases of the place; so that, without making any pretensions himself, he is generally called "doctor;" and some even among the rich insist upon having him for their family physician. During my stay at Tokat, scarcely a day passed in which he was not called to vaccinate, or prescribe medicines for the sick. Among others, the head priest of the Armenians, who was once his most violent opposer, now makes him his family physician, and calls for him very often.

He rejoices in this widening door of usefulness, and confidently expects to see good results from his labors. Hitherto the Lord has helped him; and he has already realized that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." He is now becoming generally known in Tokat as a man whose word is true, and who is honest in all business transactions. On this account he is sought for by many to perform certain kinds of commissions; and in this way, just in the time of need, he obtained the means of purchasing a house for

himself, in which he now lives in peace and quiet. His wife also is content to dwell with him; for she has found out that he is a better husband than he was before his conversion.

During all the time that I was with him, both at Zille and Tokat, he diligently improved the opportunity for adding knowledge to his faith, devoting a part of every day to the study of the Scriptures. He has obtained a very good knowledge of Scripture doctrine, considering how little opportunity he has had of instruction. But it is much to be regretted that we have no missionary stationed at Tokat. Hohannes would be an invaluable helper to him, and would himself derive great advantage from the presence of one who could carry him forward in his scriptural studies. And when we look at the importance of the field, we see at once that one solitary native brother, with an imperfect education, however active and zealous, is altogether insufficient for it. Are there no young men in America, who would delight to devote their lives to the cultivation of that interesting portion of the Master's vineyard? The way is prepared and the door is open. Will no one go in and take possession?

Constantinople.

LETTER FROM MR. GOODELL, APRIL 5, 1849.

Revival in the Female Boarding School.

THE intelligence communicated in the following letter will be read with great satisfaction; and it may be hoped that a work which has begun with so much power, will affect many who are now ignorant of the way of salvation.

The last term in the female boarding school, which closed with the year 1848, was one of great discouragement to us, on account of the levity and worldliness which prevailed among the pupils. It really seemed as though the Spirit of the Lord was departing from them, and an evil spirit was endeavoring to take the entire possession of their hearts.

But since the commencement of the term of this year, there has been a change. Among the professors of religion, there has been a marked increase of spirituality and prayer; and among the others, an increased attention to the things of eternity. And some of the former, as we have since learned, were very faithful in conversing with the latter, and very fervent in praying with and for them; and some of the impenitent were for several weeks in an awakened state. Two of them had just begun to express to us a decided hope that Christ was theirs and they were his, when the news of the revival at Oroomiah reached us, and greatly deepened the religious feeling already existing. The pupils petitioned, from time to time, for a special day of fasting and prayer; but so intense was the feeling developed, that we did not venture to appoint such a day. And, indeed, while the bridegroom was with us, why should we fast?

In less than a week, all our beloved pupils, excepting five small ones, were brought out into light as bright as the brightest day. "God is my Father, and I am happy," said one poor orphan. "Bring all the school together, that I may tell them what God has done for me," said another orphan child, a sister of the former. "Yes, yes, I know I love my Savior," said with great earnestness one sweet girl, who has learned the Assembly's Catechism, and has always been very careful not to express more than she really felt. "The world cannot give my joy, and the world cannot take it away," said another. "Prayer is so sweet, I do not like to leave that spot for another," said a fifth. "I prayed for this; but I hardly believed it would ever again be," said one and another and another of the previous converts.

Oh, what a blessed change do we now see and feel! The mountains have melted like wax at the presence of the Lord. Every one of the scholars is made still and thoughtful; every voice is subdued and kind; every countenance is sweet and pleasant; and the whole aspect of the school is heavenly. The chills of winter are past, and the beautiful spring has come. The nightingale has just begun her sweet notes in our gardens, and all the trees of the field are putting forth their green leaves and fragrant blossoms. The voice of the turtle is again heard in our land; and, from the earliest dawn till late at night, the joyful sound of prayer and praise continually salutes our ears. For although the school has gone on as usual, and every lesson has been learned, no sooner has a lesson been recited, than most or all of the class have asked leave to retire. Thus, without any previous arrangement on their part or ours, the prayer-meeting was continued without interruption for several days.

Six of our pupils were already professors of religion, all but one having been hopefully converted in the former revival; and six others have now, in the judgment of charity, been quickened and made alive by the Holy Spirit. Three of them were here in the former revival; and the two who are mentioned above as having begun a week ago to feel more assured of their acceptance, we have always seen some reason to believe were converted at that time; but their own hopes, never at any time strong, were in general so feeble, that they were never received into the church. But at any rate they are revived now; the church members too are revived; and in truth I believe we may say, that we are all the subjects of the revival.

Children of Missionaries.

The following paragraph is particularly cheering and instructive.

To the praise of the glory of divine grace, and I trust with a thankful heart, let me also record, that some of the children in the missionary families, including two of Mr. Schneider's, are hopefully sharers in this work; making no less than eight or nine in Mrs. Hinsdale's school for the children of missionaries, who, within a little more than a year, have cordially ratified those solemn vows, it is hoped, which their parents made for them in baptism. Some perhaps would hardly think it right, that our brother and sister Schneider should leave Broosa, and go to a field where it seemed improper to take their older children with them. But they went in obedience to what appeared to be the call of God; and lo! almost as soon as they are out of sight, and before they have got half way to their work, God begins to look after their children, and actually accomplishes that for them which the parents could not have done in ten thousand years! Whoever looks after God's interests in such circumstances, may rest assured that God will see that his own interests do not suffer.

Erzeroom.

LETTER FROM MR. BLISS, MARCH 3, 1849.

Power of Conscience—A Hopeful Inquirer.

THE intelligence communicated in the present letter shows that better tidings may be expected to come from Erzeroom hereafter. Though the adversaries are many, the Lord will doubtless glorify himself in that community, as he has done in other places in the Turkish empire.

The boy of whose bold stand for Protestantism an account was given in my last letter, after having absented himself from our meetings for several weeks, has again returned to us. He says that his conscience gave him no rest, until he resolved to come back and follow the truth.

The reason he gives for leaving is, that his mother enticed him away under a plea of poverty, urging that he would be able to earn more towards the support of the family, by entering the service of a tailor who is a member of the old church. His present employer, however, has confessed that it is of no use to keep the boy from the meetings; for his mind is constantly there; and if he does not go, he spends his time in reading the Testament, the influence of which is as bad as attendance on our services. We hope that this rebuke of conscience will have a lasting and saving effect upon the lad.

Mr. Bliss takes much pleasure in announcing that several persons, who have secretly attended the Protestant services for some time past, have become more bold, and now receive the pious Armenians freely into their shops and houses.

A few evenings since, I visited the family of a man who, several years ago, came to our meeting three or four times, and was bastinadoed on that account, and has kept aloof from us till within the few last weeks. He has had our books, however, and knows the truth, and now wishes to embrace it in the love of it. His conduct afforded me much pleasure. He seems to be convinced of sin, as also ready to renounce it and to bear obloquy and shame for the truth.

His wife is not opposed; but she appears to be wholly unconcerned as to her soul's salvation. Still she listened with interest to my remarks upon the worth of the soul and the love of the Savior in coming to die for us. His little children have caught their father's spirit. They seemed delighted to see me. Though very young, and unable to talk plainly, they run upon the housetops, and, leaping with childish delight, call out to the neighbors, "The gospel, the gospel;" verifying, as the father says, the words of Jesus, that what is

spoken in the closet, shall be proclaimed upon the housetops.

City Missions—Protection of Protestants.

Mr. Bliss says that a Sabbath evening service has been established in a distant part of Erzeroom, in the midst of the Armenian population. It is hoped that the Lord will bestow his blessing on this attempt to proclaim his saving grace.

The brethren have recently selected one of their number, the deacon of the church, to act for a time as their city missionary. The reports which he brings from day to day, encourage us to hope that the effort will not be in vain. Although he does not find many that are openly friends, not a few who reviled and blasphemed before, speak with candor and respect; and quite a number, mostly young men, have taken books and promised to attend our meetings.

You will rejoice with us, that there are indications of a more favorable state of feeling among the Armenians of this city; that opposition is decreasing; and many are willing to confess their desire to know the truth and follow it. In view of this fact, and the lack of faith and active piety in the members, the church observed yesterday as a season of fasting and prayer. The exercises were solemn; and we hope that the effect will be good upon us all. Oh that the prayer of the people of God at home were more earnest in our behalf!

The Vartabed who is here from Geghi, hopes he is a Christian, and has already taken part in our meetings. There are several whom we hope to number among the members of our little church at our next communion.

The reader will remember the Vartabed referred to by Mr. Bliss in the preceding paragraph, as the individual whom Mr. Peabody saw in his late tour in the district of Geghi, and who afterwards escaped from the machinations of his enemies to Erzeroom.

The civil relations of the Protestants seem to be brightening a little. The powers that be, just at present, are inclined to deal with them more fairly than they were formerly. A few weeks since, the tailor from Bitlis was thrown into prison by his enemies late Saturday night. Early on Monday morning, a statement of the matter was laid before the Pasha, who at once released our brother.

A week or more afterward, as he was going out with his wife one morning, the women and children began to pelt them with stones and snow balls. The same day he proceeded with the head of the Protestants to the deputy of the Pasha; and, after making a statement of the matter, simply asked him to send an officer to his neighbors and reprove them, and request them to abstain from such conduct for the future. The officer was sent, and did his duty. The people refused to comply with the order, and in the presence of the officers renewed their ill treatment of our brother's family. The officer returned to the palace, and voluntarily gave his testimony to the indignities and vile treatment of the neighbors. The enraged deputy ordered his kavass to go and collect all who were guilty, and bring them before him. This was done at once; and, notwithstanding the remonstrances of our brother, who wished that nothing but a reprimand should be administered to his neighbors, they were thrown into prison, and kept there several days.

Nestorians.

LETTER FROM DOCT. WRIGHT, MARCH 24, 1849.

The friends of missions will be glad to learn, that the gracious visitation with which the Nestorians have been blessed since the commencement of the year, is still enjoyed by them; and in the facts which are disclosed in the following extracts, we shall find new evidence of the genuineness and power of this most wonderful season of refreshing from the presence of the Lord.

Charbash—Ardishai—Degala.

For the purpose of giving a more life-like view of the revival in its daily progress, Doct. Wright has transcribed a few paragaphs from his journal. The first is as follows:

March 2. For some time past a member of the mission, or one of the native brethren, has been nearly every evening to Charbash, which is about a mile from the city, to preach after the usual prayers in the church. From fifty to eighty persons ordinarily assemble, and give earnest heed to the Word; a few of whom appear to be truly awakened. The priest of the village mourns over the state of his people, and is laboring with zeal for their salvation. He is anxious to receive aid, however; as he realizes the truth of the words of our Lord, that a prophet is not without honor, save in his own country.

The hopeful conversion of this priest was mentioned in the letter of Mr. Stocking, published in the June Herald.

5. To-day we hear cheering reports of the progress of the Lord's work from various quarters. During the last fortnight, there has been a vacation in the male seminary; consequently the pupils have been at home conversing with their families and friends; and some of the older ones have been engaged in preaching the gospel publicly in the churches.

One of them, a younger brother of Deacon Tamo, has spent some days in the large village of Ardishai, where Mar Gabriel resides, and in the adjoining village of Takky. He reports that the congregations, both in the churches and in private houses, were large and attentive; and that many were often affected to tears.

Our native helpers have often visited Degala, a large village, two miles from the city, since the revival commenced; and several persons have been awakened. In one case a female was deeply convicted by a sermon which she heard; and at the close of the meeting, she came and threw herself at the feet of the preacher, and anxiously inquired what she should do to be saved. One evening the feelings of the congregation were so intense, that they burst forth in loud weeping; and a Mussulman who was passing by, inquired if any person had died, that the people were mourning in such a manner. One of our helpers and a pupil in the seminary have been there for some days past; and they are of the opinion that fifteen or twenty persons are awakened, and that many more are so far interested in the truth as to be anxious to hear it.

Under the same date, Doct. Wright makes another statement which will be read with interest.

Mar Yohannan's Diocese.

Mar Yohannan and Deacon Tamo returned to-day from a preaching tour in the diocese of the former. They have been absent a week, and have visited five villages, in each of which they preached the gospel three or four times, and conversed privately with the ecclesiastics on the subject of their own personal salvation, as also on their duties to their flocks. The congregations were large and attentive, wherever they went, and in some places deeply solemn. And this was particularly the case in the village of Supurgan. An event happened there just as they entered the place, that threw great solemnity over the whole community, and prepared the way for the exhibition of eternal realities. This was the death of a woman engaged in baking.

The Nestorians are accustomed to bake bread by sticking the dough, rolled into thin sheets, to the sides of the native oven. In doing this a person is liable to fall in, with the head downward, if not very careful; and the oven is so deep, that it is difficult for one in this situation to extricate himself. In the case to which I have just referred, the heat of the oven was at its height, when the woman fell in; and she was so burnt, that she died before she could be drawn out. The people soon assembled to bury her; and at the grave the congregation was very large. The Bishop and Deacon Tamo dwelt on this sudden and terrific death, to impress upon the people the uncertainty of life and the dreadful horrors that hang around the second death. "Here," said they, "is hell before your eyes. See, ye people of Supurgan, to what you will come, if you do not repent and turn to God." The attention of the whole community was roused, and the church was crowded, whenever notice was given that there would be preaching.

The monthly concert for March was attended by the four bishops of the plain. "Earnest prayer," Doct. Wright says, "was offered for the bishops, and also for the Patriarch."

Another Call for Help.

6. A cry for help comes to us from an obscure village on the plain, where thirteen Nestorian families reside in the midst of a Mussulman population. The facts are these. Some weeks ago, a young man named Abraham, formerly a member of the seminary, and a subject of the revival of 1846, providentially spent a night on the mission premises. Our service that evening happened to be overpoweringly solemn, and his heart was melted; indeed, he could not refrain from loud sobbing and weeping during the whole service. His emotions were so great, that when the meeting was dismissed, he was much exhausted, and sunk down upon the floor. A report was carried to his family that he was ill, and his mother came to take him home. He returned to the village, and told his friends that his only disease was sin. He addressed himself with dili-

gence to the work of instructing his neighbors; and as he was the only reader in the place, and the people were poor and ignorant, they listened to him, though not an ecclesiastic.

On one occasion, when most of the people were assembled in their small church, he was expounding to them the fifty-first Psalm; when, to his surprise, they began to weep, and, throwing themselves upon the ground, pleaded with God for mercy. They all prayed at the same time; and with their weeping, they made so much noise that the attention of some Mussulmans in the village was attracted to the scene. Abraham tried to quiet them, by saying that God looked at the heart, and that it was not necessary to make so much noise. It is not surprising, however, that an ignorant and half civilized people like the Nestorians, should manifest much outward demonstration of alarm, when their eyes are opened to see their lost condition as sinners.

The Patriarch—Vaserowa.

8. When our prayer-meeting was half through this afternoon, Mar Yohannan came in; and on being asked to make some remarks, he said that he had just returned from a visit to the Patriarch, with whom he had talked on the subject of his own salvation, as well as that of his people, in a way he did not suppose Mar Shimon would bear; but that he received it all with meekness. On former occasions, whenever the subject of religion has been mentioned, he has avoided it by introducing some other topic; but now he listened to the truth, and showed an anxious countenance.

The intelligence was too joyful for the pious natives who were present, especially the girls in the seminary, to hear with composure. Several burst into tears, and most of the congregation wept. It was, indeed, affecting. Much prayer has been offered, that God will be pleased to open the heart of the Patriarch to receive the truth as it is in Jesus.

Two days later Doct. Wright had an interesting conversation with Mar Shimon, during which the latter gave utterance to sentiments that were quite evangelical. It is added, however, "There is no evidence that his heart is at all affected by them."

On the following Sabbath, Doct. Wright says, the gospel was preached to large congregations in different places. Mar Yohannan and Deacon Isaac visited four villages, and addressed very interesting assemblies. "It is a new thing," he adds, "to see a brother of the Patriarch going from place to place, and proclaiming the gospel of Christ."

12. One of the mission spent the Sabbath at Geog Tapa. On his way thither, he passed through the village of Vaserowa, where there has been some interest of late, in connection with the labors of a pious deacon, who teaches a school in that place. When the missionary arrived, this deacon and one or two other young men came out with a letter which they were just sending to the city, to request one of our number to spend the Sabbath with them, as they had reason to believe that God was about to bless them. Priest Dunkha, who was accompanying the member of the mission to Geog Tapa, remained and preached to a solemn congregation. Some were affected to tears.

The extracts from Doct. Wright's journal end here. In what follows, he writes under date of March 24.

General Remarks on the Revival.

It is now nearly three months since the revival commenced; and there is still cheering evidence of the presence of the Holy Spirit. There is not that intense interest, however, and that strong excitement on the subject of the salvation of the soul, which prevailed for some weeks in January and February. Then most of our meetings were literally bochims; and such were the emotions of the people frequently, that they could not be restrained. In several instances, in the city, at Seir, and also at Geog Tapa, the truth was armed with such terrors to the hearers that it was more than their physical strength could bear, and they were quite overcome.

For some time nearly the whole population of Geog Tapa, containing about a thousand souls, was so far roused as to desire earnestly to hear the gospel preached; and the servants of God were gladly welcomed to nearly every house where they went. Even the most hardened and profligate, who were once accustomed to fly into a rage and perhaps beat such as should presume to address them on the subject of religion, listened silently and with an anxious, down-cast look, when personally addressed. An indescribable solemnity pervaded the community.

In another part of this letter, Doct. Wright says, "Several scores of persons in Geog Tapa

manifest a deep and permanent interest in the gospel. Indeed, religion is the all-absorbing topic of thought and conversation with them. Some were once ringleaders in iniquity; and so great is the contrast between their past and present conduct, that they are a wonder to all who know them." The small village of Seir has been still more powerfully affected. "Nearly every man, woman and child have been awakened to such an extent, as to be affected to tears on hearing the gospel preached."

This state of things could hardly be expected to continue long. The mass of people, though still influenced in their outward conduct by the revival, have settled back into comparative indifference; while a number give most cheering evidence of a deep aad permanent interest in the great work of their salvation. It is too soon to attempt a definite estimate of the real conversions. But we have not a little confidence that it will be found to be large.

There are seven men employed in the printing office at Oroomiah, all of whom have been affected by this work of grace; and it is believed that a part of them have made their peace with God.

Mar Yohannan—Deacon Isaac—Aga Bey —Mar Yoosuph.

Mar Yohannan's interest in spiritual things appears to continue unabated. He is deeply affected in view of the lost condition of his poor people, and is exerting himself to do them good. He is now absent in his diocese on a preaching tour. He has been out of late on a similar errand, and usually takes with him some one of our most effective native preachers. He is naturally proud and overbearing; but now he appears to be humble, and is condescending to the lowest of his people.

Deacon Isaac, the brother of Mar Shimon, continues to give most satisfactory evidence of being a child of God, and promises to be eminently useful. He has frequently conducted our social meetings; and of late he has preached several times to large congregations, and always with impressive effect. He recently preached in Geog Tapa to a large assembly; and at the close of the meeting, when one of the native brethren prayed, thanks were returned to God that he had raised up from the family of their Patriarch a preacher of the unsearchable riches of Christ.

The individual whose case is mentioned below, is regarded as the most influential layman on the plain of Oroomiah.

Malik Aga Bey, of Geog Tapa, has manifested deep interest in the revival; and those of the native brethren who know him best and see him most frequently, have strong hopes that he is truly converted. Since the revival commenced, he has been a constant and attentive listener to the Word in his own village, and has several times come to the mission premises, where he has spent day after day in hearing about the things that make for his eternal peace. He has a daughter in the seminary; and once when he was here, he wished to see her, with six or eight other girls in the school from his village. They gathered around him, and in the most tender and earnest manner entreated him to be reconciled to God. He was deeply affected, and wept. He sank down from his chair upon the floor; while most of the girls, one after another, led in prayer in his behalf. They then asked him to pray. At first, however, he thought he could not do it. But he did pray at length; when they told him that he could at least say as much as the publican did. Since that time he has seemed to have more confidence in himself; and now he leads in prayer in the public meetings in his village. It is said that he has of late restored money to persons from whom he had unjustly obtained it, to the amount of thirty or forty dollars. His influence in Geog Tapa is controlling; and it is now all thrown on the side of religion. John, who is laboring in that place, says that he loves him as his own father.

Of Mar Yoosuph, Doct. Wright speaks as follows:

The Bishop of Ada has manifested so much interest in the salvation of his soul, as to awaken a spirit of earnest prayer in his behalf among our pious natives. He has lost nearly all his property of late through the dishonesty of some of his family. He was about to prosecute the persons who had wronged him before the civil tribunal; but one Sabbath, after hearing a sermon on the text, "What shall it profit a man if he shall gain the whole world and lose his own soul," he arose and said publicly, that he forgave those who had injured him, and wished them well. They were present in the congregation. He has since gone to his village, where he is said to be exerting a good influence. But time alone can disclose whether his change is radical or not.

Proceedings of other Societies.

Domestic.

PRESBYTERIAN BOARD OF MISSIONS.

THIS Board held its annual meeting on Sabbath evening, May 6, in Rev. Dr. McElroy's church, New York. After prayer by Rev. Dr. Spring, Rev. J. C. Lowrie, the Assistant Secretary, read a brief abstract of the twelfth annual report.

The receipts for the last year were $110,081; the expenditures were $110,207. The publications of the Board have been 8,150 copies of the Missionary Chronicle, in newspaper and pamphlet editions; 14,750 copies of the Foreign Missionary; 7,850 copies of the last annual report; 6,000 copies of letters to children; and 6,000 copies of letters to Sabbath Schools.

The missions of the Board are in seven general fields of labor:—the Indian tribes, Africa, India, Siam, China, Europe and the Jews. The Board has 49 ministers of the gospel, 3 physicians, 2 licentiates, 12 male and female teachers, 4 carpenters, farmers, &c. The native Christian teachers and catechists are not fully reported. There are schools at most of the stations; and there are also eleven churches. At four of the stations there are printing presses.

Rev. Thomas L. Janeway then preached the annual sermon.

AMERICAN SEAMAN'S FRIEND SOCIETY.

THIS society held its twenty-first anniversary in Broadway Tabernacle, New York, Monday evening, May 7; Pelatiah Perit, Esq., the President, being in the chair. Prayer was offered by Rev. Dr. Ferris. An abstract of the annual report was submitted by Rev. John Spaulding, one of the Secretaries. The expenditures of the society have been $18,497 for the past year; and the receipts, $18,582. Considerable sums have been raised by the officers of the society, which are not included in the above amount, because they have gone directly into the treasuries of auxiliary societies, and have been expended for local objects. The Sailor's Home in New York is still prosperous. The number of its boarders for the last twelve months has been 3,635; and within seven years it has amounted to 25,554. The Marine Temperance Society has 23,000 members.

The meeting was addressed by Rev. Dr. Scott, of Newark, William Baker, now preparing himself to be a preacher to seamen, and Rev. Dr. Beecher, of Boston.

FOREIGN EVANGELICAL SOCIETY.

THIS society held its tenth anniversary Tuesday evening, May 8, in Rev. Dr. Hutton's church, New York. Rev. Dr. DeWitt presided. Rev. Heman Norton offered prayer. W. W. Chester, Esq. submitted the Treasurer's report. The receipts of the society during the year have been $24,484; and the expenditures have been $23,580. The operations of the society have been in France, Stockholm, Russia, Italy, Canada, New Orleans, New York, Hayti, Mexico, South America, &c.

The meeting was addressed by Rev. Drs. Higgins and Beecher, of Boston, Hon. B. R. Wood, of Albany, Hon. B. F. Butler, New York, and Rev. Dr. Bacon, of New Haven.

AMERICAN HOME MISSIONARY SOCIETY.

THE twenty-third anniversary of this society was held in Broadway Tabernacle, New York, Wednesday evening, May 9. Henry Dwight, Esq., President, took the chair. Prayer was offered by Rev. Dr. Pierce.

The annual report furnished the following summary of results. The society has had in its service the last year 1,019 ministers of the gospel, in twenty-six different states and territories; namely, in the New England states, 302, the Middle states, 239, Western states and territories, 463. The number of congregations supplied in whole or in part has been 1,510; and the aggregate of ministerial labor performed has been equal to 808 years. The pupils in the Sabbath Schools amount to nearly 83,500, and the subscribers to the temperance pledge to 105,000. There have been added to the churches 5,550; of whom 2,706 have been received on profession. Many of the churches, particularly in the West, have been visited with effusions of the Holy Spirit.

The balance in the treasury, March 1, 1848, was $1,246. The receipts for the twelve months following were $145,925; making the resources of the year $147,172 46. There was due to the missionaries, at the date of the last report, the sum of $9,535; and $144,281 21 have since become due; making the total liabilities $153,816 27. Of the last mentioned sum, $143,771 67 have been paid, leaving $10,044 60 still due to the missionaries. Towards canceling these claims, and redeeming pledges on commissions which have not expired, (in all $61,340,) there is a balance in the treasury of $3,849.

The receipts of the year exceed those of the

past year by $5,728 81; the number of missionaries is 13 greater than it was last year; the years of labor are 35 more; the congregations which have been blessed with the preaching of the gospel, 63 more; and the number of persons added to the churches is 530 greater than was reported in 1848.

The meeting was addressed by Rev. Henry Little, of Indiana, Prof. Allen, of Lane Seminary, Rev. R. S. Storrs, Jun., of Brooklyn, and Rev. J. C. Stiles, of New York city.

AMERICAN TRACT SOCIETY.

THIS society held its twenty-fourth anniversary in the Broadway Tabernacle, New York, Wednesday morning, May 9; Chief Justice Williams, of Hartford, being in the chair. Dr. Bond opened the meeting with prayer.

From the abstract of the annual report it appears that the society has put forth during the year in English, German, French, Italian, Danish and Welch, 145 new publications; of which 23 are books. The circulation during the year has been 734,664 volumes, 7,203,682 publications, and 234,409,300 pages; and since the formation of the society it has risen to 4,803,592 volumes, 104,153,674 publications, or 2,268,410,626 pages. The publications issued gratuitously to foreign and domestic missionaries, army, navy, seamen's and bethel chaplains, literary, humane and criminal institutions, Sabbath schools and individuals, have been 47,890,225 pages.

The receipts for the year were as follows:—from donations, $94,081; from sales, $164,218; balance in the treasury last year, $140. The expenditures have been $258,283, leaving a balance in the treasury of $156.

This society has employed during the year, for longer or shorter periods, 268 colporteurs; who have visited 341,071 families, addressed public meetings or held prayer meetings to the number of 12,623, sold 377,250 books, given to the destitute 98,819 books, and distributed 13,274 Bibles and Testaments furnished by Bible societies.

The meeting was addressed by the President, Rev. Mr. Poor, missionary from Ceylon, Bishop Meade, of Virginia, Rev. Dr. Tyng, of New York, Professor Raymond, of Madison University, Rev. Mr. Stevenson, of Dayton, Ohio, and Chancellor Walworth.

AMERICAN BIBLE SOCIETY.

THIS society held its thirty-third annual meeting Thursday morning, May 10, at the Broadway Tabernacle, New York. Hon. Theodore Frelinghuysen presided. The meeting was opened by reading a portion of Scripture by Rev. Dr. Hewitt. After an address by the President, Rev. S. I. Prime, one of the Secretaries, presented an abstract of the report for the domestic department.

The receipts during the year from all sources, including a balance from last year of $344, were $252,214. The expenditures have amounted to $252,134. The society has issued 205,307 Bibles and 359,419 Testaments. During the thirty-three years of its existence it has issued 2,510,610 Bibles and 3,836,530 Testaments.

Rev. Dr. Brigham presented an abstract of the report of the foreign department. During the year a Danish Bible has been prepared; also a New Testament having Danish and English in parallel columns; another in Dutch and English; and a third in German and English. A Choctaw New Testament has been printed, and the Gospel of Luke in the Grebo tongue, which is designed for West Africa. In addition to the Bibles and Testaments which have been distributed in all the older states and territories, nearly twelve thousand copies have been sent to California and Oregon. Ten thousand dollars have been remitted to France for circulating the Scriptures according to the proposal at the last anniversary.

The meeting was addressed by Rev. Dr Cox, of Brooklyn, Rev. Dr. Snodgrass, of New York, Rev. Dr. Bacon, of New Haven, Rev. Dr. Durbin, of Philadelphia, Rev. Dr. Adams, of New York, Hon. Luther Bradish, Rev. Mr. Poor, missionary from Ceylon, and Rev. E. S. Porter, of Chatham, New York.

THE AMERICAN PROTESTANT SOCIETY.

THIS society held its sixth anniversary Thursday evening, May 10, in the Mercer street Presbyterian Church; Dr. Hutton being in the chair. Rev. Dr. Patton offered prayer. A company of exiled Portuguese chanted the one hundredth Psalm in their own language; after which Mortimer De Motte, Esq. presented the treasurer's report. Rev. Heman Norton, Corresponding Secretary, read an abstract of the annual report.

The total receipts for the year were $28,704; and the expenses of the society amounted to $28,704. Within the last five years more than 1,500 Roman Catholics have been converted, and twice that number have come out from the church of Rome.

The report alluded to the proposed union with the two other societies, the Foreign Evangelical Society and the Christian Alliance, the three to take the name of the American and Foreign Christian Union.

The meeting was addressed by Rev. Dr. Baird and Rev. J. P. Thompson, of New York, Rev. Mr. Day, of Massachusetts, Rev. Mr. Morraine, a missionary of the society among the Canadian French, Rev. Mr. Lothrop, of Connecticut, and Rev. Mr. Crampton from Western New York.

AMERICAN SUNDAY SCHOOL UNION.

The American Sunday School Union celebrated its twenty-fifth anniversary in the Musical Fund Hall, Philadelphia, Thursday, May 17. Ambrose White, Esq., took the chair. Rev. Dr. Beman, of Troy, led in prayer. F. A. Packard, Esq. read an abstract of the annual report, together with a letter from Judge McLean, of Ohio, accepting the office of President of the Union.

The receipts of the past year were $164,024; of which $31,189 were donations and legacies; $128,093 accrued from sales; and $4,541 were received for rent of the society's building. The balance from last year was $4,099.

The expenditures have been for stereotype plates, $3,712; for copy-rights and editing, $3,397; for engravings, $1,839; for paper, $32,629; for printing, $11,006; for binding, $37,320; for Bibles, Testaments, and other books, 6,707; interest on loans, $2,834; loans paid, $1,000; salaries in the Philadelphia depository, $7,542; rent of depository and offices, $3,000; taxes, $579; missionaries, agents, and donations made to schools, &c., $39,570; for miscellaneous items, $3,443.

The meeting was addressed by Rev. J. N. Granger, of the Baptist church, Rev. Dr. Dyer, of the Episcopal Church, Rev. Mr. Beadle and Rev. B. W. Chidlaw, of the Presbyterian Church, and Rev. Dr. Kennedy, of the Methodist Church.

AMERICAN EDUCATION SOCIETY.

This society held its thirty-third annual meeting in Tremont Temple, Monday evening, May 28. John Tappan, Esq. presided. The Secretary, Rev. S. H. Riddel, read an abstract of the annual report.

The moneys received during the year by the parent society and its auxiliaries have amounted to $27,301; and the balance on hand at the beginning of the year was $4,788; making the available funds $32,089. The disbursements during the year have been $27,764; leaving a balance in the treasury, April 30, of $4,325. The whole number of young men assisted by the society during the year has been 396; namely, 186 in the classical course, and 210 in the theological. The parent society has received under its care during the year 66 new applicants, and the auxiliaries have received 37; making the whole number 103. Of those who have been aided by the society, 63 have finished their course and entered the ministry during the year; and 10 have gone as missionaries to the heathen.

The meeting was addressed by Rev. Ray Palmer, of Bath, Maine, Rev. Dr. Todd, of Pittsfield, Mass., and Rev. Dr. Pomroy, of Boston.

MASSACHUSETTS SABBATH SCHOOL SOCIETY.

This society held its seventeenth anniversary, in the Tremont Temple, Thursday, May 31. The President, Hon. Samuel T. Armstrong, took the chair; the Secretary, Rev. Mr. Bullard, read a synopsis of the annual report.

From the statements made, it appears that the donations during the year have amounted to $5,564; of which, $3,356 were given for libraries to be sent to destitute Sabbath schools. More than $20,000 have been realized from the depository. The publications of the society amount to 942; and the new publications for the past year are 55. The society has sent libraries to most of the western states and territories, as also to foreign missionary stations; and the work is annually extending. Reports have been received from 259 schools in this state; and the number of hopeful conversions reported is 690.

The meeting was addressed by Rev. R. W. Clark, of Portsmouth, N. H., Hon. William B. Calhoun, Secretary of the State of Massachusetts, Rev. Dr. Stowe, of Cincinnati, and Rev. Dr. Bullard, of St. Louis.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

South Africa.—Mr. and Mrs. Ireland arrived at Port Natal February 13. They found the state of the mission more encouraging than they anticipated; the number of church members at Umlazi being already seventeen, at Umvoti seventeen, and at Inanda nine. Others are candidates for Christian fellowship.

Ceylon.—A letter from Mr. Winslow, dated Madras, March 23, announces the death of Mrs. W. W. Scudder. On her return from Madura to her own field of labor, and while crossing to Jaffna in a dhoney, she was attacked by the cholera, March 10, and expired next morning. Her end, though sudden and unexpected, was peaceful and happy. On being asked if she was afraid to die, she replied "No; Jesus is with me." Short as was her missionary career, she rejoiced that God had permitted her to do something for the heathen.

NESTORIANS.—The Hakkary Chief, so unfavorably known in this country as the enemy and oppressor of the Mountain Nestorians, has at length been taken captive by the Turks. Thus another very serious obstacle to the introduction of the gospel into Koordistan is removed, and just at the time, moreover, when a band of native preachers are prepared to go up from the province of Oroomiah and possess the land.

CHOCTAWS.—Under date of May 2, Mr. Wright speaks of a recent visit to the churches on the Boggy. He says, "I was much pleased with the congregations at Mayhew and Bennington. There are gratifying indications that a divine influence attended the ministration of the Word. Some additions have recently been made to these churches; and there are others who appear to be inquiring what they must do to be saved." Under date of May 7, Mr. Wright says, "Eighteen have been added to the Wheelock church since my return from the north, three by letter and fifteen on profession of their faith." Among these are an aged Choctaw and his wife, who have long manifested the utmost indifference to spiritual things, but now give the most satisfactory evidence of piety.

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

A MEETING in behalf of the American Board was held in the First Presbyterian Church, Philadelphia, Tuesday evening, May 22; Ambrose White, Esq., being in the chair. After the opening prayer, Rev. David Malin, Secretary for the Philadelphia district, made a statement concerning the operations and prospects of the Board. Addresses were then delivered, by Rev. Reuben Tinker, of Westfield, N. Y., Rev. Dr. Hall, of Dayton, Ohio, Rev. Dr. Leach, of Virginia, and Rev. Dr. Bullard, of St. Louis.

A similar meeting was held in Broadway Tabernacle, New York, Tuesday, May 18; the President, Hon. Theodore Frelinghuysen, being in the chair. Prayer was offered by Rev. Dr. Condit, of Newark. One of the Secretaries gave an account of the present condition of the Board in its domestic and foreign operations. Addresses were delivered by Rev. Dr. Scott, of Newark, Rev. Mr. Poor, of the Ceylon mission, Rev. R. S. Storrs, Jr., of Brooklyn, and Rev. Mr. Stoddard, of the Nestorian mission.

A similar meeting was also held in Tremont Temple, Boston, May 31. Hon. Samuel T. Armstrong presided. Prayer was offered by Rev. Dr. Hawes of Hartford. One of the Secretaries having made a brief statement, addresses were delivered by Rev. Messrs. Bliss and Van Tennep, of the Armenian mission, Rev. Dr. Stowe, of Cincinnati, and Rev. Mr. Poor, of the Ceylon mission.

EMBARKATION OF MISSIONARIES.

ON the 18th of June, the following persons sailed from Boston for Smyrna in the bark Ionia, Captain King:—Rev. George Whitefield Coan, of Byron, New York, and Mrs. Coan, of Hudson, New York; Mr. Edward Breath, of the mission to the Nestorians, and Mrs. Sarah Ann Breath, of New York city.

From Smyrna these brethren and sisters are expected to proceed to Oroomiah with as little delay as practicable, for the purpose of laboring in connection with the missionaries already in that field. Mr. Coan received his academical education at Williams College, and his theological at the Union Theological Seminary, in New York city.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.			
Harrison, Cong. ch. and so.	20 31		
Lewiston Falls, Cong. ch. 51,50; sew. cir. 16,62; juv. miss. so. 6,51;	74 63		
N. Yarmouth, 1st par. m c. 25,32; 2d par. gent. 7,37; la. 28,25; Rev. C. Hobart, 12; s. s. 1,80;	74 94		
Windham, Cong. so.	10 00	—179	88
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.			
Alna, M. J. C.	50		
Lisbon, Rev. J. Fisk,	2 00	—2	50
Penobscot co. Aux. So. J. S. Wheelwright, Tr.			
Bangor, 1st cong. ch. and so. 55; James Crosby, 50;		105	00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.			
Limerick, Cong. ch. and so.	41 90		
Saco, 1st ch. and so. benev. so. 130; m. c. 60;	190 00	—231	90
		519	28
Belfast, m. c. 40; Dennysville, s. s. 20; Robinson, cong. ch. 16; Unity, m. c. 3,01;		79	01
		598	29

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.			
Bath, Cong. ch. and so.		7	50
Hillsboro' co. Aux. So. J. A. Wheat, Tr.			
Amherst, Cong. ch. and so. 47; a friend, 10;	57 00		
Antrim, Pres. ch. and so. 29,45; la. to ed. a fem. in Mrs. Spaulding's sch. Oodooville, 24,74;	54 19		
Hollis, Benev. asso.	26 76		
Lyndeboro', Cong. ch. and so.	51 16		
Mason Village, do. 10; a lady, 2;	12 00		
New Ipswich, Jesse Stearns, to cons. Rev. J. G. D. STEARNS of Billerica, an H. M.	50 00	—251	11
Merrimack co. Aux. So. G. Hutchins, Tr.			
Concord, 1st cong. ch. and so. 110,75; ack. in May Her. fr. Concord, Ms.			
Hooksett, Cong. ch. and so.		12	17
Rockingham co. Conf. of chs. J. Boardman, Tr.			
Atkinson, A. L. P. 1; M. A. P. 1;	2 00		
Hampstead, Cong. ch. and so.	27 00		
New Castle, s. s. for Ind. chil.	4 00		
Plaistow and N. Haverhill, United cong. ch. and so.	25 00		
Portsmouth, R. Kittredge,	10 00		

Salem, m. c. 6 12
Seabrook, Cong. ch. and so. 16 00—90 12
Strafford co. Conf. of chs. E. J. Lane, Tr.
Moredith, Cong. ch. and so. 44,13; m. c. 13; 57 13
Sullivan co. Aux. So. D. S. Dutton, Tr.
Meriden, Cong. ch. and so. 86 01
504 04

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
Cornwall, Rev. S. Hine, 1 00
Caledonia co. Conf. of chs. E. Jewett, Tr.
Hardwick, Miss P. Stevens, 5 00
N. Hardwick, Mrs. A. J. 50c.; s. s. 6,77; 7 27—12 27
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 8,19; rent of pew in cong. ch. 6; W. I. S. 10; 24 19
Hinesburgh, Ch. and so. 60 69
Milton, E. Herrick, 10 00—94 88
Franklin co. Aux. So. C. F. Safford, Tr.
Enosburgh, Cong. ch. 9 92
Fairfield, W. M. 4; T. M. and wife, 2; 6 00
Franklin, Cong. ch. and so. 7 50
Highgate, do. 20 50
Montgomery, do. 5 38
Sheldon, do. 15 00
St. Albans, 1st do. 106 50—170 80
Orange co. Aux. So. J. Steele, Tr.
Vershire, Gent. and la. 12,29; m. c. 6,63; 18 92
Orleans co. Aux. So. T. Jameson, Tr.
Coventry, Cong. ch. and so. 1 00
Craftsbury, m. c. 22,50; an aged brother, 1,50; an aged widow, 1; 25 00—26 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
E. Rutland, m. c. 8 80
Fairhaven, Coll. 16,75; m. c. 11,25; 28 00
Pawlet, Cong. ch. and so. 41,22; m. c. 16,58; 57 80
Sudbury, La. 3 54
W. Rutland, J. Graham, 5 00—103 14
Windham co. Aux. So. F. Tyler, Tr.
Townshend, Gent. 22,39; la. 37; m. c. 10,12; 69 51
Windsor co. Aux. So. J. Steele, Tr.
Ludlow, Cong. ch. 19 23
Norwich, A friend, 10 00
Springfield, Cong. ch. 10 00
Woodstock, do. 36 14—75 37
571 89

Bennington, 2d cong. ch. m. c. 30; Peru, cong. ch. and so. 43,30; Rupert, cong. ch. 11; 84 30
656 19

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Eastham, m. c. in cong. ch. 10 00
Falmouth, Mr. Hooker's ch. and so. 240,50; s. s. 7; 247 50
North Falmouth, Coll. 10 00
Orleans, Cong. ch. and so. 40; ded. countf. money, 1; 39 00—306 50
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Pittsfield, Rev. Dr. Humphrey, 10; P. Allen, 5; 15 00
Boston, S. A. Danforth, Agent.
Mount Vernon Ch. and so. gent. and la. 4,352 61; m. c. 114,20; 4,466 81
Essex-st. Ch. and so. gent. and la. (of wh. fr. Miss Emeline Taylor, dec'd, 15,) 4,010 56; s. s. 12,80; 4,023 36
Central Ch. and so. gent. and la. 2,801 58; m. c. 118,59; 2,920 17
Old South Ch. and so. gent. and la. 2,485 45; s. s. for *Samuel H. Stearns* and *Thomas Vose*, Ceylon, 40; 2,525 45
Bowdoin-st. Ch. and so. gent. and la. 1,664 46; m. c. 144,77; juv. miss. so. 30; 1,839 23
Park-st. Ch. and so. gent. and la. 1,601 55; s. s. 56,93; 1,658 48
Salem-st. Ch. and so. gent. and la. 643,94; m. c. 77,99; juv. miss. so. 20; 741 93
Phillips Ch. and so. gent. and la. 412,25; m. c. 30,39; 442 64
Pine-st. Ch. and so. gent. and la. 187,75; m. c. 18,39; 206 14
Maverick Ch. and so gent. and la. 131,90; m. c. 51,82; 183 72
Suffolk-st. Chapel, 72 50
Church of the Pilgrims, 50 00
United m. c. Park-st. ch. 425 14
Mass. miss. so. as inc. fr. Mrs. Osborne's legacy, for prop. the gospel among the Ind. of N. America, 73; la. Jews' so. of Boston and vic. for sup. of Mr. Schauffler, 67,73; other donations, particulars of wh. have been published, 666,94; 807 67
20,363 24
Ded. am't prev. ack. 15,103 73—5,259 51
Essex co. North, Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury Mills Village, La. 16 00
Belleville, Gent. 20,50; la. (of wh. fr. Mrs. Mary Greenleaf, to cons. Mrs. Sarah Pike an H. M. 100,) 197,55; wh. cons. Joshua Morse, an H. M. 218 05
Bradford, Gent. and la. 15; Mr. Munroe's ch. and so. gent. and la. 195,90; m. c. 87; 297 90
Georgetown, 1 00
Ipswich, 1st par. 57,69; m. c. 60; 117 69
Linebrook, m. c. 16; la. 3,87; 19 87
Newbury, Mr. Withington's so. a friend, 5 00
W. Newbury, N. par. 5 00—680 51
Essex co. South, Aux. So. C. M. Richardson, Tr.
Danvers, 2d cong. so. Henry Cook, wh. cons. him an H. M. 100; 3d cong. ch. and so. 44,35; S. par. friends, for Gaboon miss. 10; 154 35
Gloucester Harbor, Evan. cong. ch. and so. 23 55
Manchester, La. 10 00
Salem, Crombie-st. ch. and so. 185,45; S. ch. m. c. 11,53; 196 98
Topsfield, Coll. 114 51—499 39
Franklin co. Aux. So. L. Merriam, Tr.
S. Deerfield, Monument ch. m. c. 10 00
Hampden co. Aux. So. C. Merriam, Tr.
Cabotsville, Miss Mary C. Ames, 50 00
Chester Village, m. c. 7,01; Factories, m. c. 4,58; 11 59
Springfield, G. & C. Merriam, wh. cons. Mrs. Sophia E. Merriam and Mrs. Abby F. Merriam H. M. 200 00
Westfield, m. c. in Dr. Davis's ch. 43 00—304 59
Hampshire co. Aux. So. J. D. Whitney, Tr.
Northampton, E. Williams, 150 00
Plainfield, Cong. so. m. c. 10 00
So. Hadley, m. c. 7,50; Mrs. Laurie's inf. class, 1,50; 9 00—169 00
Harmony Conf. of chs. W. C. Capron, Tr.
Mendon, H. Goss and fam. 6,25; Miss C. Tuft, dec'd, 1; Rev. A. H. Reed and fam. 8; 15 25
Middlesex North and vic. Char. So. J. S. Adams, Tr.
Ashby, Mr. Wood's so. 12 00
Littleton, Ortho. cong. ch. and so. wh. and prev. dona. cons. Rev. James M. Bacon an H. M. 17 35—29 35
Middlesex co. South Conf. of chs.
Framingham, Trin. cong. ch. m. c. 36,49; a bal. 11,20; 47 69
Holliston, 1st cong. ch. and so. m. c. 22 00
Hopkinton, 1st cong. ch. 16 50
Natick, 1st par. 66 57—152 76
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Foxboro', D. Carpenter, 100 00
Roxbury, Eliot ch. gent. 10; la. 36; m. c. 19,20; W. Roxbury, Rev. Mr. Marsh, 10; m. c. 5; Mrs. T. 5; 85 20
Sharon, Cong. ch. and so. 20 50—205 70
Old Colony Aux. So. H. Coggeshall, Tr.
Fairhaven, 1st cong. ch. and so. 224,25; cong. ch. 13,36; 237 61
New Bedford, N. cong. so. (of wh.

fr. a. a. for Doct. Scudder, 6,70,) to cons. Rev. MOSES HOWE, and Mrs. AZARIAH ELDRIDGE H. M. 190 00
Rochester, Centre ch. la. 17 00
Sippican, Cong. ch. and so. 28 00
S. Dartmouth, Ch. and so. 20; Mrs. C. C. B. 20; 40 00—512 61
Palestine Miss. So. E. Alden, Tr.
E. Randolph, Cong. ch. gent. 55,15; la. 60,15; young la. 15,33; m. c. 19,19; juv. miss. so. 4,12; 153 94
Middleboro', 1st par. gent. 62,16; la. 54,77; m. c. 17,67; 134 60—288 54
Pilgrim Aux. So. J. Robbins, Tr.
N. Marshfield, Rev. D. D. Tappan, 10 00
Pembroke, Mary C. Ford, (of wh. for *Nathaniel Ford*, Ceylon, 20,) 30 00
Plymouth, 2d cong. ch. 8 25—48 25
Taunton and vic. Aux. So.
Fall River, Central cong. ch. and so. 186 41
Mansfield, m. c. 12 62
Pawtucket, m. c. 151 00—350 03

8,846 99

A friend, 40; Andover, Chapel cong. 113; W. par. gent. 25,37; la. 31,20; m. c. 3,68; Boxford, 1st par. 50; Cambridge, miss. sew. cir. of Shepard ch. 20; Chelsea, Winnisimmet ch. and so. m. c. 61,20; E. Cambridge, evan. cong. ch. m. c. 6,75; Lowell, 1st cong. ch. and so. 100; Medford, Mystic ch. and so. 229,70; Methuen, 1st cong. ch. and so. (of wh. to cons. JOSEPH F. INGALLS an H. M. 100, for *E. H. Thaxter*, Ceylon, 20,) 128,57; Newton Corner, Eliot ch. FREDERICK JONES, wh. cons. him an H. M. 100; Reading, S. par. a mem. of Bethesda ch. 10; Stoneham, cong. ch. and so. 61,25; Tewkesbury, juv. benev. so. for *Marianne Odiorne*, Ceylon, 22,75; m. c. 12,48; Wilmington, cong. ch. and so. 83,22; la. miss. asso. 29,21; wh. cons. BENJAMIN FOSTER an H. M. 1,128 38

9,975 37

Legacies.—Long Meadow, Ethan Ely, by Ethan Ely, 1,000; Newburyport, Mary, C. Jenkins, by George Curtis, Ex'r, 10; Northampton, Mrs. Roxanna Starkweather, by L. Strong, 600; 1,610 00

11,585 37

CONNECTICUT.

Fairfield co. East, Aux. So.
New Fairfield, ENOCH KNAPP, wh. cons. him an H. M. 100 00
Hartford co. Aux. So. A. W. Butler, Tr.
Hartford, C. M'Gee, 1; Centre ch. W. B. 10; 11 00
Suffield, La. a bal. 2 25
W. Hartland, Mrs. L. G. Merrill, for *Elizabeth G. Woodbridge*, Ceylon, 20 00—33 25
Hartford co. South, Aux. So. H. S. Ward, Tr.
Upper Middletown, A friend, 1 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Colebrook, Cong. so. 63 73
New Hartford, South, Coll. 23,66; m. c. 15,06; 38 72
Watertown, La. for fem. orph. sch. Bombay, 12 00—114 45
Middlesex Asso. S. Silliman, Tr.
East Hampton, Cong. ch. and so. 66 00
Essex, A friend, 10 00
Westbrook, 1st cong. ch. 47; m. c. 51,65; juv. miss. so. 2,50; 101 15—177 15
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Broadway Sab. and day sch. for Zulu miss. 32 46
New Haven co. East, Aux. So. A. H. Maltby, Agent.
North Haven, m. c. 5 44
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Norwich, Scholars of Mr. Abbott's sch. for ed. of chil. in Ceylon, 7 00
Tolland co. Aux. So. J. R. Flynt, Tr.
Columbia, S. Little, 10 00
Windham co. North, Aux. So. J. B. Gay, Tr.
W. Woodstock, Rev. E. Rich, for Ceylon miss. 10 00
Windham co. South, Aux. So. Z. Storrs, Tr.
Hampton, Gent. 17,52; la. 15,48; 33 00

523 75

Legacies.—Hartford, Mrs. Mary Kingsbury, by George Goodwin, Ex'r, 50; New Haven, Mrs. Lydia A. Swift, by Wyllys Peck, Ex'r, 50; 100 00

623 75

RHODE ISLAND.

Woonsocket, Cong. ch. wh. cons. Rev. JAMES M. DAVIS an H. M. 50 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Albany, 1st R. D. ch. 200 00
Bloomingburgh, R. D. ch. coll. 10.60; m. c. 19,38; s. s. asso. 3,82; Rev. S. Mills, 15; 48 80
Brooklyn, 1st R. D. ch. 64,78; Central R. D. ch. 11,78; 76 56
Buskirk's Bridge, Tiosslock, R. D. ch. m. c. 10 00
Farmerville, R. D. ch. 16 00
Fishkill, 1st R. D. ch. to cons. Rev. WILLIAM A. MILLER of Glenheim an H. M. 104 19
Lodi, R. D. ch. 15 47
Mellenville, 2d R. D. ch. 25 00
Montgomery, R. D. ch. 130,10; m. c. 13,93; 144 03
Nepanock, R. D. ch. 120 00
New York, Franklin-st. R. D. ch. m. c. 82,21; Mrs. Penfold, 20; 102 21
Poughkeepsie, 1st R. D. ch. 90 50
Upper Red Hook, R. D. ch. m. c. 27 00—979 76
Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. 96 10
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Danby, Cong. ch. 10 22
E. Palmyra, 11 56
Newark, Pres. ch. 34,12; disc. 30c. 33 82
Romulus, 70 25
Rushville, Bal. 5,63; S. Miller, 11; 16 63
Varick, s. s. in sch. dis. No. 11, for hea. chil. 1 00—153 48
Greene co. Aux. So. J. Doane, Tr.
Durham, A. Pratt, wh. cons. Rev. MARCUS SMITH an H. M. 50 00
Monroe co. and vic. E. Ely, Agent.
Scottsville, Fem. miss. so. 14 55
Strykersville, Cong. ch. 12 42
Wheatland, Pres. ch. 25 35
Yates, Pres. ch. 22 25—74 57
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. S. P. Church, 100; A. A. Lewis, 5; a friend, to cons. JAMES WRIGHT an H. M. 100; la. of Bleecker-st. pres. ch. 113; a fem. missionary to cons. Miss A. E. VIRGINIA MERWIN an H. M. 100; Mrs. M. V. Johnson, wh. cons. Prof. E. A. JOHNSON an H. M. 100; R. Bigelow, wh. cons. RICHARD H. BIGELOW an H. M. 100; D. Leavitt, wh. cons. ELIZABETH L. HOWE of Brooklyn, an H. M. 100; m. c. in S. pres. ch. Brooklyn, 33,67; Armstrong juv. miss. so. do. for *William J. Armstrong*, Ceylon, 10;) 1,851 47
Oneida co. and vic. Aux. So. J. Dana, Tr.
Augusta, Cong. ch. 156 00
Holland Patent, Pres. ch. 56 25
New Hartford, Pres. ch. 58; ded. countf. note, 2; 56 00
New York Mills, Pres. ch. 52 00
Oriskany Falls, Cong. ch. 3,87; S. & J. S. 50c.; 4 37
Redfield, A. Johnson, 5 00
Rome, 1st pres. ch. 125,34; m. c. 40,66; 166 00
Utica, Welsh, Ind. ch. 6,65; Westminster ch. 19,46; 26 11

521 73
Ded. disc. 1 93—519 80

Syracuse and vic. J. Hall, Agent.
La Fayette, Mrs. MARY KNAPP, wh. cons. her an H. M. 100 00

3,825 18

A lady, for ed. in Ceylon, 4,91; do. for do. 1; Miss M. C. for do. 75c.; Amsterdam Village, s. s. of pres. ch. for *Chandler Bartlett*, Ceylon, 20; Bridgewater, J. H. 4; Byron, pres. ch. 25; Candor, do. m. c. 2; A. Hart, 50; Canterbury, pres. ch. 25; Rev. J. Silliman, 10; Chazy, J. C. Hubbell, 10; Circleville, pres. ch. 10; East Groton, cong. ch. 27.10; Factoryville, pres. ch. m. c. 10; Gilbertsville, pres. ch. 31,62; J. T. Gilbert, 10; Glens Falls, 1st pres. ch. 28,50; Greenbush, do. 10,71; m. c. 31,13; a lady, for Christians in Syria, 1,75; Hoosick Falls, pres. ch. and cong. 83; Ithaca, pres. ch. 109,59; Lumberland, cong. ch. 5,02; New Road, fem. miss. so. 12,62; Northville, la. of cong. ch. for *John Wells*, Ceylon, 20; Northport, Fresh pond pres. ch. m. c. 15,05; Patchogue, cong. ch. 3; Peekskill, 2d pres. ch. 23,35; Rutland, cong. ch. 32; Chloe Kelsey, dec'd, 100; wh. and prev. dona. cons. Rev. H. DOANE and JOHN EDDY H. M.; Sag Harbor, pres. ch. 70; s. s. for Wickham sch. Ceylon, 30; Southold, a friend, 5; Springfield, fem. sem. for ed. of hea. chil. 40; Troy, 1st pres. ch. T. B. Bigelow, to cons. Mrs. ANN E. BIGELOW an H. M. 100; teachers of s. s. of 2d pres. ch. for *Charles Wadsworth* and *Charles H. Kellogg*, Ceylon, 40; Mrs. H. 2; Truxton, cong. ch. m. c. 8,67; s. s. 1,33; Vernon, pres. ch. 1,19; s. s. for schs. in Syria, 9,24; Wadham's Mills, cong. ch. 16; Walton, pres. ch. 70; 1,110 53

4,935 71

Legacies.—Marshall, George M. Barton, by E. B. Barton, Ex'r, 160 00

5,095 71

NEW JERSEY.

By C. S. Little, Tr.
Clintonville, R. D. ch. 8; Freehold, R. D. ch. to cons. Rev. HERVEY D. GANSE an H. M. 50; New Brunswick, 1st R. D. ch. 50,61; T. 5; 113 61

Bloomfield, Fem. sem. (of wh. for *Mary Seymour*, *Mary E. Judd*, *Eliza S. Cook*, and *Mary Cook*, Ceylon, 25,) wh. and prev. dona. cons. Mrs. NANCY M. STEVENS an H. M. 75; Chatham Village, pres. ch. 116; Deckertown, pres. ch. m. c. 15,31; Dover, pres. ch. 130; s. s. for *William J. Armstrong*, Ceylon, 20; wh. cons. JABEZ MILLS of Dover, and Rev. JAMES ELLS of Amherst, O., H. M.; Elizabethtown, 2d pres. ch. 389,37; Newark, Miss L. Ball, for *David Ball*, Ceylon, 10; 5th pres. ch. m. c. 34; 6th do. 10; Orange, young people's miss. so. of 2d pres. ch. for ed. in India, 50; Parsippany, pres. ch. 99,14; la. read. and sew. so. 21,56; fem. evan. so. 5,85; Plainfield, 2d pres. ch. 20; Rahway, W. M. M. 10; Somerville, a lady, 3; Wantage, 1st pres. ch. 2,50; Westfield, coll. 19,34; 1,031 07

1,144 68

PENNSYLVANIA.

A friend, by Rev. Dr. Cummings, 5; Allentown and Catasaqua, 1st pres. ch. 14; Athens, pres. ch. 24,13; m. c. 16; Bethany, Mrs. J. B. 1; Marple, pres. ch. 24,75; North East, 6; Northern Liberties, Central pres. ch. Mr. B. 5; Philadelphia, 3d pres. ch. Mrs. Carswell, 30; 5th do. James Atwood, 25; fem. un. miss. mite so. wh. and prev. dona. cons. Mrs. ELIZABETH BUCK of Philadelphia, and Mrs. MARGARETTA MCNEAL, Fayetteville, N. C., H. M. 95,50; 11th pres. ch. J. Kershaw, 50; 1st do. J. M. Atwood, 20; Sunville, 2,50; 318 88

DELAWARE.

Delaware City, coll. 12,18; Drawyers and Port Penn, fem. mite so. for *George Foot*, Ceylon, 20; St. Georges, coll. 20; 52 18

MARYLAND.

Govanstown, Rev. J. S. Heacock, 12 00

DISTRICT OF COLUMBIA.

A friend in the army, 100; Washington, Miss Mary Cleaves, 30; 130 00

VIRGINIA.

Harmony and Lisbon, pres. ch. 15; Portsmouth, pres. ch. m. c. 4,75; chil. sew. so. 4,25; 24 00

SOUTH CAROLINA.

Indiantown, ch. for Rev. J. L. Wilson, 4; Johns Island, pres. ch. for Choc. miss. 43,60; 47 60

GEORGIA.

Cullodensville, R. Holmes, 10; Macon, Edwin Graves, 50; Savannah, la. African sew. so. (of wh. for ed. of a boy in W. Africa, 20,) 60; 120 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.

Athens,	17 00	
Baltimore, A bal.	4 41	
Berea, Pres. ch. m. c.	10 05	
Chiviott, Mr. Henniford's boys,	4 05	
Cincinnati, 1st ortho. cong. ch. 35,80; Tab. ch. s. s. for chil. under Mr. Chandler, Madura, 50; Mr. Worcester's Bible class, 6,40; 2d pres. ch. m. c. 42,83; 3d do. m. c. 4; Walnut Hills, Lane sem. m. c. 6,60;	145 63	
Coolville and Hocking, (of wh. fr. chil. 77c.)	32 07	
Georgetown, Pres. ch.	28 10	
Greenland, La. miss. asso.	9 00	
Huntington and Racoon,	10 50	
Johnstown,	10 54	
Marietta, College, 4,02; la. sew. cir. of cong. ch. 13,45;	17 47	
Newark, (of wh. fr. la. miss. asso. 50,)	186 72	
Putnam, Cong. ch. 121,75; Mrs. Ward's sch 2,45; s. s. for a child at Madras, 30,80;	155 00	
Rainbow,	2 25	
Salem and Fearing,	1 00	
Walnut Creek,	6 06	
Williamsburgh, A. S. and H. M. D.	1 00	—640 85

Western Reserve Aux. So. Rev. H. Coe, Agent.

Attica, Rev. E. C.	3 00	
Berlin,	12 50	
Bloom,	8 04	
Bronson,	3 00	
Brownhelm,	7 00	
Castalia,	7 22	
Elyria,	39 50	
Florence,	11 92	
Franklin, s. s.	1 00	
Greenfield, Rev. A. K. Barr,	5 00	
Hudson, 50c.; Wes. Res. coll. 4,56;	5 06	
Huron, 10,47; I. W. Sprague, 10; Jay miss. so. 25;	45 47	
Kinsman, T. Kinsman,	15 00	
Kirtland,	8 00	
Lower Sandusky,	14 35	
Lyme, 39,38; C. Rush, 10; C. Smith, 10; E. B. 5; I. S. 5; J. S. 6;	75 38	
Melmore,	2 64	
Mesopotamia, 3,65; s. s. 1,72;	5 37	
Middlebury, 15,72; Mr. M. 5;	20 72	
Monroeville,	10 00	
Norwalk, M. Lawrence, 10; chil. 50c.;	10 50	
Peru,	28 13	
Plymouth,	17 09	
Ruggles,	13 15	

Sandusky City,	194 00	
Streetsboro',	50	
Thompson,	10 00	
Warren,	2 00—575 61	
		1,216 46
Bellefontaine, Rev. Joseph Stevenson, to cons. Rev. J. M. STEVENSON of Dayton, an H. M. 50; Marietta, D. Putnam, to cons. Mrs. CHALES COIT of Norwich, Ct. and Miss MARTHA N. PERKINS of Lyme, Ct. H. M. 250; Marysville, Rev. H. Shedd, 1;	301 00	
		1,517 46

INDIANA.

By G. L. Weed, Tr.		
Attica,	7 02	
Boone co. D. C. and chil.	3 18	
Concord,	2 00	
Covington,	20 00	
Crawfordsville, Wabash coll. miss. asso. 10; J. Hanna, 50;	60 00	
Delphi, m. c. 8; s. s. 3,35;	11 35	
Franklin,	1 96	
Green Castle, Mrs. M. J. Jennings, av. of gold watch, wh. and prev. dona. cons. Rev. J. S. JENNINGS an H. M.	33 00	
Greenwood, Miss E. S. P.	2 00	
Lagro,	6 06	
Monticello, 18,56; four chil. 2,20;	20 76	
Newtown, Ch.	20 08	
Perrysville,	2 00	
Peru,	5 75	
Pittsburgh, m. c.	12 00	
Rob Roy, Ch.	9 20	
Rochester, 7,50; a child, 10 c.;	7 60	
Romney, Ch.	16 00	
Shiloh, Ch. 2,85; Rev. C. Y. 1,50;	4 35	
Tippecanoe co. J. W. O.	1 00	
Wabash,	20 00	
West Point,	3 31—268 62	
Newport, Rev. J. Gerrish,	3 00	
		271 62

ILLINOIS.

By Rev. I. M. Weed, Agent.		
Batavia, Cong. ch. 14,50; m. c. 1,50;	16 00	
Chicago, 3d pres. ch.	21 00	
Dupage, Pres. ch.	2 50	
Elk Grove, Cong. ch.	11 38	
Jacksonville, 1st pres. ch. 130; m. c. 30; wh. cons. Rev. L. M. GLOVER, Rev. R. L. KENDALL, and Rev. I. M. GRANT, H. M.; s. s. miss. asso. for *John Adams*, *David B. Ayres*, and *Joseph Duncan*, Ceylon, 60;	220 00	
Jericho, Cong. ch.	6 00	
Liberty, s. s.	9 30	
Libertyville, Cong. ch.	12 00	
Lisbon, Cong. ch.	16 63	
Monroe, do. 4,58; a friend, 5;	9 58	
Spring Creek, Pres. ch.	3 00—327 39	
Augusta, pres. ch. 12,85; Galesburg, pres. ch. s. s. for ed. of a hea. child, 10; young people's miss. so. 10; Jerseyville, P. Fobes, 10; Mendon, cong. ch. and so. 61; Perry, pres. ch. 20; cong. ch. m. c. 10,50; Virginia, 11;	145 35	
		472 74

MICHIGAN.

By C. S. Little, Tr.		
Centreville, R. D. ch. 32,47; Grand Rapids, R. D. ch. for Amoy chapel, 6;	38 47	
Flint, Rev. J. G. Atterbury, 50; Quincy, Rev. L. R. 1;	51 00	
		89 47

WISCONSIN.

Beloit, cong. ch. m. c. 56; Madison, m. c. 2,58; juv. miss. so. 2,42; Raymond, cong. ch. 5; Salem, do. 7;	73 00	

IOWA.

Keokuk, Pres. ch.	37 50	

KENTUCKY.

By G. L. Weed, Tr.		
Louisville, 2d pres. ch. 13,55; J. P. C. 10; L. L. W. 10; L. T. 5; J. J. L. 2; J. A. T. 1; W. P. 2,50; a child, 25c.;	44 30	

TENNESSEE.

Franklin, Pres. ch. m. c.	70 00	

MISSISSIPPI.

Lauderdale co. Marion ch. 15; ded. disc. 50c.; Lexington, ch. 6,35; disc. 25c.;	20 60	

IN FOREIGN LANDS, &c.

Doaksville, Choc. na. m. c. 4,69; col'd do. for African miss. 2; Fort Towson, m. c. 15,12; Good Water, ch. 67,50; Mountain Fork, 25,25; Pine Ridge, m. c. 4;	118 56	
Erzeroom, Turkey, Rev. J. Peabody,	50 00	
Park Hill, Cher. na. m. c.	13 56	
Ceylon, Ceylon missionaries, 330,56; Rev. J. C. Smith, for *Eunice T. Smith*, Ceylon, £4 3*s.* 4*d.*; A. M. Moodelliar £7 10*s.*; A. Brodie, £1; chil. of missionaries, for Miss Fiske's sch. in Oroomiah, 9*s.*;	393 56	
Kailua, Sand. Isls. ch. 12,50; Molokai, ch. (of wh. to cons. Rev. SAMUEL G. DWIGHT an H. M. 50; for sup. of do. 50,) 242,62;	337 12	
Wailuku, Miss Mariah Ogden, 82;	48 00	
London, Eng. Charles Tilt, £10;	200 00	
Madura, I. D. Parker, Rs. 200; I. Clark, 100; T. Anderson, 100; E. P. Thompson, 100;	25 00	
Judge Baynes, 50; B. B. Tyler, 30;		
Umlazi, S. Africa, m. c. £5 3*s.* 9*d.*;		
	1,275 80	

Donations received in May, (of which to liquidate the debt, see cover, $1,940 35,)	$22,965 18
Legacies,	$1,870 00
	$24,835 18
☞ TOTAL from August 1st to May 31st,	$242,243 30

General Permanent Fund.

West Springfield, Ms. Legacy of Timothy Allyn, by J. Lathrop,	322 46

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in May,	$461 50

DONATIONS IN CLOTHING, &c.

Barton, Vt. A box, fr. juv. sew. cir.	8 00
Braintree, Ms. A bedquilt, for Mrs. Schauffler, Constantinople.	
Good Land, Choc. na. Cow and calf and 14 bushels of corn, fr. W. Fields,	15 25
Hardwick, Vt. 7 tubs maple sugar, fr. J. M. Stevens.	
Mont Vernon, N. H. A box, fr. la. sew. cir. for Rev. J. C. Bryant, So. Africa.	
So. Windsor and Somers, Ct. A box, fr. la. for Mr. Schauffler, Constantinople.	
Sullivan, N. H. Clothing, &c. fr. la.	11 40

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. AUGUST, 1849. No. 8.

American Board of Commissioners for Foreign Missions.

Amoy.

LETTER FROM MR. TALMAGE, FEBRUARY 20, 1849.

Death of Mr. Pohlman.

THE death of Mr. Pohlman was mentioned in the Herald for July. Of the circumstances of his death, and the feelings and views of the mission in respect to it, Mr. Talmage writes:

Mr. Pohlman left us on the morning of the 19th of December last, to accompany his sister to Hongkong. When he left us, he expected to return by the first opportunity, and hoped to be back in some twenty days. He left Hongkong on his return on the 2d of January, in the schooner Omega. On the morning of the 5th or 6th, (our reports are discrepant as regards which day,) the vessel struck near Breaker's Point, about half way between this place and Hongkong. In endeavoring to reach the shore, twelve lives were lost, including those of the Captain, first officer and Mr. Pohlman.

This sad dispensation of Providence has served to increase the gloom which was then still hanging over our little circle, in consequence of the removal of another brother. On the 6th of December last, Mr. Pohlman stood at the bedside of Mr. Lloyd, of the Assembly's Board, and assisted to close his eyes after the vital spark had fled. Just one month more, and he is called to follow that beloved brother and fellow laborer, without any kind friend present to perform for him these last offices. Our hearts bleed. God has seen fit to send upon us stroke after stroke. Oh when will he stay his hand! But we will not murmur. It is God who hath done this. His ways are inscrutable. We gaze upon them in mute astonishment. "I was dumb, I opened not my mouth because thou didst it." We do not mourn on account of the brother who has left us. He was a faithful follower and servant of Jesus Christ. While he was permitted to labor, he was devoted, zealous and successful. His path was the path of the just. He was a burning and a shining and increasing light unto the end of his pilgrimage. We cannot then mourn on his account. He has gone to a rich reward.

On the next Sunday after receiving the definite intelligence of his death, Mr. Doty preached to the foreign community of this place his funeral sermon. The text was taken from Ecclesiastes—"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." Perhaps there is no passage in the sacred volume more descriptive of our brother's character. He always acted as though this was the motto of his life. He felt that in laboring for these heathen, he

was engaged in a work of the highest moment. He therefore bent to it every energy of his mind and body.

Appeal for Reinforcement.

The sad dispensation of Providence over which we are mourning, compels us to come to you, and through you to the churches, asking help. Our mission has been in a prosperous condition. God has been smiling on the labors of his servants here. Our reports have been of an encouraging character. The doors of usefulness were opening wider and wider. We were enlarging our operations. We were commencing this year with still more enlarged plans. Another eligible position in a distant part of the city had been selected. A house for residence and a place for preaching had been rented. We believed that the Master was inviting and urging us forward; and we believed that the churches would sustain us, and supply the increasing demand for laborers. But now our hearts are grieved to be compelled to relinquish our plans of enlargement. The harvest is still ripe, it is still ready for the sickle, and is perishing for the want of reapers. We can find an abundance of preaching places and multitudes of hearers, but the preachers are wanting. Not only are we compelled to relinquish all our plans of enlargement, but our hands are too much weakened to execute, as they should be executed, even those plans which were too far matured to be relinquished, and to perform those labors we dare not omit. We are pressed down with labors, and we ask you, we ask the churches, Can you not send us help?

We desired to send at this time an especial communication to our own church on this subject; but at present we have not time to prepare such a communication. This communication, so hastily written, must be made to answer.

Are there not young ministers in the Reformed Dutch churches, or licentiates, or students ready for license, who can be immediately sent out? In looking over the last year's report of the General Synod, we find that there are about three hundred ordained ministers in the Reformed Dutch churches. Can they not spare more than three for the work of preaching the gospel to the heathen? Is one out of a hundred an adequate proportion for the foreign field? We also find in the Report of the Committee on the state of religion, to the General Synod, the following remarks: "There are also within the bounds of the church about sixty ordained ministers without charge. Of these, a few are our venerable fathers, who have arrived at the time of life, that they may be considered as men of counsel rather than action, and whose infirmities justly excuse them from the onerous duties of a parochial charge; and there are a number who are usefully employed in teaching in colleges and in the higher seminaries of learning. There are others, who are men in the vigor of life, and equally qualified with most of those who are actually employed in leading on the hosts of God's elect, who are nevertheless reposing from labor, and though, like other men of exemplary piety, they may be exerting a salutary influence in the circles in which they move, yet, properly speaking, are not exercising the high and holy duties which appertain to them as the ministers of Jesus Christ." If the circumstances of these last mentioned forbid their embarking in the foreign enterprise, are there not others whose circumstances do not forbid, and whose places these may fill?

This, however, is a subject of which we will not take upon ourselves to judge. We do not desire to reprove or find fault. We may, we *must* present the facts which we hear and see and feel. Some of these facts are, that the heathen are perishing around us, our missionaries are dying off, and the church at home has a surplus of ministers. Our church has but two stations in the foreign field, one on the island of Borneo, another at Amoy in China. The former, if it now has existence, we suppose has but one man left, and he almost worn out with his toils and his cares. The station at Amoy has but two men left. Unless something be speedily done, it will require but three more deaths, and the operations of the Reformed Dutch Church will belong entirely to the history of the past. The sure process to hasten this consummation will be, to leave those who are now in the field, pressed down with their labors, and without reinforcement.

God's dealings with this mission would seem to be enough to arouse our church. Heretofore he has given success to his servants. He has given us favor with the authorities and with the people. The church has seemed to be satisfied with this. She has thanked God for his smiles, but has made little effort to increase the number of laborers as fast as the demand for them increased.

Now God is trying another plan. Her laborers are daily cut off, and the question comes to her, not merely whether she will advance or not, but whether she will retain that which she has already gained. She has volunteered a glorious warfare. Will she hold the positions she has won, and make further conquests; or will she permit her soldiers to die at their posts, without being replaced, and thus retire from the field?

We speak warmly on this subject. It is because we feel warmly. Important interests are at stake. The honor of our church is at stake. The salvation of souls is at stake. It is a crisis with our mission.

We cannot endure the thought that the labors of those faithful servants who have been called home, shall be in a great measure lost by neglect. We have received lately impressive lessons of the uncertainty of human life. The thought steals over us, that we too are liable at any moment to be cut down in the midst of our labors. This liability is increased by the amount of labor which necessarily devolves upon us. Now we are only two in number. As for myself, I am only beginning to stammer in this difficult language. This, too, is a field where there is labor enough to be done to employ all the men you can send us. You will not think strange, then, that we plead earnestly. If our own church will not help us, necessity compels us to look elsewhere. At present, the brethren of the London Missionary Society kindly render assistance. But they have enough to do to carry forward their own operations. They too are but few in number. We do hope, therefore, that our church will listen to our cry. We are persuaded that she only needs to have the facts set before her.

New House of Worship—Attendants—Converts—Death of a Pious Chinese.

Our new church edifice was completed soon after brother Pohlman left for Hongkong. As he had done so much of the work in gathering the congregation, had originated the idea of the building, and had watched its erection with so much interest, we were desirous that he should be present at its consecration. We therefore delayed opening the building for worship, until we received the definite news of his death. On the Sabbath following the reception of this sad intelligence, the church was dedicated to the worship of the true God. The London brethren kindly assisted on this occasion. The sermon was preached by Mr. Young. The day was one of solemnity and deep interest. It was also a funeral sermon for Mr. Pohlman. The house was crowded with people. Probably not more than one-half of those who came, were able to get into the building. On the next Sabbath (which was last Sabbath) the house was again pretty well filled in the morning, and in the afternoon was more than filled. Very many of those who come to our meetings, doubtless do this from curiosity. But whatever be their motives in attending, we are glad to see them brought in contact with divine truth. We know not to whose conscience the Holy Spirit may bring home the truth with saving power. Besides these, many are regular attendants. A goodly number seem to be interested in the truth, and a few, we hope, are not far from the kingdom of Heaven. There are some not yet received into the fellowship of the church, who seem to be subjects of grace.

In December last, one of the converts from heathenism, who was baptized last spring by Mr. Stronach, of the London society, was removed by death. He was seized with paralysis while worshiping in the chapel on the afternoon of the twenty-fifth. As he could not with convenience and safety be carried to his own house, he died in the chapel on the following morning. There was hope in his death. His spirit, we trust, was transplanted from God's earthly courts, to the "general assembly and church of the first born," on high. So far as we have evidence, this was the first sheaf taken home, of the reaping of God's servants at Amoy. His remains were carried directly from the chapel to the grave-yard, there to remain till the resurrection of the great day. This was the first Christian burial of a native at Amoy—the burial of a native free from idolatrous rites.

Ceylon.

ANNUAL REPORT OF THE MISSION FOR 1848.

General Reflections—Grounds of Hope.

You will see, from the semi-annual letter, sent by individuals, that pastoral labor and preaching in the villages and from house to house have had an impor-

tant place in the operations of the past year. It would give us unfeigned pleasure, if we could speak of many souls born into the kingdom through these instrumentalities. But as yet it is with us a day of small things, as far as apparent results are concerned, if we look at the space of one year; but if we look back to the beginning of missionary operations here, and compare the state of the people at that time with their present state, we are constrained to say that the Lord has done a good work, though it is not as extensive as our hearts most earnestly desire. Though the great mass are still wedded to their idols, and some are clinging to them more closely as the light of truth shines upon them, still the Lord has a chosen few here, who do not bow the knee to Baal; and that few are gaining strength in the Lord, and letting their light shine amid the darkness which surrounds them. Though they do not exhibit all that perfection and symmetry of Christian character which we desire so much to see, yet we think we see in many, marks of progress and growth in grace. Considering the imperfections of human nature, and the imperfections of those who are their teachers and guides, and "the hole of the pit from which they have been digged," and the deteriorating influences to which they are constantly exposed, their progress is perhaps as great as we have any reason to expect. We would therefore thank God for what he has done, and take courage to prosecute our labors, hoping that the day is not far distant when we shall see greater and more abiding results.

Statistics.

Admissions during the year have been 18; suspended, 6; excommunicated, 6; deaths, 2; present total of communicants, 347; baptisms of adults, 10, of children, 40; marriages, 8. The whole number of communicants is 22 greater than was reported last year, when, owing to some omissions, it was too small.

The report gives notices of each station, from which the following are selected:—

Batticotta.

The usual exercises of the week have been the Sabbath school, followed by preaching at the church every Sabbath morning, preaching at the different school bungalows in the afternoon, a religious exercise with the children of the schools collected at the church every Tuesday, followed by a Bible class with the helpers and teachers, and a church meeting on Friday.

In the seminary, there has been an inquiry meeting every Sabbath at 12 o'clock, a Bible class in the afternoon, followed by prayer meetings; preaching on Thursday evening, and a meeting of the church members, with one for the impenitent at the same time, on Saturday evenings, besides the daily study of the Bible in all the classes. On the first Sabbath afternoon of every month, all unite in a monthly concert of prayer for the heathen, at which special effort is made, by the use of maps, to acquaint the church members with the state of the world, and what is doing in all parts for the extension of the gospel. These are meetings of great interest, and it is believed, of profit. Besides these, there has usually been a meeting of the Christian women once a week, held by one of the missionary ladies, and frequent meetings with the heathen women. Meetings have also been held in the villages to considerable extent, and several tours have been made to the islands connected with the stations. The attendance at the Sabbath morning service, including the pupils of the seminary and the children of the schools, is about 450, of whom about an average of 15 are voluntary attendants. In the villages there is a good attendance, varying from 15 to 50 or 60 heathen, besides the children. There have been no resident catechists at the out-stations, but they have been frequently visited by the missionary and the native assistants.

There have been no marked indications of the presence of the Holy Spirit during the year, though there have been once or twice appearances of interest in the seminary, both among the church members and the impenitent, and there is reason to hope that some have been born again. Some interest still exists, and it is hoped that it may not cease till we have received a rich blessing from on high. There has been apparently an increasing interest among the members of the church in laboring for the salvation of the heathen around, as well as in contributing of their substance to extend the light which they have received. One of the stations (Velany) has been given over into the hands of the native missionary society, composed of members of all the churches, who have established a catechist there, and have in operation a flourishing English school. Great interest is manifested in this move-

ment, and the native members have a concert of prayer on the first Monday of each month with special reference to this object. This interest for souls has been manifested in the seminary, by voluntary meetings established by Christians for the impenitent. There have also been some indications of an increase of brotherly love, and a desire to follow the example of Christ in doing good to the degraded; and it may also be added that there seems an evident advance in the true appreciation of the spirituality of our holy religion.

Oodooville.

We have seen no especial influences of the Holy Spirit in our church or congregation within the year, though in a few individual cases we trust he has changed the heart. A good degree of union and kind feeling has prevailed among the members of our church. The monthly meetings of our maternal society, which Mrs. S. has generally attended, have been interesting, and we have much encouragement in the manifest interest of mothers in their children. Our male members have also held a weekly meeting for conversation and prayer, which has been encouraging. Our Sabbath and Friday catechetical and Bible classes have been uniformly attended by all the children in our native village schools, and on the Sabbath, those in the English schools have been added.

This station reports, in its native free schools, 208 boys, and 114 girls; English schools, 30 boys; boarding school, 98 girls; adult males in school, 25; females, 20; total, 495.

Tillipally.

The gospel has been statedly preached at the station, and to some extent in the surrounding villages, though the wished-for effects have not been witnessed in the conversion of sinners to God. Neither has there been any special interest on the part of church members. The members of the church and congregation have been pretty extensively visited by the pastor and assistant pastor. Their visits have been invariably well received, interesting, and apparently profitable. Mrs. Fletcher has also held a semi-monthly mothers' meeting, a part of the time at our house, and a part of the time in rotation at their houses. These meetings are usually well attended by the mothers and younger children, and are quite interesting. A Sabbath school has been organized, principally for the purpose of inducing females and unemployed members of the church to become teachers. Although not as much has been realized from this as could be wished, still some interest has been manifested, and there is encouragement to continue it.

Panditeripo.

A church meeting on Friday and a Bible class on Sabbath after morning service, have been sustained with a good degree of interest. In these meetings the prime object has been to bring the truth to bear upon the hearts of the members of the church. During the year, the attendance has generally been good, and a considerable degree of interest has been manifested by most of the members. For some months past the interest has been increasing. It is exhibited in a more prompt attendance at the weekly meetings, better attention to the truth, and more desire to understand the subject presented, a greater readiness to make known the gospel to others, and apparently more anxiety for the salvation of souls. Some who are not catechists, have rendered considerable service in sustaining the evening meetings in the villages. For some months past, they have sustained a prayer meeting among themselves, and have manifested an interest in it, and a brotherly feeling towards each other, which has been very encouraging, and which, it is hoped, may continue. There are some inquirers concerning whom I feel more encouraged of late, than I ever have before.

Oodoopitty.

Two catechists have been employed for the most of the time for the last five months, in visiting the schools and villages, and communicating divine truth. They report that the children in the schools are improving in Scriptural knowledge, and many of the people listen attentively to the instructions given. We have grounds to hope that, though the station is without a missionary, yet the gospel, in some good degree, is being made known there. A service is kept up on Sabbath morning at the bungalow in Valvertty village, and at two villages generally in the afternoon, attended by the catechists. Mr. Meigs spent two weeks there in October, preaching in the villages.

Chavagacherry.

There has been a public religious service held in the church every Sabbath, and the sacrament of the Lord's Supper has been administered quarterly. The average attendance on the Sabbath is about one hundred and fifty-five, thirty of whom are adults. Prayers are held in the verandah of the station-house every morning, except on the Sabbath, attended by the English and girls' schools at the station and the persons employed on the premises. The gospel has to some extent been carried into the neighboring villages, and tracts and portions of Scripture have been distributed among the people. The state of the church has not been very encouraging. The pastor has been grieved to see a want of Christian love and fellowship among the members, which is necessary to an active state of piety; and he fears that the absence of the comforting and renewing influences of the Holy Spirit is to be in no small degree attributed to this fact. A church meeting is held every Sabbath afternoon, and a weekly female prayer meeting under the care of the pastor's wife.

Native Evangelical Society.

This society, referred to in the report from Batticotta, has been reorganized, and is acting with increased zeal. It has collected during the year, at the several stations, about £18, and £7 13*s.* from persons in different parts of the Island, most of whom were educated at the seminary. A few extracts from their annual report will show their plan of operations.

"The Native Evangelical Society was reorganized July 28, 1848, for the purpose of arousing the native church to more active exertions in publishing the gospel to the heathen. Mr. James Gregorie has been employed as a catechist in Velany, an island about six miles distant from Batticotta. This island, which has been chosen as the field of labor, contains about three thousand inhabitants. They are mostly idolaters. There are some Roman Catholics also in the island. The people are generally unlearned, artless and poor, and show a willingness to hear the word of God.

"The Society has established a school in the island under the management of the catechist, and a teacher. The number of students in the school is on an average 50. About 15 of them study English and Tamil. Four of them are girls. One of these girls can read, tolerably well, any portion of Scripture, and writes a fair hand, writing on ola.

"The catechist and the teacher are now located in the island with their families, in a comfortable house, liberally allowed by a native gentleman to be occupied by them till a house is built by the society for them. The wives of the catechist and teacher are now making preparations to open a girls' school under their tuition; and we hope that ere long their endeavors will be crowned with success, under the smiles of Providence.

"The catechist is now daily going among the people, converses with them about the salvation of their souls, distributes tracts and portions of Scripture, and tries to instill into the minds of the boys and girls in the school, the knowledge of Jesus Christ. He preaches every Sabbath in the Government bungalow, which is also used for the school house, to a congregation composed of boys and girls of the school, together with such of the neighbors as are willing to attend their service."

We regard this society with peculiar interest, as it is the first effort the native church has made to sustain operations by themselves. We hope and pray that this may be the beginning of better days, and that they will go on from strength to strength, uniting their forces against the powers of the adversary, until Zion shall be made a praise in all this land.

Liberality of Native Converts.

Besides the donations to this society, something is given at each station for the support of poor church members; and at one station, most of those who are employed as catechists and teachers have given the amount of one month's salary for the support of poor boys at Batticotta seminary. At another, within the last four years, a belfry has been erected to the church and supplied with an excellent bell from America, with money collected almost wholly from those who are employed in the printing office and others at the station. For these various objects, the members of the native church generally give from one-twelfth to one-tenth of their income. We feel encouraged by the increasing interest manifested on this subject in our churches, and hope they will ere long know by their own experience that "it is more blessed to give than to receive."

Concluding Remarks.

From the foregoing extracts you will learn something of the views and feelings of each pastor after another year's toil and care. Though we do not see the bulwarks of heathenism crumbling before the power of the truth, as in our

youthful zeal we were wont to hope they would, still, undismayed, our watchword is, "Onward, in the strength of the Lord." When we look upon the heathen, in bondage to custom and superstition, crushed by a system which has the sanction of ages, we feel our utter weakness and insufficiency for the task assigned us. We are the more deeply impressed with this, when we see with what indifference, and contempt, often, the people will turn away from the clearest exhibition of the truth we are able to make. A weight of responsibility rests upon us, which divine grace alone can enable us to sustain. We need stronger faith and more entire consecration to the work of the Lord, and a more abiding sense of the constant presence of our Savior; and we need, too, more of the united and heartfelt sympathy and earnest prayers of the people of God in our behalf. We would spread our case before you, and pray that we may be remembered. Look upon us in our impotence, and pray that God will make bare his arm, and come and breathe upon these dry bones, that they may live; for nothing but the power of God can give life. We know that we are remembered by the American churches, but we would bespeak a deeper interest in the prayers of all who love Zion and pray for her prosperity.

LETTER FROM MR. MEIGS.

UNDER date of Tillipally, April 5, 1849, Mr. Meigs writes:

I have much in my experience to remind me that this is a changing world. For the last three years, I have had the pleasure of addressing you from Manepy. This letter you will perceive is from Tillipally. It is the fourth station that I have occupied since my return to Jaffna in 1842. I resided two years at Batticotta, two years at Chavagacherry, and three years at Manepy; thus completing seven years on the first of this month. On the arrival of the late reinforcement, it was necessary to make room for Mr. and Mrs. Burnell at Manepy, and this could not conveniently be done in any other way, but by my removal to some other station. As the health of Mr. Fletcher is feeble, it was thought best for me to remove to Tillipally, and take charge of this station, with the exception of the English school and the select girls' school on the premises, which will continue under the care of Mr. Fletcher. Mr. Smith also found it very inconvenient to superintend Oodoopitty and Atchivaly from Pandit-eripo, on account of the distance. It was therefore determined that these stations should also be put under my superintendence. This can be more easily done from Tillipally than from any other station.

Preaching in the Villages.

Soon after I wrote you in October, I made my proposed visit to Oodoopitty, and spent about two weeks in preaching the gospel in the villages in that large parish. I should have remained longer, but the heavy rains of November setting in, I found it necessary to return to my station. During my preaching excursions, I derived great assistance from W. Volk and E. F. Cooley, our valuable native assistants at that station. After I had preached a short sermon, one or both of them would address the audience with much propriety and effect. I held meetings for two successive evenings in each of our school bungalows. The attendance was good, and the people very attentive. The number of adults who attended, varied from fifty to eighty. In the large village of Valverty, too, where a rich native has built us a bungalow, I was pleased to see that he considered it his privilege to light the bungalow on both evenings, which he did, in a very handsome manner, by suspending four or five globe lamps, which he had brought from Madras. This is a very flourishing village of about six thousand inhabitants, many of whom are engaged in trade. As there is no custom-house nearer than Point Pedro, the facilities for smuggling are very great, and if common report tells the truth, many are engaged in what they call "free trade." A few weeks ago, one of the free traders of Tillipally, an excommunicated member of our church, was detected, and goods to the amount of five hundred dollars, confiscated by the Government. He boasts, however, that he will soon make good his loss by the same means.

Native Converts.

On the 20th December, 1848, two persons were received to the communion of the church at Manepy on profession of their faith. As their parents were members of the church, both of them had been baptized in infancy. They were from the village of Navely. Moses, the

son of Philip, had formerly manifested very considerable opposition to Christianity, but for the last year, according to the testimony of those best acquainted with him, he has become a new man, and appears to love the truth. Lydia, the other member, is a daughter of Catheraman, our catechist, and has for some time given evidence of piety. Three other persons are candidates for admission, and will probably be received before many months. One of them, a youth of about sixteen, formerly a member of our English school, has for several months past manifested quite an unusual interest in the subject of religion. He frequently calls to see me, when I converse with him and pray with him. As he lives near the house of Tamber, our catechist, he frequently goes and converses with him, and attends his family prayers. He possesses a very considerable amount of knowledge of the doctrines of the Bible, and can point out very correctly the way of salvation, through Jesus Christ.

Death of a Catechist's Wife.

On the 23d December, while the wife of Catheraman, our catechist, was passing through the gate to go to the bazar, about five o'clock in the afternoon, a poisonous snake fell from the limb of a tree and fastened itself on her right arm. She pulled it off as soon as possible, but not before it had bitten her. She was soon conveyed to the house of a native doctor, but he being away from home, she had no medicine for it till it was too late to render her any relief. Doct. Green and myself went to see her, as soon as we heard of the accident, but she died at nine o'clock P. M., soon after our arrival. She was a member of the church, and it is to be hoped that she was prepared for this sudden death. The stroke falls very heavily upon Catheraman, as she has been to him an excellent wife, taking almost the whole care, not only of his household, but of his little farm; thus enabling him to pursue his labors as an evangelist among the people. He feels his loss most sensibly, and yet appears to have much divine support and consolation under his bereavement. He seems much quickened in the divine life, and speaks at our religious meetings, with a great increase of feeling and power. He says that his wife was brought to the very brink of the grave in 1825, by the cholera, that the Lord then in mercy spared her to him for twenty-three years. He has no right, therefore, to complain that he has come thus suddenly and taken her to himself. He says also, with Job, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord."

LETTER FROM MR. W. W. SCUDDER.

Death of Mrs. Scudder.

Mr. W. W. Scudder, in a letter from Oodooville, April 6, 1849, gives the following account of this afflictive event:—

It has become my painful duty, in the providence of God, to announce the death of my beloved wife. He has seen fit, in his infinite wisdom, to lay his hand heavily upon me, and to remove from my side the dearest earthly object of my affections. It is the Lord who has done it, and he has given us the assurance that he does not afflict his children willingly. It is the Lord who gave, and it is the Lord who hath taken away, and I desire to say, Blessed be the name of the Lord.

My dear wife died of cholera, on board a small native vessel, whilst anchored off Ammapatam, a town on the continent. We had, together with brother Hastings, been on a visit to our friends at Madura. We spent six weeks very pleasantly, and we trust profitably, in that mission. My wife seemed on the whole improved in health by the visit, and we set our faces homeward rejoicing in the goodness of the Lord. We reached the sea-coast on Tuesday evening, March 6, and on the following day embarked on board the dhoney, which we had engaged to convey us to Jaffna. We found the vessel more comfortable than they usually are, and every thing seemed to promise a prosperous and pleasant passage home. Owing to head winds, we made but slow progress on Thursday and Friday. On the latter day, my wife remarked that the sea air must be good for her, as she felt better than she had for a long time. The following morning she had a slight attack of diarrhea, such as she had been frequently subject to. I apprehended no danger from it, as she had none of those symptoms which attend cholera, and that disease was not, to my knowledge, prevalent in the neighborhood. I however once or twice during the day gave her some simple medicine with the hope of checking it. About six o'clock in the afternoon her disease assumed

such a form that I feared it might result in cholera, I therefore felt it prudent to give her medicine accordingly. After a short time the medicine seemed to be having a good effect, and we all felt encouraged to hope that she would escape an attack of the cholera. About two hours after she had taken the medicine, she vomited for the first time. From that time onward the disease made rapid progress. Once again it seemed to be checked for a short time by medicine, and a favorable change in her pulse was perceptible. It did not, however, continue long. She rapidly sunk under the power of this dreadful disease, and eight minutes after three o'clock on Sabbath morning, March 11, she yielded up her spirit to God who gave it.

While life lasted, brother Hastings and Amy (the domestic who came out with my father) exerted themselves to their utmost in her behalf. It was a great blessing that they were with us. If they had not been, I fear that myself and my little child would have fallen victims to the cholera. Soon after the disease had really fastened itself upon my wife, I was also attacked with symptoms of cholera, and was obliged to take medicine. But the Lord has mercifully spared me to labor in his blessed service.

You will be rejoiced to hear that, short and rapid as was the illness of my dear wife, she left us the blessed assurance that she had the supports and comforts of the gospel, and died in the full hope of a blessed immortality. When she became sensible, from my grief and agitation, that I had given up all hope of her recovery, she seemed calm and happy. She began to address me with great composure. After speaking of her affection for me, she added that she hoped I would not grieve too much on account of her death, but strive to live a devoted missionary. I asked her if she were happy. She replied, "Yes, for Jesus is with me." We then united with brother Hastings in a short prayer. When he had closed, she commenced praying. She thanked the Lord, that we had all been permitted to live so long, asked that we might spend the remainder of our lives in his service, and be at length received into glory. She paused for a moment and then commended her babe to the kind care and protection of her heavenly Father. When she finished praying, I asked her if she had not a blessing to ask for me. She said, "Yes, that you may be a devoted missionary." Shortly after this, she left messages for a few of her friends, and then added, "I know that my own parents will never regret having given me up to the missionary work." I asked, "Do you regret it yourself?" She replied, with unusual emphasis, "No." After a little pause, brother Hastings asked her if she had any message to leave for her brother. She said, "Yes, that I love him; but I am in so much distress that I cannot talk much." We therefore thought it best not to talk more with her. I however felt anxious to know her feelings in view of death, and asked her if she were afraid. She said, "No, for my Savior is with me." After this she said nothing more, except once or twice, exclaiming that she was in great distress. She however did not suffer long. She had no pain whatever until a short time before her death, and then it continued about a half an hour. She became insensible at last, and lost the power of hearing. Her breathing became more and more difficult, until at last, without a groan or struggle, she fell asleep in Jesus.

Thus died, in the morning of life, one who was sincerely devoted to the work which her Master had given her to perform. He has, however, seen fit to call her to a more exalted service. The exchange has no doubt been great gain to her. Why, then, should I complain at this providence? I strive not to do so, and to pray that the Lord will sanctify to me this great affliction. He had a higher claim to her than I possibly can have, and I must not murmur because he has taken her to his own bosom. While I cannot but be bowed down with agonizing grief when I think of my loss and the loss of my dear motherless child, still I rejoice in her gain, and in that grace which enabled her to triumph over death and the grave.

Brother Hastings made arrangements for her funeral. He succeeded in getting a coffin made of rough boards (the best that could be prepared.) A grave was dug in a grove of thorn trees which looks out upon the ocean, and there, in that lonely spot, far removed from the graves of friends and Christians, we committed the remains of the departed one to the dust. It was a great trial to bury her thus among strangers and heathen. It was the Lord's will, and I endeavored to cheerfully submit.

A few days after my dear wife's death, my child was attacked with disease. It progressed until she also had symptoms

of cholera. I gave her the cholera dose. It seemed to have a good effect, but did not entirely check the disease. For five days our hearts were bowed down with intense anxiety on her account. It pleased the Lord at length to restore her, and he has thus far spared the little one to me. We met with many trials and passed through many scenes before we were again permitted to join our brethren and sisters of this mission. Time will not allow me to speak of them.

Madura.

LETTER FROM MR. FORD.

MR. FORD, writing from Dindigul, March 27, gives the following account of the field committed to his care.

Station at Periacolum.

There are connected with the station at Periacolum, seven village congregations. Of these, one has been under instruction eighteen years; one eight years, one five, one four, and the others for a shorter period. In each of the three largest congregations, there are about one hundred persons, including children. In these three congregations the average number of children is between twenty and thirty. The remainder are adults. At each of the congregations except one, there is a catechist or reader, and in most of them a teacher. The catechists assemble the people twice on the Sabbath for religious services. Those who are inclined, meet daily for prayer. The congregations do not usually include all the inhabitants of a village. The members of one caste, or a part of them only, ask for instruction, while the rest choose to remain as they have been. The two extreme village congregations assigned to my care are between forty and fifty miles apart.

Character of the Catechumens.

A few only of these are able to read, therefore their minds are but little cultivated. Yet those who have been connected with the mission for several years, have received by oral instruction many ideas, which others in the same condition of life do not possess. Many of the rising generation are receiving instruction in our schools, and will, as they grow to manhood, be far in advance of their fathers. Their moral character is of every variety, except that of the openly vicious. There may be even some of these. These people are properly called learners of Christianity. The lessons which are appointed for them they commit by repeating after the catechist. Some of them are but little removed from heathenism. Yet they are somewhat removed. The precious truths of our holy religion have found a lodgment in some minds. There are some among them who, I hope and confidently believe, will sit down with Abraham, and Isaac and Jacob in the kingdom of God. The prospect of meeting some of those whom we instruct, some of these poor, degraded, ignorant people, elevated to a state of knowledge, of dignity, and of glory in the next world, cheers and incites the missionary in his labors among them.

Enmity of the Heathen—Progress of Truth—Protection of the Government.

In regard to the field at large connected with the Periacolum station, I will remark that here, as in other places throughout the country, there are many who despise both us and our religion. "The heathen rage, and the people imagine a vain thing. They take counsel against the Lord and against his anointed, saying, let us break their bands in sunder, and cast away their cords from us." The futility of their attempts is expressed by the Psalmist;—"He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Many, especially among the higher castes, would rejoice to get rid of the missionaries. The strong arm of a powerful government holds the angry passions of this people in check. In spite of the opposition and scoffs of many, the gospel gains an entrance into some minds. Its salutary effects are more and more widely felt. From some parts of my parish (if I may so speak) Tennivelli is thirty or forty miles distant. There, it is well known, there are about forty thousand nominal Christians, and many true followers of Christ. The benign influence of that mission is felt even here. We look forward, not without good reasons, to the time when Christianity will supersede the mass of abominations which now curse the land.

I have alluded to the protection of the English Government. Our catechumens are even now scarcely protected against the unjust and rapacious exactions of the chief men among the heath-

en. These men attempt to harass and vex them as much as possible. The under officers of Government are natives, and they use the little authority they have, to fleece whom they can, without the knowledge of their superiors. Happily, the oppressed have the right of appeal to the English magistrates and judges.

LETTER FROM DOCT. SCUDDER.

THIS letter was written at Tovarungkuriche, March 29, 1849, while Doct Scudder was on his return from Madura, where he had been laboring as a missionary physician, to resume his station at Madras.

I am now on my way from Madura to Madras. Doct. Shelton reached the former place on Friday last, and as the principal work for which I went there was accomplished, I of course had nothing to do but to turn my face homeward. During my sojourning in Madura, I preached the gospel to great multitudes of people in the streets and in the highways, and distributed largely of that word which is calculated through grace, to make them wise unto salvation. I preached the gospel to great numbers of others who came to be healed of their bodily maladies. Before I left, Doct. Shelton had commenced his labors in this most important department. Had he found nothing of the kind ready at his hands, months would have passed before he could have witnessed such numbers flocking to him as he witnessed before I left.

I feel more and more impressed with the importance of medical establishments among the heathen, as a means of communicating religious truth. In the day of final reckoning, it may be found that impressions of a saving nature have been made upon the minds of some persons in Madura, who otherwise perhaps might not have heard of the gospel. One, upon whom some impression seems to have been made, was at church last Sabbath. Some time ago I heard of a very interesting case of hopeful conversion, which, humanly speaking, would not have occurred, unless the subject of it had come to me for surgical aid. She came to have a tooth extracted. I took it out. During her visit, Mrs. Scudder conversed freely with her on the great plan of salvation through Christ, and as she left, she said to her, "Do you promise me, that you will not forget what I have told you?" "I do thus promise," she replied. This promise, it appears, she, through grace, was enabled to carry into execution. Three years afterward, I received a letter from a missionary above two hundred miles distant from me, mentioning that he had just been baptizing this individual, and mentioning also that she had given him precious evidence that she had been born from above. At this time she alluded to the interview with Mrs. Scudder. "I promised her," said she, "that I would not forget what she had told me, and I have kept my promise." The husband of this woman also wished to be baptized at the time this ordinance was administered to her, but as he did not give that decided evidence of a change of heart which was manifested in her case, his baptism was postponed.

As I passed through the streets of Madura for the last time, I turned my eyes towards the immense towers of the temple of the goddess Meenaache, and prayed once more that they might fall. To the natural eye, nothing seemed to be more improbable than their fall. Every thing connected with this temple is calculated to satisfy the desires of the carnal heart. It is the very hotbed of corruption, having connected with it more than two hundred females of the most abominable character. Had we no reliance upon the arm of divine sovereignty to change the hearts of this wicked people, it would not comport with my views to remain in India another week. Here is our reliance. Christ shall reign even in this polluted city.

A short time before I left Madura, we received a visit from our son and his wife from Ceylon. They left us to return to their station in the early part of this month. On the following Sabbath morning, while on board the dhoney on which they had embarked for Ceylon, our precious daughter, our beloved Kate, left this world of sorrow, for the house not made with hands, eternal in the heavens. O, what a stroke was this! We were unprepared for it. I do not know that I ever knew my own dear companion so much agitated by any intelligence which has reached us since we came to this heathen land. It appears that the disease which carried her off, was the cholera, that frightful disease which has carried millions into eternity since I have been an inhabitant of this country. Through this pestilence which has walked in darkness, and from the destruction which has wasted at noonday, I have been carried in perfect

safety. During my two years' residence in Madura, that city was scourged with this disease. Hundreds on hundreds applied to me for medicine, and hundreds doubtless attributed their recovery to the calomel and opium (fifteen grains of the former and five of the latter, finely pulverized) which they took. How should my heart swell with gratitude to my heavenly Father, that notwithstanding all my exposures to this disease, I yet live to proclaim the same Jesus to the multitudes by which I am surrounded! My dear son in Ceylon has been deprived of his companion ere two years of his missionary life have passed away. Nearly thirty years of my missionary life have passed, and the wife, the choice of my youth, is still spared to me. She too has passed through the same pestilence, and yet lives to sing her song of gratitude in this strange land. My dear son is bereaved, and we are bereaved of one whom we very dearly loved; and now what shall I say? Shall I murmur or repine? No. The object for which our daughter dedicated herself to the missionary work was accomplished, and all that she had to do in this heathen land was done. The last prayer which she had to make for this people was offered, and the last message of salvation which she had to communicate was delivered. Every duty also which she had to perform to her husband and child was done. Nothing therefore remained for her, but to die and enter her promised rest. This too has been done. And I, shall I wish her to be a sojourner again in this vale of tears? No, my precious daughter, no, notwithstanding all our sorrows, I cannot but congratulate you, that you have safely passed over Jordan. Now no more storms to meet; no more encounters with the world, the flesh and the devil; at rest with the blessed Redeemer! May it be my happy lot to meet you on those peaceful shores, where "Adieus and farewells are a sound unknown." It was in the heart of our daughter to spend her life among the heathen. Her wish has been accomplished. Blessed be God that she fell on the field of battle.

Ahmednuggur.

MR. BALLANTINE'S REPORT.

MR. BALLANTINE, in the report of the Ahmednuggur station for 1843, gives the following particulars:—

Schools.

During the year, four schools for boys were constantly in operation in Ahmednuggur, and five schools in the villages. These nine schools have in attendance 502 boys. Of these, 303 were present at the last examination, and furnished gratifying evidence of their proficiency in study. In addition to these nine schools, a Mahar school was commenced in October at Shingvay, a village about twelve miles from here on the road to Wudaley, by Shivaram, a member of the church. The scholars, about twenty in number, are making good progress.

One of the first indications for good noticed by the missionary in charge of the schools, was this. He rode into the town on the day of the Mussulman festival of the *Tabood*, a festival in which almost all the Hindoos join with the Mohammedans. Although the boys were not expecting to see the missionary, he found them all studying, and not one of them had any thing to do with the plays and sports at that time. The teacher states that they continued to study also during the Holee, a Hindoo festival, in which all classes seem to give unbridled license to every wicked propensity. During both these festivals, it is usual for the boys in all our common schools to have a holiday, as it is impossible to retain them in school. The parents of the boys at Shingvay are generally convinced of the truth of Christianity, and the boys are in doctrine Christians. We greatly desire to see their hearts affected by the truth.

The Christian school, for the children of native church members, contained twenty-five scholars at the end of the year; eight having left it to join the seminary, and others having joined. The seminary contained forty-nine boys, at the commencement of the year, and fifty-five at its close. The report adds:

Much religious instruction has been given in the seminary by both the missionaries connected with it. Mr. Burgess has usually devoted an hour to religious instruction at the time of morning prayers, and both he and Mrs. Burgess have much of the time heard regular classes in scripture lessons. Mr. Wilder has had similar classes in the ordinary study of the Scriptures, and during three months of the year gave lectures three times a week on the evidences of Christianity. The theological class to which these lectures were delivered, consisted

of one of the licentiates, and five or six other converts whom we hope yet to see engaged in making known the gospel to their countrymen. Several of the boys in the seminary have from time to time during the year manifested an encouraging degree of seriousness and concern for their salvation, but none have had the courage to confess Christ before men. We feel much the need of the reviving influences of the Spirit of God in connection with these labors.

The girls' boarding school continues under the superintendence of Mrs. Ballantine, and at the close of the year numbered thirty-three girls, of whom twenty-nine receive an allowance from the mission for their support. Most of the girls in the school are children of Christian parents. In the month of November last one of the girls, and two other young females who were long members of the school, were received into the church. In October, Luxumee, the largest girl in the school, and who has long acted as teacher also, was married to Dajeeba, a brahmin convert.

The girls' common schools have been in operation during the year, as heretofore, under the care of Miss Farrar. Notwithstanding numerous obstacles and much to discourage, Miss Farrar continues her labors in this department with her accustomed perseverance, and a good degree of success. The number of girls reported in her three schools at the close of the year was sixty-six.

Most of these are high caste girls. Of course, the whole attendance during the year would present a much larger number than those actually present at the close of the year; and the same is true of all our schools.

Classes of adult females, most of them Christians or the wives of Christians, are instructed by the different ladies of the mission.

Liberality of English Residents.

It gives us great pleasure to state that, having determined to make an effort here to collect funds in aid of our schools, in consequence of the low state of the funds of the Board, the English residents, at this place and other places near us, generously came forward and manifested their sense of the importance of our schools by contributing for their support the sum of 1,425 rupees. The principal labor of obtaining the subscriptions, and collecting and transmitting the funds to us, was performed by the Rev. C. Laing, English chaplain at this station, who, with many other friends, manifested very great interest in our efforts to promote education among the natives. Besides the sum above mentioned, 229 rupees were given by the ladies of this station in monthly subscriptions for the support of the girls' boarding school; a sum rather under the average given to the school for several years past, but more than was given the previous year. It may not be out of place to add here, that in addition to the sums above mentioned, we received during the year past 936½ rupees from Christian friends in this country for the general operations of the mission.

Preaching.

The regular exercises in the chapel on the Sabbath have been continued without interruption. Each of the brethren at the station has shared in this labor as opportunity offered, though, as pastor of the church, the principal labor has devolved on Mr. Ballantine. The exercise on Wednesday afternoon has been conducted principally by Ramkrishna and Harripunt, and, when they were engaged in touring, by Mr. Wilder. The meeting on the afternoon of the first Monday in the month, for giving missionary intelligence to our native congregation, continues to be one of the most interesting meetings we have; and all who attend are ambitious to throw something into the missionary box, even though it be only a pice. We have collected here at our monthly concert fifty-nine rupees during the year.

Besides these stated exercises of preaching in the chapel, much more labor than usual has been expended in preaching in different parts of the city to such companies of people as could be collected together. Mr. Burgess has devoted much time and strength to this kind of labor. He generally went out to preach in the city twice every Sabbath, speaking to such as he could find, and sometimes visiting the jail and addressing the prisoners. Near one of the gates, he had frequent opportunities to speak to a collection of people, more like a regular audience than we usually find out of the chapel. Towards the close of the year, however, the audience was not as numerous or as regular as before. The people there who belong to the mahar caste, agreed to assist in building a *chowdee* (the usual name of a rest-house) for a preaching place, and

went so far as to put up the walls as their part; but in the end, for some cause or other, refused to have the building completed according to agreement, and so the matter rests.

Mr. Wilder also has engaged in the labor of preaching in the streets of Ahmednuggur with much interest, both on Sabbaths and on week-days. He has generally succeeded in getting from twenty to fifty or sixty hearers, who have usually listened respectfully, or engaged in controversy without abuse. On some occasions, however, the people have manifested much bitterness, and assailed him with dirt and stones.

Mr. Ballantine has also visited different parts of the city at different times, principally one of the gates, the gatekeeper of which is a constant attendant of our chapel, and seems to be in an interesting state of mind. He frequently had companies of fifty to one hundred persons assemble around him, and sometimes had interesting discussions. The Mohammedans, however, who are found in great numbers near that gate, are great opposers, and often blaspheme the name of Christ.

From the experience we have had in this kind of labor, we are all of opinion that it would be more agreeable and safe, and give promise of more usefulness, to have one or more stands in different parts of the city, where we could have regular appointments and feel ourselves on our own premises. Such stands should be quite open and built at little expense. One great difficulty which we meet with in carrying out such a plan, is the opposition which is made whenever we attempt to procure premises for a preaching place.

While at Mahabuleshwur, from February to June, Mr. Fairbank preached every Sabbath to an audience of forty or fifty, and on Tuesdays to a company of poor people numbering about one hundred and fifty.

Native Assistants.

Ramkrishna was employed in the seminary, as in former years, up to October; and since he was released from his duties there, he has been engaged in touring in company with Harripunt. Till October, Harripunt spent the greater part of his time at Wudaley. The other native assistants have been going round the country in different directions, making known the way of life to those who have long been sitting in darkness; and we have reason to believe that their influence is felt by large classes of people in the region around. Their accounts of conversations with persons whom they meet, are often very interesting. They distribute many tracts, and may in fact be regarded as our colporteurs. Efforts have been made with some success to sell our books and tracts. The people have but little money, and comparatively little desire for books; still, several hundreds have been sold.

Native Church.

During the year, ten persons have been received into the church. One of these was a brahmin, and the rest originally of the mahar caste. Three of them were males and seven females. Three of the females had long enjoyed the advantages of the girls' boarding school. The brahmin convert is a young man, who has long been in the employment of the mission as a school teacher. Another man who was baptized, belongs to a village about five miles from here. He was previously in no way connected with us, but was led by his love for the truth to come here frequently on the Sabbath and hear the word of God. His wife was also in an interesting state of mind, and seemed to love to come here for religious instruction. Shortly after his baptism, she was suddenly taken sick and died, leaving some reason to hope that she was indeed a child of God. The stroke was a severe one to the poor husband, but he seemed to be sustained by the thought that it was the will of God. Several other persons in the same village have manifested considerable interest.

Two members of the church have died the past year. One of them was quite advanced in years, and the other had long been feeble. They were both females. They left pleasing evidence that they were prepared to die.

One person was suspended for improper conduct, but we have reason to believe that he will soon be restored to church privileges. One person was excommunicated. It was a painful case, showing the influence of a heathen wife and other heathen friends in perverting the mind. The man was baptized in 1846 at Wudaley. He was a very intelligent man, a good reader, and seemed to be exerting a good influence among his people, constantly contending with his Hindoo acquaintances, and proving to

them the folly of Hindooism, and the truth of Christianity. His wife continued a heathen, and her mother, who was also a heathen, lived in the family. He had no sons, but daughters; and without a son, his inheritance at the village where he was living would go to another family. His wife and her mother urged him to take another wife, in the hope that he might obtain male offspring to bear his name and receive his inheritance. For a long time he resisted their importunity, and repeated efforts were made by the brethren and the missionaries here to induce him to stand fast in the Lord, and not forsake the hope of salvation for the sake of obtaining any worldly end. But notwithstanding our repeated warnings and instructions, he at length yielded and married another wife. When Mr. Ballantine went to Wudaley in December last, this man came to see him, acknowledged that he had done what he ought not to have done, and that he had chosen to serve Satan rather than God, but manifested no sign of repentance, although shame was plainly depicted on his countenance. He was of course excommunicated. May the result be, that his spirit shall be saved in the day of the Lord Jesus.

At the beginning of the year the number of church members was 95. At the close of the year it was 102. During the year, 29 children of native Christians were baptized, and 3 baptized children died, so that the number of baptized children, which at the commencement of the year was 93, at the close of the year was 119.

SEROOR STATION.

In a letter dated January 9, 1849, Mr. Hazen gives the following report of this station for the year 1848.

Mr. French was in charge of the station till the latter part of March, when he left for a time to try the effect of a residence upon the sea-coast upon his health, which had become somewhat deranged. In consequence, the care of the station devolved upon Mr. Hazen. Mr. French returned in June, but the state of his health was such that he did not resume the active duties of the station. He left again in December on his way to America.

The operations here have been much the same as in years past.

Preaching.

There have been regularly two services upon the Sabbath; one at the chapel in the village, and the other on the mission premises. At the morning exercise in the village the average attendance has been seventy. About half of this number are connected with the schools; being the scholars upon the mission premises and teachers. Most of the other hearers are in some way connected with the mission; but there are always a few strangers present. Ten or twelve paupers, supported by a fund contributed by the English residents at Seroor, attend. At the other exercise, there are usually about fifty present, but there are seldom any strangers. There has been a daily religious exercise upon the premises as heretofore.

There has been less attempt at street preaching the past year than in some former years. The feeble health of Mr. French, and imperfect acquaintance with the language on the part of Mr. Hazen, have prevented much of this kind of effort. Still, something has been done, especially in connection with the schools in the village. An exercise on Sabbath morning was commenced early in July at one of the school-houses, for the benefit of the boys and others who might come in. This was transferred to the other school-house, in another part of the village, in October. When one of the missionaries has been able to conduct this exercise, there have generally been present a few adults. This is not usually the case when the native assistant conducts the exercise. There have frequently been auditors at our regular service who have previously attended the other exercise.

Preaching in the surrounding villages has been performed to a limited extent. Mr. French spent a part of the month of February in a tour among the villages to the west of the station, and Mr. Hazen in November visited about thirty-five villages to the south and south-east. Very good opportunities for making known the truth were enjoyed in these tours. The missionary has always been accompanied by a native assistant. In one tour of twelve days, Mr. Hazen was accompanied by Mrs. Hazen, who had an opportunity of making known the truth to very many females, who are quite inaccessible to one of the other sex. Villages in the vicinity of the station have occasionally been visited for the purpose of preaching; and the

monthly examinations of the schools always afford an opportunity to present the truth to a number of inhabitants in the villages where they are situated.

Schools.

The average attendance in the boarding school for boys has been eighteen. The boys have generally made good progress in their studies. Some of them have appeared to be impressed with the religious truths they have learned; but there has been no evidence of a change of heart in any now connected with the school. One young man, however, who was long a member of the school, but who has latterly been employed as a teacher in a neighboring village, has made a profession of religion this year; giving us encouragement to hope that the seed sown in this school may yet spring up and bear fruit to the glory of God.

The number now in the girls' school is twenty. The attendance has been good throughout the year, with the exception of a few weeks. The girls have been generally quite correct in their deportment, and give pleasing evidence of improvement.

There were five common schools in operation at the commencement of the year. One of these was broken up in the month of April, in consequence of the refusal of the boys to study the Scripture lessons, and of the parents to send their children if these lessons were required. Another school was broken up in August, in consequence of the teacher's professing Christianity. A second school was commenced in the village of Seroor in July. At present, there are four common schools, embracing about one hundred and fifty scholars. The attendance at the last monthly examination was one hundred and ten.

The Church.

There are now seventeen persons members of the church at this station. Nine of these were baptized at this place, as follows; in 1843, one; in 1845, two; in 1847, two; and in 1848, four. One infant has also been baptized. A good degree of interest has been manifested by several others; and a few have requested baptism, whom it has been thought advisable to defer for a time. The members of the church have generally been consistent in their conduct, and have appeared to be growing in knowledge, and we trust also in grace. The usual meetings have been generally well attended. The monthly concert and two weekly meetings have been maintained as heretofore.

The case of one inquirer is interesting. He was formerly a *gosavee*, or religious teacher, among the mahars. He resided in a village about thirty-five miles south of this. He found a tract entitled, "the true Atonement," and read it with much interest. His attention being aroused by this, he inquired where he could learn more of these things, and was directed by some acquaintance to come to this place. He came and staid a few days, and then went away, promising to come back. He did so, and after two or three such visits, brought his family with him. He appears well, has already made many sacrifices of a worldly nature, and we trust he may endure to the end.

Out-station at Wadagaon.

Dajeeba has resided here, and for the most part unmolested, the past year. He seems to have the respect of many of the villagers, and a few attend upon his daily instructions. He has ordinarily had about twenty to hear him upon the Sabbath. A school was maintained here till August, when the teacher asked for baptism, and thus gave up his Hindooism. In consequence of this, the school was broken up, and for a time there was a good deal of excitement against Dajeeba. It soon died away, however, and he now has as many hearers as ever. He reports that some of these seem sincerely desirous of knowing and obeying the truth.

Native Aid.

Dajeeba is spoken of above. Ram Chundra is employed principally in connection with the boarding school. He has given religious instruction in the village a good deal, and has accompanied the missionaries on their tours a part of the time. Shivaram resides in the village, where there are a few persons who come to him for instruction. He has had a good deal of intercourse with the people of his former caste, and we trust it may result in good. He has enemies, but has not been molested in his efforts to lead men to the Savior. He is the means of bringing many persons around us whom we should not otherwise see.

Conclusion.

The year has been one of mercies and blessings. The Lord has tried his servant who has had charge of the station since its commencement, with sickness, and has temporarily removed him from his field. But he has shown himself ready to bless. In no former year have there been so many baptisms as in the year under review; and there has never been so much religious interest at the station as during a few months past. While we rejoice over what God has done for us, we desire to be humble that we have been no more faithful in the discharge of our duties. We would thank God and take courage. We trust that we may be remembered in fervent prayer by all who love our Zion, that the seed sown may spring up to bear fruit abundantly, to the praise of our God.

BHINGAR STATION.

THE following particulars are selected from Mr. Munger's report dated April 9, 1849.

You will expect of me some account of the labors of the Bhingar station. I have not much to report in the way of labors here. I began my residence in this place in the month of October. Previous to that time, I did little here more than to superintend my school, and address the people on the Sabbath as I could find opportunity. Since coming to reside here, I have, when at home, conducted a service on the Sabbath. It is seldom that any persons attend here save those who belong to our household. The mass of the people have no desire for the things of God. We must seek them; they will not seek us.

Tours.

Since November to the date of this letter, April 9, Mr. Munger had made five tours, occupying 122 days, in which he traveled 912 miles, and visited 509 towns. He had distributed 303 copies of single gospels and acts, and 3,303 tracts.

The field over which these tours have extended, is limited on the north-east by the Godaveri river; on the south-west by the Bhima river; and on the north-west by a line drawn from Paitan on the Godavari to the junction of the Bhima and Godavari rivers, some thirty miles below Seroor. In prosecuting these tours it was my practice to seek an opportunity for the word of the Lord in every town, village, and hamlet in my course; and I am happy to say that I seldom failed to find those who were willing to listen for an hour or so to my message.

Incidents—Opposition and Encouragement.

In Wairag, (long. 75° 51′, lat. 18° 5′,) my audience was dispersed by the orders of the Kulkarani and the Patil. The people, however, convened again and listened to the word. In Pangari, a brahmin ordered me from the temple into the street. It should be remarked that this temple is a place of common resort for all travelers, and no objection would have been made to my presence there, but for the fact that this brahmin thought this exercise of authority the most expeditious way of answering the objections made to the worship of stones. When I had again gathered an audience in the shade of a tree, he took a position a little way from me, and calling the people to him, began a conversation with them. They, however, gave me their ears, and I addressed them. He soon went away, and I spoke to them freely of the things of God. At Amba Togai (long. 76° 30′, lat. 18° 51′) is a far-famed temple of Bhawani. It is much frequented by pilgrims. Here, within the precincts of this mother of Hindoo abominations, an immense crowd gave heed to me for more than an hour, without interruption or reply. But on the following day, I found every brahmin armed to the teeth with their usual weapons of cursings, revilings and blasphemies. Here the brahmins destroyed several books. I could mention many similar instances of the rage of the brahmins, but these will suffice to show their hatred of the missionary and his work. They can endure to be told of the folly and sin of image-worship, and of the depravity and corruption of their lives; but the idea of salvation from sin by the blood of the Son of God is insufferably odious. I said to the people of Pangari:—Why is this rage against me? Do I stir you up to the commission of adultery, robbery and murder? No, never a word of this. I speak to you God's word, and call upon you to forsake all sin, to worship God and live in love. Why then this anger? One of the audience replied: "But you speak to us of Christ. The mention of this name is that which maddens "

We cannot bear it." How painful is this confession!

But I have had another kind of experience in these labors. In many places the word has been heard gladly. When I have opened the gospels and read in the hearing of the people the words of Him who spake as never man spake, I have seen persons indicate their reverence for God's book by putting off their shoes. Crowds of the working people have come to my tent and remained till a late hour of the night, listening attentively to the word of life. While there is much, very much, in these labors to prove the measure of our faith and love and self-denial, there is very much also to cheer us in this work, and to call forth thanksgiving and praise for the privilege of being the messengers of God to these dying men. The following facts, which have come to my knowledge in the way of these labors, this season, are calculated to stimulate to diligence in the several departments of our work, and afford a pleasing illustration of the words of the preacher, "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Vyankal Rav Appa is a young man of brahmin parents. Some two years ago he came to Nugur with letters of commendation from Mr. Firth, in whose school he had been brought to the knowledge of the truth. He came here at that time with a view to a profession of discipleship. But his friends heard of his having come here, and mistrusting his object, his mother came for him. He was induced by her persuasions to return with her. My chief object in going to Amba Togai was to see this young man, and ascertain his spiritual state. I had several interviews with him, and was much gratified by the account which he gave of himself and of his trials and experience. Mr. Firth spoke very well of him. He has full confidence in the integrity of his professions and purposes. He believes him to be a new creature. My conversations with him lead me to take the same view of his state. He still lives with his parents; but he has nothing to do with idols. He reads the gospels, and prays to God in the name of Christ. His friends are expecting that he will some day bring upon them sorrow and shame by the profession of Christianity; and fearing that any severity of treatment might hasten this event, his parents speak of this change of mind and heart only in sorrow. However, his situation is far from being comfortable. He is hated and reviled and scorned by the people of his caste. He desires an opportunity to come into the fellowship of the disciples of Christ. His wife is living with her friends. He would be glad to take her with him; but he has little hope of this. His father has property, and he is not likely to be in want while he stays at home. But he feels that he must forsake father and mother, and wife, and lands, and all things for Christ. He is willing to do this. But how shall he get away from his friends? He is waiting to see if the Lord will not open a way for his leaving home with the approbation of his parents, by creating a call here to service.

And what are the means which led to the conversion of this young man? He was relating to Mrs. F. the circumstances by which some of his friends had sustained a heavy loss of property, when she repeated and explained to him this passage of Scripture,—"What shall it profit a man if he gain the whole world and lose his own soul?" At the time, he made light of it. But God would not let him forget it. He made it a sharp arrow in his heart. It was a death-wound, which could be healed only by Him who killeth and maketh alive. Inquiry led him for a cure to the balm of Gilead and the Physician there. He believed, and was made whole.

Ratnapur is a small town of some 500 inhabitants, at the distance of 45 miles south-east of Ahmednuggur, and near Tamkhed; (long. 75° 19′, lat. 18° 44′.) In 1847, I preached and gave books in this town. In November last I was again there. As I drew near to the village, I met a man on horseback, having a book in his hand. This was Punja Warya, the son of the Patil, and a young man some twenty-five or thirty years of age. The book was the Gospel of Mark. He had read this book with profit. He had found it a lamp to his feet, and a light to his path. And he wanted more of this light. Hearing of my being in the neighborhood, and fearing that I might not come to this town, he had come forth to find me and get more books. He went with me into the town, and listened earnestly to the words which I spoke to the people. Discussion ensued, and to my surprise and joy, he took the part of God's Bible against the shasters. This was a bold step. There

were present his father and the elders of the town, and the young men who had grown up with him in the teachings of the shasters. And now he pronounces these books fables, and those who teach them he calls blind leaders of the blind. This he had done before, as I learned. He said to me, "The people hate me very much, because I read this book." And when I told him of this being the way of wicked men—they denounce as fallen and defiled all those who turn from their ways,—he replied, "True, that is just what they say. But I can't see how a man is defiled by forsaking that which is false, and embracing the truth." He rode with me three miles, for the purpose of obtaining the books which he desired. And in this place he confronted the brahmins; and when they tauntingly charged him with having become a Topiwala, the wearer of a hat, by which term a European is designated, he avowed his rejection of image worship, as being both foolish and sinful, and his reliance upon the way of pardon and salvation made known in the Christian Scriptures.

The faith and stedfastness of this young man have of late been subjected to a severe trial. My visits to him and his interest in Christian truth had served to excite against him and his family a spirit of more vehement persecution. This he could patiently endure. But it was not so with his wife. They seemed fond of each other. She said to him, "Let us go away. Why shall we stay here and suffer this hatred and abuse of all the people? Come, I will go with you. Let us go to my sister, or Nugur, or any where you like. Any how, let us leave this place." He had asked for baptism, and I had advised him to continue reading the Scriptures and seeking help of God to walk in the truth, until I should have completed my tours, and then to come to Nugur, and acquaint himself with the duties and walk of Christians. He was pleased with this advice, and having this time of coming to us in mind, he simply replied to the entreaty of his wife, "Wait a little." But she could not brook the delay. Her friends and neighbors were tormenting her day and night. Satan got an advantage of her, and in an evil hour, she said, It is better to die than to live. Four days afterward her body was taken from a well. The case was reported to the civil authorities, and Punja was for twelve days kept a prisoner. When full investigation of all the circumstances of the case had been made, he was acquitted of blame. But the people of the town charge him with having been the cause of the death of his wife. They reproachingly say to him, "You have forsaken the gods, and you have lost your wife. What, then, is your gain?" Previous to this sad event, several persons in that place were reading our books, and seemed to be inquiring for the truth. But now all these books are thrown aside. All shun the way of truth and salvation. It remains to be seen how Punja will come out of these fires. If he is still in the gall of bitterness and the bonds of iniquity, he is likely to be consumed. If God has set his mark upon him, then he will bring him forth purified, but not consumed. The Lord knoweth how to deliver the godly out of temptations.

North-east of Ratnapur, at the distance of ten miles, and forty miles from Ahmednuggur, is a hamlet of Wanjaris. They are cultivators of the soil. This hamlet is called by the name of the people, Misal Wadi, or Misal's hamlet. It contains some forty families. Some few years ago, a young man of this place went to Bombay and took service. The gentleman who employed him, seems to have been a man fearing God, and he taught his servant to read and gave him Christian books. This servant was left in charge of his master's house for several months. In the mean time an acquaintance falsely reported the dangerous illness of one of his children. He put a man in his place and went to see his dying child. During his absence the house was plundered. He was discharged. Taking his books he returned home. His uncle, Dulaji Misal, was a reader, and learning that his nephew had brought home books, he obtained one and read it. He was interested. Here was something new, something wonderful. He obtained another and read it, and another, and still more, and he read them all. He read them again and again. And the more he read them, the more he loved to read them. And he said, Here is truth. God had taught him. These books became his companions in the house and in the field. He began to talk of what he had read to his family and the people of the town. But nobody would believe him. They had never heard of such things. He began to say of his gods,—"These are stones, copper, brass, clay. They are graven by art and man's device. They are not the Maker and Preserver of all things.

Why, then, should I bow down to these and neglect him? These can do neither good nor evil. God is always present, and able to help." He cast away his gods of stone, and became a worshiper of the one living and true God. And now the people thought him mad. He began to say of the shasters, They are a lie; and of the brahmins, They are false teachers. And the brahmins invoked upon him the anger of the gods. He confessed his sins, and prayed to God for pardon through the blood of Christ. He began to keep the Sabbath. His wife, children, and grand-children, his brothers and their children, all the people of the town hated him, jeered him, persecuted him. They said to him, "You have forsaken our gods, you walk not in the ways of the fathers, you have nothing in common with us, you are not of us. Therefore go from us. Leave us; you have nothing here. Go to the people whom you have chosen. If not, then do as we do, walk in our ways." He replied, "It is all dark, dark behind me, I cannot go back. It is all light, very light before me, I must go forward. Your gods are false, and your ways are false. I cannot go with you." He was alone in his own house, and among his own people. He had never heard the voice of prayer, save his own. The cheering, consoling word, brother, had never greeted his ears. Two years ago I was in the neighborhood, and some told him of me. He hasted to see me, but I had gone.

On the tenth of February last I was preaching Christ in a village, when one of my audience interrupted me by saying, "My uncle is a worshiper of this Christ. He has forsaken all, and now he prays only to Christ. He is night and day reading the books of Christ." Who shall tell with what wonder and joy I inquired the name and residence of this uncle. He replied, "He is Dulaji Bhau, and he lives in Misal Wadi, ten miles distant." This was Saturday. I hasted to find this man, doubting whether it was even so. That night I was obliged to pitch my tent one mile from the hamlet of the Misals. However, Dulaji came to me on the Sabbath, and full of joy, related the facts which I have here stated. The next day I went to his village. The Lord had thus wonderfully prepared the way before me. The whole people, men, women and children, came into the street to hear me. And when they had heard, they seemed glad to know that Dulaji, their aged relative, is right in the view of Christians, however he may be regarded by Hindoos. I have since visited this aged man—aged, I say, for he is some sixty-five or seventy years of age. After spending a day with him, I came away praising God for what I had seen and heard. I feel that I may truly call this man, brother. He seems indeed a light in the midst of that darkness. In all the villages in that vicinity, he is known and spoken of as a hater of the gods of the Hindoos, and a worshiper of the God of Christians. Among the books which I found with him are these tracts, the true Atonement, the Assembly's Shorter Catechism, Scripture Narratives of the Old Testament, and Prayer. It is now some six or eight years since he began to read these books. His knowledge of the principal facts of the Old Testament history both gratified and astonished me much. Is not this case of Dulaji an illustration of the words of Isaiah: "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

Bombay.

LETTER FROM MR. HUME.

This letter, dated April 17, 1849, contains a brief report of the mission for the year 1848.

Preaching.

Our Sabbath congregations at the chapel have averaged from two hundred to two hundred and fifty, and at the mission premises, from twenty to forty. An encouraging degree of attention has been manifested by the hearers, but we have not been permitted to witness those manifest results which we desire.

Schools.

The number of schools for boys has been six, with an attendance of about three hundred scholars. The female boarding school has contained twenty inmates, among whom there has been, during a considerable part of the year, a gratifying interest in divine things. Two were admitted to the mission church, on profession of their faith, on the last Sabbath in December, and another at our last communion season. In regard to

one or two others, we cannot but hope that a saving change has been experienced. One of the older girls, who for more than a year has been a consistent member of the church, has been removed by death, leaving behind her the gratifying assurance that she had been called to a better home. The number of girls attending the day schools has been forty. They are all present at the daily services on the mission premises, and also at the chapel on the Lord's day.

Church Discipline—Intemperance.

Three members of the church had been suspended from communion for improper conduct, two of whom had been restored, on giving evidence of repentance. One had been excommunicated for intemperance, to which he had been addicted before his conversion. He seems to have lost all ability to resist the temptation. This case leads Mr. Hume to say:

The spread of intemperance among the natives of India, is, with us, one of the darkest signs of the times. The restraints imposed upon the sale and use of intoxicating drinks by the native governments of this part of India, are now removed, and the example of Europeans, in addition to this, has doubtless done much to increase the use of intoxicating drinks among the natives. We feel that missionaries, and all who would promote the welfare of this people, are loudly called on to endeavor, by precept, example and all the means in their power, to stay the progress of this evil. We cannot indulge in the use of intoxicating drinks without becoming a stumbling to the converts, and to the heathen around us. It is matter of congratulation, that all your missionaries in Western India have long since adopted the principle of total abstinence from all that intoxicates.

Distribution of Books and Tracts.

We have continued the practice of disposing of tracts, scriptures, &c., to the natives, chiefly by sale at small prices, rather than gratuitously. In this course we find increasing encouragement, and we are fully persuaded of the wisdom of continuing it. It is gradually becoming the prevailing practice in this part of India. The Bombay tract and book society has put a fixed price on all its vernacular tracts, and this course is, I believe, generally approved by the various missions. In 1846 we put two thousand vernacular tracts and portions of Scripture into circulation among the natives by sale; in 1847 we disposed of two thousand five hundred in this way; and last year, of seven thousand. We have now three persons employed as colporteurs; and I trust that ere long an efficient system of colportage may be established, by means of which the gospel, as made known through the printed page, shall be systematically carried to all the towns and villages of Western India.

Progress of Christian Ideas.

With us, the number of converts is comparatively small. Owing to deaths, removals, and the small number of conversions, our little church has now for years been about the same size. We mourn over this, and pray that many may be added of such as shall be saved. And amidst all our discouragements we see reasons for encouragement. Truth is gradually making an impression upon the public mind, and gradually changing the views prevalent in the community. Hindooism is losing its hold upon the people, and the Hindooism of the rising generation will be a very different system from that of their fathers. Christian ideas, and Christian doctrines are quietly gaining an influence over the minds of many. There is a christianizing, so to speak, of the ideas, and even of the language of the people.

The reverence once felt for the brahmins is fast passing away, and it would not be strange if they should yet be as much hated and despised, as they were once revered and feared. Of this, even now, there are many indications.

Syria.

LETTER FROM MR. WHITING, MARCH 30, 1849.

Visit to Tripoli.

It will be remembered that Messrs. Wilson and Foot have recently commenced missionary operations at Tripoli. A letter from Mr. Wilson, describing their incipient efforts among this portion of the Arab population, was published in the June Herald.

Our young brethren having requested the advice of the mission on some questions of importance last winter, it was deemed advisable that Mr. Whiting should make them a visit. He repaired thither accordingly, and arrived at the port of Tripoli, where they were then living, March 1. In the letter which contains an account

of this visit, Mr. Whiting states some facts which are of general interest.

During my stay, I spent several days in the hospitable family of our consular agent in the city. Here many old acquaintances called upon me, with some of whom I had much conversation on the great things of the gospel. Mr. Wilson and myself spent a day in returning these calls; by which means he formed some pleasant acquaintances.

But the most interesting part of my visit in the city was the time spent in conversation with Mr. Yenni, our consular agent. This young man, now six and twenty, is the eldest son of the late Girgis Yenni, a liberal and enlightened man, who many years ago extended the hand of friendship to Mr. Bird and his family, when they sought a summer residence in that part of the mountains, and were persecuted and stoned in some of the villages above Tripoli. This man was wealthy; and when on his death bed was visited by the priests, who, as usual, demanded a sum of money for masses to be said for his soul after his decease. He refused to give a para for that object, declaring that he believed it could do no manner of good. But he ordered that the sum usually spent in that way by a man of his standing and property, should be distributed in charity to the poor. He is universally spoken of as having been a man of rare excellence of character. How far he may have been benefited by the instructions of Mr. Bird in those early days of the mission, or how far the prayers of that dear brother for his son (the present vice consul) have been or are likely to be answered, we may not be able to determine. But it is pleasant to hear the names of those pioneers of our missions in these lands, Bird, and King, and Fisk, and Goodell, mentioned in terms of such respect and affection as we have often heard, in Jerusalem, in Beirût, in Damascus, in Aleppo, in Hasbeiya, in Tripoli, and all over Mount Lebanon. I love to find, as we really do often find, that which looks like the fruit of the precious seed which those honored brethren sowed, in faith and in tears, a quarter of a century ago.

But to return to our friend the young vice consul. He has long been a Protestant in his opinions; and for many months past has been in the daily practice of reading the Bible and of praying in private. At times he seems deeply interested in the truth, and anxious respecting his own personal salvation. But his thoughts are so engrossed by business, (he is a merchant,) and he is naturally so full of vivacity, and is withal surrounded by so many worldly-minded friends, that his spiritual interests are in great danger. Still, he often converses and inquires with earnestness and solemnity respecting the momentous things of religion; and rarely have I had more encouragement in opening the truths of the gospel, than in conversation with this truly amiable and interesting young man. He is bold and zealous in declaring the truth to others, so far as he understands it; and if he were truly converted, he would be a very efficient helper in the work of the gospel. Already his zeal and his Protestantism begin to bring reproach upon him from his acquaintances and friends; and probably severe trials are before him. May the good Spirit of the Lord be his teacher!

Another old acquaintance I met with in Tripoli, in whom I was much interested. He was several years ago a resident at Beirût for a season, and then became acquainted with our missionaries, and was favorable to evangelical views. He is now a decided Protestant; more intelligent than our young friend above mentioned, but less bold in declaring his opinions. He seems to be an attentive reader of the Bible, and of all our religious books. He is a man greatly respected, holds an office under the government; and he is capable of doing much to promote the cause of Christ, if he but heartily espouse that cause himself.

On the whole, our young brethren at Tripoli have reason for encouragement and hope. They have, it is true, many difficulties to overcome; but not more nor greater than are usually found at every new station. May the Lord preserve their lives, give them success in learning this hard language, and bless them in using it in the publication of his blessed Gospel!

Salonica.

LETTER FROM MR. MAYNARD, APRIL 28, 1849.

Prospect among the Jews.

It is already known that two young brethren have lately gone to Salonica, with the intention of laboring exclusively for the Jews in that city. They arrived at their destination, April 2, "in

good health and spirits." The American and English consuls kindly offered their services; and suitable accommodations were obtained after a little delay. At the date of this letter, Messrs. Maynard and Dodd were studying Hebrew and Hebrew Spanish; and their wives had begun to acquire the modern Greek. Mr. Dodd is also expecting to devote a part of his time to the Turkish.

We have an English service on Sabbath mornings; and at our last meetings, from twelve to fifteen persons, besides our own families, were present. Mr. Schauffler has a service in German, which he will probably continue during his sojourn with us. On our arrival Messrs. Lord and Goldburg, who are in the employment of the London Jew's Society, cordially welcomed us as fellow laborers in a cause of common interest. They attend our meetings on the Sabbath, as well as our stated evening prayer meetings. They seem to be men of a good spirit and truly devoted to their work. Mr. Goldburg is a German Jewish convert, and has been a missionary laborer at Cairo.

We have not been here long enough, perhaps, to form a just estimate of our encouragements, or of the obstacles to be met in bringing the word of life to these people. Yet we are called upon to thank God, that the door of access to them is not closed. Were we now able to use their language, there would be daily opportunities for doing it, which we should be unable to improve for want of time and strength. Indeed, there seems to be little prospect that we shall live in obscurity here. The news of our destination had preceded us; and our contemplated movements are a subject for discussion to scores, who have but little business except to hear or tell some new thing. A few mornings since we were informed that a report was current through the city, that we were to establish a very large school, and had proposed to expend one hundred and fifty thousand piastres for suitable buildings. Many seemed much animated with the intelligence, and soon we had several offers of houses; and all this was without a word from us respecting schools. Several of the best educated Rabbis have called upon us, and made inquiry for new books. Perhaps their chief motive was to spy out our leanness, or display their own learning. We may appear in their eyes as grasshoppers; yet we know that they who are for us, are more than they who are against us.

We hope that in two or three cases, individuals are beginning to feel dissatisfied with the lies and absurdities which they have hitherto believed, and are sincere inquirers after the truth. A very encouraging feature is that they feel the necessity of defending their faith against the teachings of Protestant missionaries. An ancient Hebrew work has been translated recently into Hebrew Spanish, assuming to be a vindication of Judaism against Christianity. They have also published a sheet in answer to the "Old Paths," and promise a series of articles in pursuance of the subject. Those who are acquainted with the character of Jewish reasoning, need not be informed that these puerile efforts will injure their cause in proportion as they are read. Several of the Zoharites have called, at various times, upon Mr. Schauffler for religious conversation. Among them is the head man of this class; and they all seem truly to rejoice that missionaries have come to reside at Salonica. Several Greeks have also called, among whom are two or three priests and one monk. Whereunto these things will grow, we know not. But they encourage our hearts, and strengthen our faith, that God will verify his promises. We hope the day is not distant, when the Spirit will breathe upon these dry bones and restore them to life.

The "Zoharites," mentioned above, are the "Dunmehs" described in a communication of Mr. Schauffler, which was published in the Herald for December, 1847. The word "Dunmeh" ("turncoat") is a term of reproach; and is, therefore, exchanged for Zoharites.

Constantinople.

LETTER FROM MR. WOOD, MAY 4, 1849.

Co-pastor at Constantinople.

As Mr. Wood takes the place of Mr. Dwight in pastoral labors for the benefit of the Protestant Armenians at Constantinople, it devolves upon him to report to the friends of missions in the United States the most important events occurring in this department of the missionary work. It is for this reason that he has given the following sketch of the recent history of the church in the Turkish capital.

In consequence of Mr. Hohannes' declinature, the church in this city was obliged to look to another to enter this field of labor. Their choice fell on Mr.

Avedis, the teacher of Armenian in our seminary, and for about a year and a half a licentiate. His preaching, during this period, has been acceptable and useful. As a scholar in his own language and the national literature, he has few equals; while he has the advantage of having gone through with the four years' course of our seminary, and, since his connection with it as a teacher, of prosecuting theological study and adding to his general stock of mental furniture. His mind is well disciplined, active, and discriminating; his judgment good; and his ability as a speaker of much promise. He it was who in the "year of discussion," 1845, met and discomfited so signally the Patriarch's selected champion in the meetings which he opened at the patriarchate, and which it was boasted were to put to utter rout and extinction the troublesome "new sectarism," as reported in the Missionary Herald for March and April, 1846.

It was with much reluctance, and only in obedience to claims of duty which he dared not resist, that Mr. Avedis yielded to the call of the church. His views of the high and holy calling of the ministry are such as it becomes every one who takes the office upon him to have; and from the difficulties and responsibilities of the pastoral office in this new community, he shrunk with a feeling of fear to encounter them that it much pleased us to witness. The sundering of the relation which he has so long sustained to us, and with so much satisfaction, is painful to us; but believing it to be his duty to enter this new field of labor, we cheerfully give him up, and shall follow him with our ardent sympathies and constant prayers.

His ordination took place a fortnight ago, April 19. A week previous he was examined by a council invited by the church, consisting of its pastor, Mr. Simon, Mr. Harritoon, pastor of the church in Nicomedia, with two delegates from that church, and the missionaries in Constantinople. A number of the members of the church, including all of the standing committee, were present at this examination, which was considerably protracted and minute, and, I believe, highly satisfactory to all present. At the ordination, the minutes of the ecclesiastical council were read by the moderator, Mr. Simon. Next followed the reading of the Scriptures and a hymn by Mr. Everett. Prayer was then offered by Mr. Hohannes. The sermon, on 1 Timothy iii. 1, was preached by Mr. Harritoon. The ordaining prayer and right hand of fellowship were assigned to the co-pastor, Mr. Simon. The charge fell to me; and the address to the people was made by Mr. Goodell.

The chapel was filled on the occasion with a deeply interested and attentive auditory. Mr. Avedis himself was deeply affected during the services, especially under the solemn prayer, and affectionate touching address of his fellow pastor. The church receive him with affection and confidence; and we augur from his labors, with the blessing of God, much fruit that will spread joy in heaven.

Religious Interest—Political Horizon.

Our brethren at Constantinople have not been permitted to see such displays of the converting grace of God as they have wished; and yet they have not been wholly passed by. The revival in the female boarding-school has been already described; and Mr. Wood now makes the following statement.

Some interest exists in our seminary at Bebek. The pious students are generally in a measure revived; and one at least, we hope, has passed from death unto life; and thoughtfulness marks the countenances, and is confessed in the speech of others.

Abroad in the Armenian community at large, there has been of late a new manifestation of restlessness under priestly domination, and a seeking after the word of life. The Patriarch about Easter issued a new anathema, somewhat in the style (though less gross) of the late Patriarch; and the latter in the church of Ortakoy, of which he is Bishop, dealt forth, we are told, a thundering excommunication against all of the "new sect," and any who might favor them; but the effect has been rather happy than otherwise. A spirit of inquiry, unless we are greatly deceived, is more than of late abroad.

Mr. Wood earnestly entreats an interest in the supplications of all who love Zion, that a blessing may descend upon Constantinople, like that which the Nestorians have recently enjoyed.

The aspect of things has been such that we have ventured on the experiment of holding a series of meetings for prayer and preaching, on the two days following Easter Sabbath, which are a holiday time; and we hoped that perhaps some who had never heard the sound of the gospel in its saving purity,

might be drawn aside from the revels of the season to hear it. It was a new thing among this people; and we entered upon it with much solicitude as to its influence. Much endeavor was made to prepare the church for it, and to lead them to take right views of its object and character. The result was, if not so great as we might have hoped, better than we feared, and a real substantial good. The Sabbath was the communion season, and a happy preparation. On Monday the attendance was larger than our fears, and perhaps than our expectations. A good spirit pervaded the meetings for prayer, and the preaching produced a solemn impression. On Tuesday forenoon the attendance was larger, and the impression deeper; and in the afternoon the meetings were still more solemn and crowded. Thus the services closed with an interest rising to the last. The church was evidently benefited, the way better prepared for any future similar effort, and a few individuals, we cannot yet tell how many, were brought to feel that they were sinners and needed salvation.

Within the last few weeks, several cases of inquiry have come to our knowledge, which we cannot but hope will result, if they have not already resulted, in saving conversion. The Spirit is hovering over the people. A cloud of mercy has sent down a few refreshing drops; but we wait the copious shower! May it not be long delayed! The state of the church is greatly improved. The dissensions which have so long made the heavens as brass over our heads, have become healed. Peace and harmony now reign. There is more of a spirit of prayer; and there are more longings for the coming of Christ's kingdom, accompanied by a readiness to labor for it. With much that needs to be rectified by the searching rule of the divine law, we find new evidence, from day to day, that the work of God in this city is, indeed, his work; that he watches over it, and carries it forward by means of the very things which sometimes occur to try our faith; and that the gates of hell do not prevail against it, and we may confidently, from what we see of the developments occurring before us, believe that they will not check its progress towards a final and universal triumph.

The conclusion of Mr. Wood's letter is as follows.

It is cause for devout gratitude that, while the countries around us towards the north and west are so convulsed with political agitations and the strife of arms, we are permitted to pursue our labors in peace and quietness. How long it may continue so, is known only to Him who knows all things. The hearts of the rulers and many of the people of this country look with deep anxiety towards the dark cloud, which hangs at present over some of its provinces, involved in the great revolutionary struggle that has swept, and is still sweeping over Europe. The Porte is making extraordinary efforts to increase its military power, so as to be prepared for any contingency; having raised its army, according to the last number of the semi-official French paper of this city, to an effective force of three hundred and ten thousand men; fifty thousand tents, if we may trust the same paper, being this moment pitched in the vicinity of Constantinople. And almost every steamer from the Black Sea, comes in with new recruits. While the thunders of war are thus heard rolling around our horizon, we will be thankful that as yet they have approached no nearer; and we will pray and labor diligently for the coming of that peaceful kingdom, for the sake of which all these commotions and devastations are permitted to take place, assured that whatever falls, it will stand forever.

Erzeroom.

LETTERS FROM MR. PEABODY.

The Vartabed of Geghi.

In the recent letters from this station, the case of the Vartabed of Geghi has been frequently mentioned. When Mr. Peabody visited Kasabah in September last, he became much interested in this individual; and soon after his return to Erzeroom, their acquaintance was unexpectedly renewed, in consequence of the necessity laid upon the Vartabed to seek a place of safety without the bounds of Geghi. It was to be expected that so earnest an inquirer after the truth should desire the regular and continuous instruction of a missionary; hence his flight to Erzeroom, where he has remained till the present time. The result of his sojourn in this city of refuge, has been very happy. He has become more perfectly taught in the right way of the Lord; and he hopes that the truth as it in Jesus has been blessed to the renewing of his soul.

In the following letter, date April 13, Mr. Peabody first alludes to the fact that three indi-

viduals, one of them being the Vartabed, were examined on the previous day for admission to the church connected with the station. He then proceeds to say that the Vartabed, having now been at Erzeroom several months, and having afforded abundant opportunity for observing his daily walk and conversation, gives pleasing evidence of piety. The connected history of his Christian experience, Mr. Peabody adds, is very interesting.

He is a native of Geghi, where for three years he performed his ecclesiastical functions. When quite young he went to Constantinople, and remained there several years, a part of his time being spent in acquiring his education, with the view of becoming a Vartabed. He was ordained by the late Patriarch Matteos; and he received his name from him; but this, with his office, he has now laid aside, and resumed his former name. Being religiously inclined from his youth, but not able to obtain peace of conscience so long as he was engaged in worldly occupations, he fancied that his object would be gained by assuming an ecclesiastical office, and retiring to a monastery; but he was disappointed. Worldly ease, wealth and honor he found, but no rest for his soul.

Being disgusted with the pride, supreme selfishness, sloth, avarice, and oppressive and tyrannical acts of his associates in office, he determined to pursue a different course. He mingled familiarly with his people, made no demands upon them for money, and labored to induce them to educate their children. For this purpose he established a school; and he himself also took several pupils. But all this, undertaken with the hope of meriting salvation, brought him no peace of mind; and he resolved to withdraw entirely from the world, and go to a wilderness to pass the remainder of his life as a hermit, with the hope of thus being able to obtain the assurance that his salvation was secure.

Before carrying his resolution into execution, however, he began to read the Scriptures with unusual frequency and attention. An enlightened man who had long kept his light concealed, observing this, and knowing the object of his pursuit, determined to show unto him a more excellent way. There might be a passionate ardor in the things of religion; a zeal for God, but not according to knowledge. The end he had in view might be attained in one way, and only one. What saith the righteousness that is of faith? The word is nigh thee, even in thy mouth. A word fitly spoken, how good is it! This produced the desired effect. It changed the whole current of his thoughts and plans. It imparted to him a new idea, a great fundamental principle, so plainly revealed, yet so difficult to be perceived, by the natural man, salvation by grace, through faith. For many years he had read the Bible much, but without understanding its fundamental doctrines. As soon, however, as he began to apprehend one of the most important of these, the darkness that had long shrouded his mind, began to be dissipated. The eyes of his understanding being thus enlightened, he was able in a short time to discover most of the errors of his church, and obtain a good degree of knowledge of the doctrines and duties of Christianity, by simply reading the Scriptures, without any other assistance. "The entrance of Thy word giveth light."

After a few months, however, feeling the need of counsel and of books in the modern language, he sent to us the friend who had been the means of awakening him, to obtain a supply, and to invite us to visit him and his diocese. Deriving great advantage from these books himself, he began to circulate them among his friends, and to exert his influence with success in favor of evangelical religion. The enemy perceiving this, and determined that the "heresy" should spread no further, began to persecute those sympathizing with their Vartabed, in the hope that he would thus be deferred from making further efforts for such a purpose. And for a time they hoped they had succeeded, as their violence had inspired him and all the evangelical men with strong fears. For a few days, he was very unhappy, and was tempted to forsake the way of truth; but feeling that he could not do this, nor remain in such a situation, he resumed his former efforts, and was greatly encouraged by his interview with us, when we visited Geghi. At length, perceiving that it was impossible for him to discharge his duty and retain his place and office, he resolved to forsake them both, for the privilege of serving God according to the gospel of his Son. Leaving five hundred piastres with his poor brethren, to enable them to flee in case they should be persecuted after his departure, he came to this place, where he has made much progress in the knowledge of divine things. His hopes have become brighter and stronger; and his spiritual joy has increased. He appears to have

a deep impression of his former guilt, and to be most grateful for his deliverance. He is apparently a prayerful, meek and humble man, and disposed to exert himself for the good of others. With this object in view, he improves every opportunity to send letters to his former friends, in which he exhorts them most faithfully and affectionately to think upon their ways, to exercise repentance towards God and faith in our Lord Jesus Christ. He is very anxious to return and labor for the spiritual good of his former people; and will do so, provided it shall be found practicable.

In another letter, dated April 29, Mr. Peabody communicates the following information.

We have the present week received news from Geghi. The brethren there have been greatly troubled and persecuted. A few days since two of them, (one the brother of our Vartabed,) having been previously excommunicated, were sent, with their hands behind them, and guarded by some of the servants of the Bey, to one of the Vartabeds, who threw them into prison, until he could make arrangements to banish them to Mooeh. The Bey, hearing of their situation, ordered the Vartabed to send them to him. He inquired of what religion they wished to be; and on their replying that they wished to be Protestants, he said, "Return to your houses; no one has any right to interfere with you on account of your faith." The Bey then had his servants punished, for the part they had taken in this affair without his permission. He also sent one of his officers to rebuke with severity the man (the richest and most influential in the town) by whose orders these persons had been so abused. This certainly speaks well for the Bey, as he has not yet received any orders to protect Protestants. We hope, however, that such orders will be sent him before long. We have sent a messenger to Geghi, with letters to the brethren, advising them to send one or two of their number to this place, that they may lay their case before the Pasha with the hope that he will be induced to send to the Bey a copy of the vizirial letter which relates to the rights of the Protestants.

Mr. Peabody also states that the intelligence from Diarbekir and Arabkir is favorable. In the former city, many are willing to converse on the subject of evangelical religion; and in the latter, the number interested in the truths of the gospel is increasing.

Nestorians.

LETTER FROM MR. COCHRAN, APRIL 28, 1849.

Revival Incidents.

As Mr. Cochran has charge of the seminary at Seir, he has given a brief sketch of the revival in that institution from the beginning. His account of this work of grace, as might be expected, is very animating; but as the most important facts have already been communicated to the Christian public in this country, only a single extract will be inserted in the Herald now. In describing the revival, from the commencement of the year to the date of this letter, he comes to the following stage in its history.

On the first day of February, we were visited with a fresh baptism of the Spirit, more affectingly powerful than the first; and in the judgment of all it far exceeded any thing that had ever before been seen in Oroomiah. On the previous day apprehensions had been expressed that there was an abatement of feeling and interest. Christians became alarmed, and addressed themselves anew to their work. The unoccupied portions of the day, and much of the ensuing night, were spent in solitary prayer. The importunity and wrestling urgency of their supplications were truly wonderful. To myself, although I had seen many precious revivals in my native land, it seemed that I had never beheld any that in this respect was so intensely interesting, and so promising of great and glorious results. It was the struggle of earnest and burdened souls. "Give me the blessing, or blot out my name from among the living;" "Restore unto us the joys of thy salvation, or let us die pleading for the blessing," was the feeling. And while they were yet praying, the answer was given.

On the morning of the first of February, the heavens were indeed bowed, and the Lord of Sabaoth came down, with fearfully searching and quickening power. The seminary assembled for its ordinary exercise; but the young men seemed more like culprits, dragged to the block for execution, than like youth in pursuit of knowledge. A load of sin and a burden for the salvation of sinners were upon every soul. A prayer was offered; another and another followed; all of which seemed only to increase the agony and intensity of desire for the blessing of the Lord. Being convinced that a matter of greater moment than

the acquisition of science was pressing on their minds, I suspended study, and exhorted the boys to repair to their closets, to implore relief and to ask for pardoning mercy from their grieved but compassionate Savior. The prayer closets attached to the seminary buildings, and all the unoccupied rooms, were immediately filled; and yet a majority of the pupils had no place to give vent to their burdened hearts. Hamis, the brother of Deacon Tamo, proposed prayer in the yard; and there, on a wintry day, for nearly an hour, these youth were pouring forth their earnest prayers to heaven for pardon and salvation. It was a scene more solemn than language can describe; and it seemed to me more like the dread assizes of the judgment day, than any thing I had ever before seen. It was the Holy One coming to Zion, not in the "still small voice," but in the "rushing mighty winds" of the pentecostal hour. Mar Yohannan, then present, and equally burdened apparently with his own sins, beheld these manifestations of the Spirit's power with deep amazement.

"The events of the following day," Mr. Cochran says, "were scarcely less marvelous. The voice of joy and the song of salvation were not heard; but weeping, with mourning that could not be comforted." "The season, we cannot doubt, proved a healing time to many."

Characteristics of the Revival.

Having briefly sketched the history of the revival, as it relates to the seminary, he submits the following general remarks.

It being now nearly four months since the commencement of this revival in the seminary, we may speak with more positiveness in regard to its extent than at any former time; although we would be admonished that only those who endure to the end, can be counted as genuine disciples. The number of pupils on our list is forty-eight, seventeen of whom became hopeful converts in the previous revival. These have, without exception, been apparently either quickened or converted; and they have generally proved valuable helpers in the present work. The others are all professedly walking in the truth; and in the judgment of charity they are, with but few exceptions, lambs of the flock. A marvelous trophy of grace is such a class of youth in this dark land! Surely, if no other fruits of this revival had been reaped than the conversion of such a hopeful band of young men, we should have abundant occasion to magnify the name of the Lord for his rich mercy and goodness unto us.

Mr. Cochran next describes "a few of the prominent characteristics of these hopeful subjects of renewing grace, as illustrative of the extent and power of this work upon their hearts."

1. A characteristic, which affords us the strongest assurance of the genuineness of their conversion, is *the remarkable pungency of their convictions of sin.* The intensity of these convictions surpasses all description. Weepings and tremblings that convulsed the whole system, deprived them of sleep, and confined them to their prayer closets for hours at a time, were common. Three or four of our most intelligent and ablest young men seemed the most deeply affected, and were left for hours quite in despair of pardoning mercy. And during the whole revival, confessions of sin and of desert of eternal banishment from God were prominent in all their prayers.

2. *Their views of saving truth were very intelligent and discriminating.* I have spent much time in conversing personally with all the members of the seminary; and although I found them ignorant (especially the younger scholars) on many important subjects, still with the essential truths of salvation they all seemed as familiar as persons of their age in America.

3. A more remarkable feature, if possible, was *their all-absorbing interest in the one question of salvation by Christ.* Christ and him crucified seemed to fill and to satisfy all hearts. From week to week, in their walks, at their meals, in their rooms, and at all times, religious conversation prevailed. Merely earthly science seemed in their view of little worth. The reading of the Old Testament in the ancient Syriac was regarded by many as too cold a service; and the request was often made to me, that they might study the New Testament ever more.

And with this singleness of interest, this absorption of thought, of passion, of feeling in the one great theme, they attained a freeness and appropriateness in prayer, and an ability to communicate religious truth, that was to all of us a subject of the greatest marvel. A son of Priest Abraham, a lad of thirteen years, has affected to tears a congregation of four or five hundred in Geog Tapa by his simple pathos and ardency

in prayer. And on one occasion, while going from house to house in that village with his companions, he met an intemperate man who had procured some wine, and was about carrying it to a neighboring house for a convivial occasion. He commenced conversation with him, and by his touching appeals persuaded the poor inebriate to abandon his wine, and repair to the house of God to listen to the words of life. Another individual of about the same age has often, by his pathetic entreaties in prayer, moved to tears individuals that had set under the preached word apparently unaffected.

4. *Their desire for the conversion of their friends and their people* has been an affecting characteristic of these youth. As was the case with the Apostle Paul, their desire and prayer to God have been that they might be saved. On one occasion, after receiving intelligence of the commencement of the revival in Geog Tapa, a subject over which they had been praying much, they were so affected as to burst into audible weeping; and the following night was almost wholly spent in prayer and thanksgiving to God, who had so mercifully visited them. Deacon Moses remarked, "We felt so happy that we could not sleep." Many of our most interesting seasons followed the intelligence of the spread of the work in the villages.

The pupils were also much occupied during the progress of the revival, in writing to their parents and friends, and exhorting them to repentance and a preparation to meet God. They also eagerly sought every opportunity to converse with all to whom they had access. A stranger could not be with us an hour, and not be invited to a room, there to be exhorted with tears to become reconciled to God; and during the conversation others would not fail to bend the knee in supplication that this instrumentality might be blessed to the conversion of the soul.

Degala—Geog Tapa—Deacon Guergis.

Mr. Cochran, in closing his letter, makes a brief mention of a few striking occurrences in other places.

During the current month, there has been an intensely interesting work of grace among the females and a few of the males in the village of Degala. The work among the females has excited much opposition from men of the baser sort; but the interested individuals have persisted in attending upon the means of grace, either in the church or in private houses; and we have reason to hope that nearly a score of souls will be found among the redeemed at the final day, as the fruit of the awakening.

In Geog Tapa there have been only two or three new cases of conversion. There has been a growing interest in the hearts of Christians, however, and the work of general reform is going on in the village. Sabbath breaking, profaneness, and kindred vices are now, to a considerable extent, restrained. The malic, or highest civil functionary of the people, who has been mentioned as an interesting subject of the revival in that village, engages heartily in various plans of reform, both in the church and among the people.

On the last Sabbath, the Lord's Supper was commemorated there in a manner quite novel, as well as acceptable to the better portion of the people. Many of the usual ceremonies of the church were omitted; and the priest, before distributing the elements, admonished those present that only such as had faith to discern the Lord's body, would be profited. After the mass had partaken of the elements, and had left the house, the evangelical portion, about two hundred in number, remained, united in a season of prayer and worship, and partook of the communion by themselves. The season passed off quietly; and it is represented as having been in the highest degree solemn and impressive.

Deacon John, who is denominated the pastor of Geog Tapa, maintains a careful watch over the flock, has taken temperance pledges from them, and instructed them faithfully in reference to the observance of the Sabbath and Christian duties generally. He has also commenced the Herculean task of expurgating their colloquial language. All vile and opprobrious epithets and exceptionable phrases (which in fact constitute a large proportion of the language, as spoken by the people) he is collecting together, and passing sentence of condemnation upon them. He finds that Christians have heretofore been greatly in fault in respect to the use of such words and phrases; and it is pleasing to see the spirit with which he and his companions enter upon this kind of reform.

Of the "mountain evangelist" Mr. Cochran writes as follows:

Deacon Guergis has made anothe

tour to the districts of Tergawer, Gawar and Nochea. He visited eight villages in the two last named districts, spending from one to four days in each; and he thinks he never found that people so eager to hear the preached Word as at present. In Tergawer, his native district, he thinks there has been a genuine awakening, and that a few souls have passed from death unto life. He spent four days with the Metropolitan Bishop, was treated with the usual respect, and permitted to preach daily to congregations assembled in the church of the village.

Sioux.

LETTER FROM MR. AITON, JUNE 21, 1849.

Red Wing Station.

MR. AITON joined the mission to the Sioux in the summer of 1847. His brethren, at their next annual meeting, requested him to remove to Red Wing, or Remnica. This post was formerly occupied by a Swiss missionary society; and it seemed desirable, for various reasons, that the Indians should not be left without some one to break unto them the bread of life. Last spring, Mr. J. W. Hancock, late of Saratoga Springs, was associated with Mr. Aiton as a teacher. He takes charge of the school, mentioned below; for which the United States' government make a liberal appropriation.

Mr. Aiton, having been requested to describe his station, has written as follows:

Red Wing is five miles above Lake Pepin, and twenty-two below St. Croix. A trader is settling at the head of the lake; and there is another six miles lower down. Next comes Lake Pepin (the city) at the foot of the lake, consisting of half a dozen or a dozen houses sprinkled over a space of four miles. Kaposia is the nearest village above us on this side of the Mississippi. We are about sixty miles below St. Peters.

Red Wing is pleasantly situated on the west bank of "the Father of Waters," about twenty feet above high water; and it will probably be a county seat when the white man shall plow the red man's grave. The landing is good, and the soil is rich. There is a fine spring forty rods back; and the stream it sends forth, runs through the village. The Indian houses, on the bank of the river, are supplied with water from a hundred springs at the base of the bank.

The village plain ascends gently to the foot of the mountains, half a mile distant, and winds around among them; and on this plain are the corn fields. The mountains are about three hundred feet high, covered on the north side with oak, poplar and birch, and on the south with grass. Rattlesnakes abound. Many have been killed this spring; but the Indians consider them *wakan* (sacred.) There is an ample supply of wood, both above and below the village, as also on the island opposite. Vegetation is very luxuriant. Flowers are numerous; and so are strawberries.

This band of Dakotas, by their own account, consists of ninety-five men, ninety-nine women, and one hundred and twelve children, making a total of three hundred and six. They cultivate the soil but little. They have planted about forty-five acres this summer, and their fields look well. The farmer plows the land; the women plant it, fence it, hoe it, and gather the corn. Having also a very good hunting ground, with the aid of their annuities, the Indians obtain enough to eat. Their clothing is comfortable; but a *new* and a *clean* garment are synonymous. There is no internal sign of any change in their mode of life; and I cannot say that the Lord is moving them to come to Christ. The kingdom of heaven cometh not with observation. Still there is a "sound."

We have established a school among them at their own request; that they should appreciate it, was not to be expected. The average attendance, since their return in the spring, has been twelve. On the whole, I think the school encouraging. Nevertheless it has enemies, some among white men.

Mr. Aiton says that nearly all the Indians have signed a temperance pledge, or rather have "touched the book;" most of them, however, for one year, and some for only three months. He adds the following fact.

One night a steam boat landed at Red Wing. The second chief's boy told his father that probably the Indians were getting whiskey. He arose, waked up the farmer, and then went to the boat to stop the traffic in liquor. Next morning he told me that if they had sold his men liquor, he would have taken ten men with axes, and would have cut the boat in pieces by sunrise. And I think he would have done it. There were only

five men on the boat, and there is no doubt of the chief's zeal. He "touched the book" three years ago, and now has renewed his pledge for three years more. Formerly he was a great drunkard. He is a great warrior, moreover, and he carries four Ojibwa ball marks. Would not such a man have done his pleasure on that steam boat?

Proceedings of other Societies.

Foreign.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THIS society held its fifty-sixth anniversary at Exeter Hall, London, April 26; S. M. Peto, M. P. being in the chair. After an address by the chairman, the Secretary, Rev. J. Angus, submitted the annual report.

The entire income of the society for the last year was £23,836; and the expenditures were £23,549. The debt at the commencement of the year, was £5,234; towards the liquidation of which special donations have been received to the amount of £4,094. It appears, however, that the society is still virtually in debt in the sum of nearly £5,000.

The ten churches in Calcutta are reported as having 532 members, 65 of whom have been added during the past year. Nine other churches in Bengal have 571 members, of whom fifty-eight have been admitted within the past twelve-month. In other parts of India, insular and continental, there are 796 members, 82 of whom have received baptism during the period embraced in this report. The number of members in the Bahamas is 2,612; and of these 150 have been added the last year. In Trinidad, 22 have been baptized, making the whole number of members 117. Seven have been admitted to the church in Hayti, and in Africa ten, the whole number of communicants in the latter country being 110.

WESLEYAN MISSIONARY SOCIETY.

THE annual meeting of this society was held at Exeter Hall, London, April 30; Sir E. N. Buxton being in the chair. After some introductory remarks by the chairman, the financial statement was submitted by Rev. Dr. Bunting, and the general report by Rev. Dr. Beecham.

The total amount of receipts for 1848 was £104,126, and the expenditures were £111,492, making the present deficiency (including that of 1847) £13,358.

The society reports 290 central stations, 2,302 preaching places, 393 missionaries and assistant missionaries, 743 other paid agents, 7,298 unpaid agents, 100,231 church members and 5,066 on trial, 74,318 day and Sabbath school pupils, and 8 printing presses.

The operations of the society are extended to Ireland, Germany, France, Switzerland, Spain, insular and continental India, Australia, Polynesia, Southern Africa, Western Africa, the West Indies, and British North America. The general state of the missions is represented as being decidedly prosperous.

CHURCH MISSIONARY SOCIETY.

THE fiftieth anniversary of this society was held at Exeter Hall, London, May 1; the Earl of Chichester being in the chair. The meeting having been opened with prayer, the chairman addressed the assembly; after which the Secretary read an abstract of the report.

The receipts for "the general fund" amounted to £89,767; the contributions for "special funds" were £1,826; and the local funds, raised and expended in the missions, were reported at £9,410; making a total of £101,003. The Jubilee Fund had already increased to £53,127.

After glancing at the society's operations in North India, South India, Ceylon, Bombay, East Africa, New Zealand, North-West America, the report concludes as follows:

In their review of the missionary proceedings of the past year, the Committee cannot speak of any special accession to the number of converts; but one great fact presents itself in respect of all the principal missions, namely, the openness of the field, the abatement of the opposition, whether from the priests of the ancient idolatries, or from the followers of the false Prophet, or from heathen powers. Every where our missionaries find willing and attentive hearers, and some prepared to receive the truth. Every where there is encouraging evidence, that a success far beyond the natural adequacy of the means employed is granted to the preachers of the gospel in the nations of the world. Every where the conviction forces itself upon the intelligent observer, that a basis for future operations has been gained, and that it needs but additional missionary agency on our part, and the outpouring of the Spirit from on high, to produce far greater results than we have yet witnessed.

LONDON MISSIONARY SOCIETY.

THIS society held its fifty-sixth anniversary at Exeter Hall, London, May 10; the Duke of

Argyll being in the chair. After an address by the chairman, Rev. Mr. Tidman read an abstract of the report. The income during the year has been £64,508, and the expenditures £69,238.

The prospect in the New Hebrides is very dark, but the Samoan churches are prosperous, having 2,000 members. The Georgian Islands are under French dominion; but the Society Isles still enjoy their independence. The stations in South Africa are recovering from the Kaffir war. Beyond the great Orange River there are 1,500 native communicants. The trials of the Madagascar Christians have not ceased; but their numbers still increase. The prospect in the West Indies is on the whole encouraging. There are nineteen European agents in China, who are beginning to gather Christian churches. In India the labors of the missionaries have been blessed, there being in twenty-five churches one thousand communicants, many of whom have been added within the last year.

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

CEYLON.—Doct. Green, in a letter dated April 5, writes as follows: "The good work is most evidently making progress, slowly, indeed, for God does all things without haste; and I cannot but hope that before another century the sun will rise upon Christian Jaffna, and that this little spot, with its Puritan institutions, the village church and school, will send out influences to leaven India." In speaking of his medical practice, he says that the number of native cases, attended and registered by him, amount to about three thousand. In addition to his medical prescriptions, he addresses his patients on the malady of the soul, and gives them tracts to read. "I have adopted," he adds, "a suggestion of my class-mate, Doct. House, now of Bangkok, which he received from Doct. McGowan; namely, to have tickets printed in Tamil, each containing a synopsis of the gospel, as also some directions for patients. These are to be kept and brought to me whenever any of them come again for medicine. By thus keeping the truth for some time in their hands, I hope that some may read to their profit." Doct. Green's medical class, consisting of three pupils, are now in their second year of medical study, and are making fair progress.

MADURA.—The cholera has entered the family of Mr. Webb, and attacked him and his two boys. The Lord in mercy spared the life of the father, but took the children to himself.

AHMEDNUGGUR.—Mr. Hazen reports, under date of May 10, the baptism of the gosavee, whose case is mentioned on a preceding page. It is hoped that he may become a useful assistant. He also says: "Several persons attend our services, who appear to be interested in the truth; and I feel that I am encouraged to labor on with more zeal and faithfulness, and to ask more earnestly an interest in the prayers of the people of God, that his blessing may rest on us."

SOUTH AFRICA.—Mr. A. Grout, under date of February 11, says: "We have still occasion to speak of the Lord's goodness in continuing among the people around us an interest in spiritual things. At this place we have a few recent cases; and all who have joined our church, cheer us by their firm attachment to the truth. So far as I know, Doct. Adams has the same report to make. Mr. Lindley says he has just baptized nine, and he looks upon others as hopeful subjects of renewing grace. And Mr. L. Grout has several who have for some months given him occasion to hope for them. Here however, as in other places, a revival of God's work excites his enemies. Mr. Lindley has a strong opposition to encounter. The natives call religion 'madness,' and many have agreed not to attend his meetings, fearing lest they also may become mad."

WEST AFRICA.—Mr. Bushnell, in a letter, dated April 26, speaks of a recent visit to King George as follows: "I found him quite sick; and I addressed him personally in relation to the interests of his soul. He listened with fixed attention, and tears started from his eyes and trickled down his sable cheeks. He replied that what I had said was true, and he thanked me for my faithfulness. He felt that he must die at some time, as his fathers had done; and he begged that a missionary might be sent to live in his town, and teach him 'God's fashion proper,' that he might be prepared to die." Mr. Bushnell preached to the people of the town during his visit.

CHEROKEES.—From a letter of Mr. Worcester, dated June 6, it appears that eight persons have been admitted to the church at Honey Creek on a profession of their faith within the past year, and two at Park Hill. The monthly concert contributions at Park Hill, during the same period, have been more than eighty dollars. Mr. Worcester also gives an account of three temperance meetings which he has recently attended, showing that efforts in this cause are much blessed among the Cherokees.

Mr. Willey states, in a recent letter, that the attendance on public worship has increased in his field of late, and that there are some cases of special interest in the subject of religion.

CHOCTAWS.—Mr. Hotchkin wrote, on the 2d of June, that he had admitted forty-four persons to the church on a profession of their faith since the last meeting of the Board, and that he was expecting to receive seven more on the ensuing Sabbath. "You see by this statement," he says, "that the Spirit of God is still with us; and what adds greatly to our joy, is the fact that some of our leading men, who were formerly opposed to the gospel, are now sitting at the feet of Jesus. All our books are gone, except the New Testament, which Mr. Wright completed last summer. A man has been here to-day to obtain books for a Sabbath and day school of forty persons; but we had none for him. He came forty miles."

SIOUX.—Recent letters from this mission represent the prospects of the Dakotas as still dark and unpromising. "The education fund," as it is called, continues to be a very serious hinderance to their success. By a treaty between the United States and the Indians, $5,000 are to be expended annually for the benefit of the latter. The traders who accompanied them when the compact was made, affirm that it was not the understanding that this money should be devoted to educational objects; and they have always encouraged the Dakotas to hope that they might obtain it as an annuity, and use it as they please. The officers of the United States government have often told them that the money can be laid out for schools, and for nothing else; still the Indians, in the hope of gaining their end, resist the establishment of schools, and obstruct the efforts of the missionaries in this department of their labors, as in all others. Nor has the opposition of the mass of the people been materially weakened, as they have become more and more acquainted with the plans and aims of our brethren. On the contrary, the prospect of doing them good was never darker than at this very moment.

"At Oak Grove," Doct. Williamson says, "where the old chief has always been in favor of education, the school has been entirely stopped; and very few go to meeting, because they are told that such as attend, shall be beaten. And this threat has been executed in at least one instance. We have a small irregular school at Kaposia; and my congregation on the Sabbath averages about twelve; but the chief has taken away his son, who was with us for some two months. He says that he is afraid, if he permits us to keep the lad, his people will kill him for preventing their getting the money promised by the treaty." Doct. Williamson adds, however, "I mention these facts, not in the way of discouragement, but to show the practical bearing of this 'education fund.' It occasions opposition to schools and to every attempt to improve their condition, and incites them to greater zeal in the observance of all their heathen rites and customs. Another reason is, that you may not be disappointed, if you hear but little from us that is encouraging for some time; and still another is, that, as far as is in your power, you may induce Christians to pray for us."

Home Proceedings.

ANNUAL MEETING OF THE BOARD.

THE *Fortieth Annual Meeting of the American Board of Commissioners for Foreign Missions*, will be held in Oswego, New York, to commence on Tuesday, the 11th day of September, 1849, at four o'clock in the afternoon. Rev. Samuel H. Cox, D. D. of Brooklyn, New York, is expected to preach the sermon. The meeting will probably adjourn on Friday.

DONATIONS,

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.		
Brunswick, Cong. so. m. c. 62; juv. so. for Dr. Scudder, Madras, 20; s. s. for Mr. Hamlin's sch. Bebek, 8;	90 00	
Gray, Cong. ch.	3 20	
Portland, 2d do. m. c. 75,40; fem. miss. asso. 55,81;	131 21	—224 41
Franklin co. Aux. So. Rev. I. Rogers, Tr.		
New Sharon, La.	5 00	
Strong, Friends,	4 00	—9 00
Kennebeck co. Conf. of chs. B. Nason, Tr.		
Augusta, Rev. Dr. Tappan,	55 00	
Hallowell, Rev. Mr. Rogers's ch. and so.	80 00	—135 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Alna, m. c. 9; la. 3,11;	12 11	
Richmond, Two indiv. 10; two little boys, 50c;	10 50	—22 61
Somerset co. Aux. So. C. Selden, Tr.		
Bloomfield, m. c.		8 18
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Alfred, Cong. so.	43 00	
Lebanon, J. Loring,	6 00	
Saco, Cong. ch.	1 50	—50 50
		449 70
Castine, Fem. miss. so. 28,51; m. c. 16,50; a friend, 2; Fryeburg, Rev. W. Clark, wh. and prev. dona. cons. Mrs. MARY C. CLARK and ELVIRA L. CLARK, H. M. 150; So. Paris, S. Morse, 10;		207 01
		656 71

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Alstead, 1st ch. 25; ch. at Paper Mill Village, 6;	31 00	
Dublin, Ch. and so.	10 50	
Gilsum, m. c. 12,55; juv. miss. so. for Dr. Scudder, 1,34;	13 89	
Hinsdale, Ch. and so. m. c.	20 00	
Keene, m. c.	12 38	

Marlborough, m. c. 7; Rev. G. Lyman, 5; 12 00
Roxbury, Ch. and so. 2 46
Swanzey, do. m. c. 15 00—117 23
Grafton co. Aux. So. W. W. Russell, Tr.
Bethlehem, Cong. ch. 9 00
Bristol, m. c. 12 00—21 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Francestown, Gent. 45,44; la. 34,69; m. c. 24,02; 104 15
Goffstown, Cong. ch. and so. 21 00
Hancock, do. 38 45
Hillsboro' Bridge, do. 15 00
New Boston, Pres. ch. 40 00
Wilton, La. 15 00—233 60
Rockingham co. Conf. of chs. J. Boardman, Tr.
Derry, 1st cong. so. 9 00
Exeter, m. c. in 1st and 2d cong. chs. 11 84
Portsmouth, Mrs. M. C. Dimick, 2 50—23 34
395 17
Sanbornton, Cong. ch. and so. 10; m. c. 3; 13 00
408 17

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
St. Johnsbury, E. & T. Fairbanks & Co. 150 00
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, m. c. 13,15; la. 5; 18 15
Essex, m. c. 6 00
No. Underhill, Ch. and so. 25; a friend, 5; 30 00—54 15
Orleans co. Aux. So. T. Jameson, Tr.
Albany, Cong. ch. and so. 2 25
W. Charlestown, do. m. c. 4; P. H. 1; 5 00
Westfield, Cong. ch. and so. 7 00—14 25
Windham co. Aux. So. F. Tyler, Tr.
Mrs. Robbins, 1 00
Putney, A friend, 1 00
Westminster, s. s. for a girl in Oroomiah, 20 00—22 00
Windsor co. Aux. So. J. Steele, Tr.
N. Norwich, Cong. so. 15 00
Windsor, Cong. s. s. 1 00—16 00
256 40
Bennington, 2d cong. ch. m. c. 20; Wolcott, O. Walbridge, 10; 30 00
286 40
Legacies.—Bridport, Mrs. Nancy Wheeler, by C. A. Trimble, Ex'r, 100 00
386 40

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, 1 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Dalton, Ch. and so. 50 00
Hinsdale, do. 158,72; m. c. 40,16; 198 88
Lenox, Ch. and so. 49,67; m. c. 25,33; 75 00
Monterey, Gent. 5,75; la. 11,58; 17 33
N. Adams, wh. and prev. dona. cons. Mrs. Ellen M. Crawford an H. M. 50 00
Peru, Ch. and so. 38 68
Stockbridge, Mrs. S. Perry, 2 00
W. Stockbridge Centre, Ch. and so. 14 50
W. Stockbridge Village, m. c. 23 28
Williamstown, Fem. miss. asso. 165,34; S. Whitman, 10; 175 34—645 01
Boston, S. A. Danforth, Agent, (Of wh. fr. la. sew. so. of Phillips ch. 25; mater. asso. of Mt. Vernon ch. 1,55; A. Q. 5; a friend, 2;) 1,299 28
Brookfield Asso. W. Hyde, Tr.
Barre, A friend, 5 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Newburyport, Mr. Dimmick's so. m. c. 24 88
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, F. W. Choate, 5 00
Danvers, 2d cong. ch. and so. 369 09—374 09
Hampden co. Aux. So. C. Merriam, Tr.
Long Meadow, J. S. 1 00
Springfield, Helen S. & H. L. Spring and H. L. Merriam for a child at Ahmednuggur, 20 00—21 00
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, 1st par. a gent. for ed. of a Nestorian youth, 25 00
Chesterfield, Cong. so. 16 50
Cummington, Hubbardsville, m. c. 14 72
East Hampton, m. c. 109 16
Greenwich, Fur. miss. so. (of wh. to cons. Rev. Lot B. Sullivan an H. M. 50;) 75 93
Northampton, 1st par. gen. benev. so. (of wh. to cons. Edward B. Barrett an H. M. 100;) 394,10; m. c. 93,28; s. s. 2,08; Edwards ch. m. c. 11,84; 431 30
Southampton, m. c. 89 11
South Hadley, 1st par. m. c. 25,52; s. s. 5,94; Mrs. Hayes's class for Mrs. Ballantine's sch. at Ahmednuggur, 1,50; Mr. Laurie's ch. m. c. 15; 47 96
South Hadley Falls, m. c. 50 00—852 68
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Dedham, Dr. Burgess's ch. 47,44; m. c. 29,41; 76 85
Dorchester, 2d par. gent. 130; m. c. 34,41; la. (of wh. to cons. Mrs. John Tolman an H. M. 100;) 127; 291 41
East Medway, Cong. ch. and so. 213 32
Foxboro', do. 105 17
Medfield, do. 20 00
Medway Village, do. (of wh. to cons. Clark Partridge an H. M. 100; J. C. & Mrs. R. A. Hurd, to cons. Edward P. Hurd an H. M. 100;) 201 00
Roxbury, Eliot ch. and so. gent. 100; m. c. 30,75; A. A. H. dec'd, 1,32; 132 07
So. Dedham, Cong. ch. and so. 24 00
West Medway, Ch. and cong. wh. and prev. dona. cons. Joel Partridge an H. M. 90 00
Wrentham, A friend, for Ceylon miss. 4 00—1,157 82
Palestine Miss. So. E. Alden, Tr.
Abington, 1st par. gent. 68,50; la. 49,68; m. c. 43,82; 162 00
Braintree and Weymouth, Un. so. 25; m. c. 26; 51 00
Bridgewater, Trin. cong. so. m. c. 24,50; Scotland par. m. c. 4; 28 50
East Abington, Gent. 36,04; la. 21,46; 57 50
North Bridgewater, 1st par. 80,50; m. c. 24,50; S. par. 42,54; gent. 5; 152 54
North Scituate, 21 00
Randolph, 1st par. gent. 95,24; la. 38,65; 133 89
South Abington, Misses E. & R. Torrey, 50; D. Whitman, 10; Mrs. A. Whitman, 5; Miss R. W. 1; 66 00
Weymouth, N. par. 81 16—753 59
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 3d ch. and so. of the Pilgrimage, m. c. 133; la. 29; indiv. 5; 167 00
Taunton and vic. Aux. So.
Rehoboth, Cong. ch. and so. 26 00
Worcester co. Central Asso. A. D. Foster, Tr.
Oxford, G. F. Daniel's son, dec'd, 2 00
Paxton, La. for Eunice Smith, Ceylon, 15 00—17 00
5,339 35
Bedford, m. c. 22,61; Chelsea, Winnisimmet ch. and so. m. c. 51,14; Miss Stone's s. s. class for Dr. Scudder, 4; E. Cambridge, evang. cong. ch. m. c. 10,27; Lawrence-st. ch. to cons. James Howard an H. M. 100; Lowell, Appleton-st. ch. 46; Malden, 1st cong. ch. and so. 16,25; So. Reading, B. Yale, 10; Waltham, Trin. so. 83; West Newton, a friend, 20; 363 27
5,707 62

Legacies.—Beverly, Sarah A. Coggswell, by Elizabeth C. Wallis, Ex'x, 300; Boston, Miss Mary Aldrich, by George D. Dutton, Ex'r, 100; Hadley, Miss Dorothy Williams, by J. B. Porter, Ex'r, 150; Lenox, Abigail Dorr, by James Crosby, Ex'r, 50; Shirley, Jenny Little, by W. Worcester, 190; 790 00

6,497 62

CONNECTICUT.

Fairfield co. West, Aux. So.
Bridgeport, 1st cong. ch. wh. cons. Isaac Sherman an H. M. 100 00
Greenwich, Rev. M. Mead, 10 00
Westport, Cong. so. 56 00—166 00
Hartford co. Aux. So. A. W. Butler, Tr.
East Windsor, Cong. ch. and so. 61,17; m. c. in Theol. Ins. 21; 82 17
Middlesex Asso. S. Silliman, Tr.
Higganum, m. c. 8,50; av. of Dibble's Thoughts, 3,70; 12 20
Killingworth, Miss M. Lord, 1 00
Millington, Gent. and la. benev. so. 16 00—29 20
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Officers, students, and others of Yale college, (of wh. to cons. Prof. James Hadley an H. M. 100,) 512; Yale coll. m. c. 5,58; union m. c. 36,30; 3d ch. do. 8,67; Rev. D. W. Lathrop, wh. and prev. dona. cons. Mrs. Abby W. Lathrop an H. M. 50; 612 55
New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, Rev. T. P. Gillett, 10; Mrs. S. Gillett, 10; m. c. 7,63; 27 63
Tolland co. Aux. So. J. R. Flynt, Tr.
Rockville, Gent. and la. 200 04

1,117 59

RHODE ISLAND.

Tiverton, Cong. so. 25 00

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, 1st pres. ch. m. c. 48,38; s. s. for *Henry A. Nelson*, Ceylon, 10; 2d do. m. c. 26,17; Theolog. sem. so. of inq. 13,39; 97 94
Danby, Cong. ch. 10,18; fem. cent so. 9,82; 20 00
Genoa, 1st Cong. ch. m. c. 14,62; 2d pres. ch. 20; fem. soc. 10; 1st pres. ch. m. c. 10; 54 62
Ludlowville, Pres. ch. m. c. 8 81
New Haven, Pres. ch. 10 59

191 96
Ded. disc. 1 01—190 95

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
A friend, to cons. David D. Demarest, of New Brunswick, N. J. Rev. Theodore F. Wyckoff, of West Troy, N. Y., and Rev. Samuel Beach Jones, of Poughkeepsie, N. Y. H. M. 300; G. Zabriskie, 5; 305 00
Albany, Middle Ref. Dutch ch. 50 00
Astoria, R. D. ch. 70 07
Bethlehem, South R. D. ch. 102 56
Cato, R. D. ch. 6 00
Flatbush, R. D. ch. 69 00
Fishkill Landing, R. D. ch. 73 63
Gilboa, R. D. ch. 45 15
Jamaica, A friend, 5 00
Napanock, s. s. 4 44
Newtown, Youth's miss. so. 12 00
New York City, R. D. ch. Washington sq. 120,19; do. Market-st. m. c. 193,89; Collegiate R. D. ch. (of wh. from Associate so. 128,37;) 740,62; 1,054 70
Port Richmond, R. D. ch. 34 00
Saratoga, do. 42 00
Saugerties, do. 61 62
Schoharie co. do. 13 00
Tompkinsville, do. 50 00
Union Village, do. m. c. 19 00
Utica, s. s. for children's fund, 10 00
West Troy, So. R. D. ch. 31 00

2,058 17
Paid for blank book, 06—2,058 11
Buffalo and vic. J. Crocker, Agent.
Buffalo, La Fayette-st. pres. ch. m. c. 17 70
Chatauque co. Aux. So. J. D. Carlisle, Tr.
Busti, by Mrs. S. Hazeltine, 20 00
Jamestown, Cong. ch. 19 53—39 53
Greene co. Aux. So. J. Doane, Tr.
Catskill, Joshua Atwater, wh. and prev. dona. cons. him an H. M. 50 00
Monroe co. and vic. E. Ely, Agent.
Lewiston, Pres. ch. 15 00
Nunda, do. 17 00
Ridgeway, 1st do. 3 00
Rochester, C. M. Lee, 500; Washington-st. pres. ch. m. c. 81,90; 3d do. 18; 599 90—634 90
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. W. M. Halsted to cons. Rev. George Potts, D. D., Mrs. Sarah J. Halsted, Miss Marie E. Halsted, W. Mills Halsted, Jr. and Robert Halsted, H. M. 500; P. Naylor, 20; E. Wainwright, wh. cons. C. S. Wainwright an H. M. 100; E. C. Hamilton, Brooklyn, 25; Miss S. Gill, for schs. in Ceylon, 5; S. pres. ch. m. c. 31,98;) 1,892 21
Oneida co. and vic. Aux. So. J. Dana, Tr.
Cassville, Cong. ch. 2 87
Utica, 1st pres. ch. m. c. 14; H. Ferry, 15; J. Dana, 20; 49 00—51 87
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Milford, Pres. ch. 21 15
St. Lawrence co. Aux. So. H. D. Smith, Tr.
Gouverneur, Pres. cong. 14 00

4,970 42

Albany, 4th pres. ch. 100; Amsterdam Village, mater. asso. of pres. ch. for *Montgomery S. Goodell*, Ceylon, 20; fem. s. s. for *Maria Douchy*, 20; Bell Port, 28; Geneseo, young la. sew. so. in Miss Kelsey's sch. 15; Greenport, pres. ch. m. c. 15; Hammond, m. c. 10; Jamaica, pres. ch. m. c. 8,98; Lockport, 1st pres. ch. 230; Maine, 1st cong. ch. m. c. 6; Newburgh, miss. so. of union ch. 25; New Rochelle, Miss S. Brewster, 8; Rocky Point, cong. ch. m. c. 15; West Troy, Bought miss. so. 25; 525 98

5,496 40

Legacies.—Phebe Dayton, by L. M. Dayton, Ex'r, 50 00

5,546 40

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, Tr.
Rev. Dr. Taylor, 10; Mrs. Sarah Payne, 10; 20 00
Bergen, R. D. ch. m. c. 80,32; s. s. 4,68; 85 00
Bound Brook, 1st R. D. ch. 15 54
Harlingen, R. D. ch. 36 36
Millstone, do. m. c. 80 00
Six Mile Run, do. 54 83
Van Voret, 1st R. D. ch. s. s. m. box, 7 81—299 54
Newark, 3d pres. ch. m. c. 22,72; Princeton, s. s. of pres. ch. 20; Whippany, pres. ch. m. c. 10; 52 72

352 26

PENNSYLVANIA.

Cherry Ridge, Miss M. D. 2; Dickinson, S. R. 2; Honesdale, pres. ch. m. c. 50; Lawrenceville, Rev. E. D. Wells, 8,91; Philadelphia, 1st pres. ch. s. s. for Madras miss. 45; a friend, 10; Cedar-st. pres. ch. 21,05; cash (of which for ed. of a child at Gaboon miss. 15;) 20; Philadelphos, 50; York, 1st pres. ch. Rev. Dr. Cathcart, 60; S. Small, 25; Mrs. McDonald, 20; Miss S. Montgomery, 20; P. A. S. 10; m. c. and la. miss. so. 158,38; indiv. 53,75; Mrs. S. 10; 566 09

DELAWARE.

Christiana, Ch. 10 00

MARYLAND.

Snow Hill, Rev. I. P. Robins for *Margaret A. P. Robins*, Ceylon, 40 00

VIRGINIA.

Richmond and vic. Aux. So. S. Reeve, Tr. 100 00
Culpepper, I. S. & E. A. Thurston, 9 00

109 00

SOUTH CAROLINA.

John's Island, Mrs. E. Flud, for *John Flud*, Ceylon, 20 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, 1st ortho. cong. ch. sub. and m. c. 18,80; Vine-st. m. c. 5,82; Tab. ch. s. s. for Mr. Bushnell, W. Africa, 50; Walnut Hills, Lane sem. ch. 157,50; m. c. 9,50; colored mem. of s. s. for Mr. Preston, W. Africa, 5; Celville and Hockingport, a bal. 2,36; Concord, s. s. and chil. for Dr. Williamson, 6,85; Farmers' College, Rev. Dr. Bishop, 10; Harmar, (of wh. fr. chil. 1,06,) 70 91; Hillsboro', s. s. 10,10; Marietta, cong. ch. 77,32; juv. miss. so. 23,48; College, 5; so. of inq. 3,12; McConnellsville, coll. 15,30; New Plymouth (of wh. fr. chil. 84c.) 7,37; Southfork, ch. a bal. 5,78; Warren, ch. 37,50; juv. miss. so. for Dr. Scudder, 15,05; Watertown, 15,56; Village ch. (of wh. fr. chil. 60c.) 27,35; 579 67
Columbus, 2d pres. ch. 64,68; A. P. Stone, 25; Coshocton, 2d pres. ch. m. c. 15; Kelloggsville, indiv. 6; Solon, cong. ch. and so. m. c. 8; 118 68

698 35

ILLINOIS.

By G. L. Weed, Tr.
Carrollton, Indiv. 3,25; Collinsville, pres. ch. (35, ded. dis. 40c.) 34,60; Jacksonville, cong. ch. 49,30; Jerseyville, pres. ch. 40; Pisgah, pres. ch. 23,75; Upper Alton, pres. ch. 3,50; 154 40
By Rev. I. M. Weed, Agent.
Big Grove, Cong. ch. 1,50; East Dupage, cong. ch. 4; Elgin, cong. ch. m. c. 8,98; Granville, pres. ch. m. c. 1,82; Mrs. H. Ware, 10; indiv. 2,68; S. R. 4; T. W. 2,50; S. W. 2,50; J. H. 50c.; Morris, cong. ch. 4,20; Ottawa, cong. ch. m. c. 30; Udina, cong. ch. 1,71; (ded. disc. 37) 73 30

227 70

Farmington, M. Simpson, 10; Galena, 1st pres. ch. m. c. 54,50; Lacon, m. c. 22,37; a. s. 8,88; Rock Island, M. B. Osborn, 5; Shelburn, C. Davis, 10; Quincy, 1st cong. ch. (of wh. to cons. Rev. ROLLIN MEARS an H. M. 50;) 60; miss. so. of miss. ins. 2; Woodville, N. Cook, 10; 182 75

410 45

MICHIGAN.

Adrian, 1st cong. ch. m. c. 10; Union City, C. H. 10; Vermontville, cong. ch. 25; 45 00

WISCONSIN.

By Rev. I. M. Weed, Agent.
Beloit, I. N. KEEP, wh. cons. him an H. M. 100; Racine, pres. ch. 43,65; Wauwatosa, cong. ch. 5; ded. disc. 73c., 147 92

IOWA.

Danville, cong. ch. 1 00

MISSOURI.

Hannibal, pres. ch. m. c. 14; Oregon, A. Ballard, 3; Troy, F. Parker, 15; 32 00

TENNESSEE.

Jonesboro', Juv. miss. so of pres. ch. for *John W. Cunningham*, Ceylon, 12 00

ALABAMA.

Gainesville, Pres. ch. 250 00

MISSISSIPPI.

Natchez, Rev. J. B. Stratton, 3 00

TEXAS.

San Antonio, E. B. Babbitt, U. S. A. (of wh. fr. his dec'd son, 75c.) 21 75

IN FOREIGN LANDS, &c.

A Missionary, 50; Doaksville, m. c. 21,87; do. colored, for African miss. 5; Fort Towson, Choc. na. a friend, 3; 79 87
Cattaraugus, Rev. A. Russ, 2 50
Ahmednuggur, W. J. Hunter, R's 100; R. Spooner, 100; C. E. F. Tytler, 100; G. M. 100; Rev. C. Laing, 75; Col. Robertson, 50; Major Sinclair, 50; Dr. Watkins, 50; R. Y. Bazett, 50; Capt. Guisford, 50; Capt. Auld, 50; Lt. Anderson, 50; Capt. Skipper, 50; Lt. B. Burgess, 35; Lt. H. J. Day, 30; Capt. Pottinger, 25; A. F. Davidson, 25; D. Davidson, 25; C. M. Harrison, 25; Lt. Col. Havelock, 25; Mrs. Day, 25; Dr. Mackenzie, 30; Capt. Vincent, 25; C. Forjitt, 25; R. N. Goodine, 25; Major Candy, 25; W. Courtney, 25; Lt. Hamilton, 20; Major Brett, 20; Capt. Jacob, 20; Mrs. Sinclair, 10; Rev. G. Fenton, 10; by Capt. O'Brien, Aurungabad, 100; total for mission schs. 1,425; E. H. Townsend, 300: B. Hutt, 200; Capt. Davidson, 50; C. E. F. Tytler, 55; L. H. B. Tucker, 100; by Rev. A. Hazen, 50; Mrs. Jacob, 15; T. G. 5; Mrs. T. 6; Lt. B. Burgess, 5; 8 indiv. for girls' boarding sch. 229; m. c. 137. 14. 5. 1,172 00
Ceylon, Panditeripo, Catechists and others, 7 20
Montreal, L. C. Amer. pres. ch. and so. 461; m. c. 99; 560 00
St. Petersburgh, Russia, Mrs. Mary T. Gellibrand, 56 00

1,877 57

Donations received in June, (of which to liquidate the debt, see cover, $1,459 58,) **$18,294 28**

Legacies, **$940 00**

$19,234 28

☞ **TOTAL from August 1st to June 30th,** **$261,477 58**

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in June, **$304 45**

DONATIONS IN CLOTHING, &c.

Cabotville, Ms. Shoes, fr. W. L. & J. W. Hitchcock, 8 50
Franklin, N. H. A box, fr. la. sew. so. for Rev. S. Hall, Ojibwa miss. 37 02
Ipswich, Ms. S. par. fem. miss. so. 22 50
Ware, and Thorndike, Ms. A barrel, fr. la. 43 00
West Bath, N. H. A box, fr. la. sew. so. 37 67

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. SEPTEMBER, 1849. No. 9.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. BRYANT, MARCH 3, 1849.

Increased Seriousness—Opposition.

MR. BRYANT is still at Ifumi, laboring for the people among whom he dwells according to his ability. There appears to have been no material change in his health, since his last communication. A portion of his time is devoted to the preparation of books in the native language; and in this department of missionary effort, should his life be spared, he can perform an important service, even though he may be unable to preach "the unsearchable riches of Christ" with the living voice.

At the date of my last letter, (December 8, 1848,) I was obliged to mourn over the carelessness and indifference manifested by the children and youth in our employment; but since the first of January, there has been more seriousness, as well as propriety of deportment; and we have had some evidence of the presence of the Holy Spirit. Two or three of my boys have been anxiously inquiring for the way of life; and others have manifested more than usual interest in the truths of religion. Two of my older boys say they have decided to forsake their heathenish customs and serve God; and so far as I have seen, they have appeared well; but I dare not yet express the belief that they are truly converted. I can only say that I hope they will persevere, and thus prove the sincerity and the reality of their faith. Both these young men have been persecuted by their friends; and the case of one is a little peculiar; hence I will relate it.

This individual has been with me nine months, and he is under an engagement to stay ten months longer. He has learned to read his own language, and he is now studying English. For some time he has been engaged to marry a girl, and has paid part of the cattle. Since he began to feel interested in religion, he has been very desirous that she should be taught to read and sew, and should be made acquainted with the truths of the gospel. At his request we consented to receive her into our family, in case he could obtain the permission of her friends.

About two weeks ago he went to see the girl's father; but he sternly refused to let his daughter come and live with us. And because the young man expresses an interest in religion, and a determination not to practice polygamy, he was so enraged that he refused to let his daughter marry according to the previous arrangement. The four cattle which had been paid, were, therefore, restored; and the young man drove them away, and put them with the cattle of his brother, and returned to us with-

out effecting his object. The next morning a messenger came to tell him that his brother refused to keep the cattle, because he had become an *un-kolui* (believer); and the cattle must, therefore, be taken away immediately. He took away his cattle accordingly, and put them with mine.

Two or three days afterward, a message came from the father of the girl, to the purport that if the four cattle were returned, the girl might come and live with us after harvest. On the strength of that promise, the young man sent back the cattle. Thus the matter stands at the present time. As I said before, we cannot hazard any opinion with regard to these young men. Perhaps my next letter may inform you that they have gone back to unmitigated heathenism.

Fuh-chau.

LETTER FROM MR. JOHNSON, JANUARY 10, 1849.

Routine of Missionary Labor.

MR. JOHNSON first alludes to the health of the mission; in respect to which he is permitted to make a very favorable report. "We have none of us," he says, "been seriously ill for any considerable period." The Methodist mission, however, has suffered severely by sickness and death. In comparing the climate of Fuh-chau with that of Siam, Mr. Johnson greatly prefers the former. The invigorating effect of the cold season in his present situation is very delightful, after having so long endured the almost constant heat of Bangkok. Passing to his ordinary routine of labor, he says:

The day school mentioned in my last letter, about two miles from my house, has been continued without interruption, the usages of the teacher being graduated by the number of pupils. The highest number of scholars has been twelve; and just now there are but eleven in steady attendance. For several months I visited the school in the afternoon, as strength and circumstances would allow, sometimes five or six times in a week, and held a public service after the examination of the children, distributing tracts to the attendants at the close of divine service and to listeners without. The number present was very fluctuating; sometimes it amounted to sixty or more, at others to only a few tens, the audience consisting mainly of persons passing to and fro.

About three months since, as most of the people in the neighborhood of my humble chapel were poor and obliged to labor during the day, and also to save time for other duties, I commenced services in the evening, (preaching on Sabbath, Wednesday and Friday evenings,) which course I have continued with very little interruption till now. The attendance on the whole has been quite encouraging; and I am much gratified and cheered by the experiment. At first the house was filled with a crowd whom it was difficult to bring into much order. When the novelty of the thing had passed away, the attendance was smaller but more orderly and attentive. I notified the people of my arrival by means of a small pleasant sounding gong, which answers the purpose of a bell. When the weather is favorable, from thirty to forty attend; and sometimes there are more. Most of them remain till the close of the service. I have encouragement to hope that the gospel is becoming more and more extensively known, and that it is gradually gaining a foothold in some minds. As yet, however, I have no evidence of its having been accompanied by the regenerating influences of the Spirit. Numbers have at different times professed a readiness to embrace the gospel and cast away their idols; but it has subsequently appeared that they were influenced by the hope of improving their temporal condition.

Besides the evening exercises above mentioned, I preach every Sabbath morning at my school-room, which also serves as a chapel; and in the afternoon I hold a second service at my house, the attendants consisting mainly of the Chinese teachers employed by the two missions, our domestics, the larger children of my school, and a few others, bound to us by worldly interest. The audience at my house numbers thirty souls, and in many points of view it is an interesting assemblage.

Mercenary Professions.

The incident described in the following extract is instructive, as illustrating some of the trials which the missionary in China must expect to encounter, to say nothing of other parts of the world.

Early in November, several persons from a village called Hwae Anglying, about ten miles below this, on the north

bank of the Min, called on me for instruction in the gospel. This, according to the best of my ability, I endeavored to impart. On the following Sabbath, I think sixteen or seventeen from the same place attended Chinese worship at my house; and on a subsequent Sabbath about forty were present, and listened with apparent attention to the Word.

At the earnest request of some of the more prominent of their number, I took a boat, November 28, and paid a visit to the village. On my arrival, and through the day, I was surrounded by a multitude eager to gratify their curiosity with the view of a stranger, to whom I endeavored to preach the gospel, distributing also a considerable number of tracts. Early in the evening I held a religious service in a dilapidated building, into which I was introduced by my guides; and subsequently, on the same evening, I was invited to hold divine service in a more spacious and respectable apartment, belonging, as I was told, to the two individuals (brothers) who had acted a prominent part in the matter of religious inquiry, and in inviting me to their village. Here I met with more than thirty individuals, most of whom had been at my house to hear the gospel. I addressed them from the first sixteen verses of John's Gospel, enlarging especially on the love of God in the gift of his Son, as described in the sixteenth verse.

After the close of the worship, to my surprise, about thirty individuals came forward, and voluntarily put their names to a paper as disciples of Jesus, promising to abandon every form of idolatry and obey the gospel. My mind was in doubt what to think of the strange transaction. Still I hoped that they might be actuated by religious concern, though mingled, as I feared, with hopes of worldly advantage. They promised to continue to attend worship at my house, though about ten miles from their own homes. I left them the same night, being accompanied to my boat, a mile and a half from the village.

On Saturday of the same week, four or five individuals of the same company, including the above mentioned brothers, called on me at my house to make further inquiries. I endeavored as distinctly as I was able, with my yet imperfect knowledge of this dialect, to declare to them the real nature of the gospel, assuring them that we could by no means hire individuals to profess it by pecuniary aid, being anxious to destroy any hope of that kind which they might cherish. They then offered to deliver up to me their ancestral tablets, as a test of their sincerity. They remained with me till evening, and attended family worship with us; after which they went out, and Mr. Richards and myself went to our mission weekly prayer meeting.

On my return, I found the same individuals again at my house. I sat down with them, and again entered into conversation with them, anxious, if possible, to penetrate the motive of their earnestness, reiterating the impossibility of granting them any pecuniary aid, and endeavoring to show them that, if Christians, they must be willing for Christ's sake to suffer persecution. At length one of the more intelligent and prominent of the company assured me that their poverty was the occasion of their wish to embrace the gospel; and that they sought for food rather than the salvation of their souls. They informed me, moreover, that if they could have no assistance from me, they could not obey the doctrines of Jesus. They then requested the paper which they had voluntarily given me, containing the names of those who had professed themselves to be the followers of Christ. I gave them the paper, and dismissed them with serious and solemn admonitions. On the Sabbath none of the company were present at my Chinese worship. From an examination of the names, it seems that all belonged to the same clan, having one common ancestral surname.

On the following week, the two brothers who were the leaders of the company, again called on me, bringing back the aforesaid paper, with several additional names appended to it. What their motive could have been, it is rather difficult to surmise. It would seem that some one of them had been disturbed by a dream touching the matter. I reluctantly received the paper. On the following Sabbath, these two persons were present at Chinese worship in my house for the last time. At their invitation, on Tuesday of the same week, I again went to their village to preach the gospel; but they were not to be found. On reaching the place I found myself surrounded by a large crowd; and, mounting an elevated position in the open air, after a few preparatory remarks, in the hope of securing silence, I prayed with them, and subsequently endeavored to preach Jesus Christ and him crucified, following my discours-

with the distribution of tracts. Afterwards a prominent individual of the village, not of the aforesaid company, invited me to the house (said to belong to him) in which I had before preached; and there I had a second religious exercise, and conversed much with the people. About eight o'clock I left them, and reached home about twelve o'clock, the tide being favorable. These two brothers, and others from the same village, have since called at my house, some of them professedly as religious inquirers. The Lord be merciful to their precious souls!

The above remarks may be painfully interesting, as illustrative of the character of vast multitudes of this dying people, who are wholly intent on worldly advantage, and ready to make the most solemn professions in the hope of receiving even a pittance of money. The missionary to the Chinese needs to be a man of great practical wisdom, patience and faith. Even the most discerning may sometimes be deceived.

A Call for more Missionaries.

Mr. Johnson closes his communication by reiterating the request, which is so constantly coming from this mission, that additional laborers may be sent into this immense field.

As I become better acquainted with the vast extent of this field, my sense of its importance in a missionary aspect is augmented. In the great and fertile valley of the Min, there are probably not less than two millions who speak the Fuh-chau dialect. Most of this multitude of perishing souls live within less than twenty miles of our homes. The numerous villages in which a considerable number reside, are so near, that if our force were adequate to the work, we might visit them almost daily. Many of them, indeed, are so large, as to suffice for the labors of four, eight or ten missionaries. The people in general are friendly, and the fields are inviting. We need a great accession of laborers to gather in the perishing harvest.

LETTER FROM MR. PEET, MARCH 26, 1849.

MR. PEET has drawn up a brief sketch of that particular form of error, which constitutes the most formidable barrier to the progress of the gospel among the Chinese; and it is submitted to the reader without abridgment, that Christians may appreciate the hinderances to the missionary work in that part of the world, and gird themselves for the enterprise in the name and strength of the Master.

Ancestral Tablets.

Among the objects worshiped by the Chinese, their deceased parents and ancestors stand first. Ancestral homage is of the highest antiquity, and is generally supposed to be coeval with the existence of the nation. It is also universal throughout China, and, indeed, among the Chinese wherever they are found.

They reason thus on the subject. As parents do most for us while living, so they should be most revered by us when dead. The manner of doing this is as follows. A piece of wood, about eighteen inches long, three wide, and one thick, is made smooth, and generally painted a dark brown color, and highly varnished, with top and edges gilded, having generally inscribed with gold leaf on the front side, and in a perpendicular line, reaching from the top downwards, the reigning dynasty, the name, surname, and rank of the deceased, the time of his demise, and his spirit's tablet. Eleven characters are employed to express the above inscription. These ancestral tablets, however, are not uniform in respect to the number of the characters and length of the inscriptions. Some have only five characters, simply mentioning the name and surname of the deceased, and his spirit's tablet; while others have more than the first named number.

What is here called "the spirit's tablet," is merely two characters, used to represent the spirit of the deceased. These are not always the same, though their signification is regarded as the same, when found upon the tablet. Those commonly used are called in this dialect *ling wui*, "spirit's person," or *ling chü*, "spirit's lord." The two latter characters are more frequently used in this vicinity than the two former.

The tablet itself is placed in a small block of wood for a pedestal, which sustains it in an upright position. When a father is buried among the wealthy, this tablet is borne in state to and from the tomb, back to the family residence, and placed in a conspicuous part of the house in a niche, or upon an altar provided for the purpose.

The future Life of the Chinese.

It is a common theory among the Chinese that man has three souls and seven

spirits. The latter are supposed to cease to exist with the body; while of the three former, one is supposed to remain at or near the tomb, another to abide with the tablet, and the third to pass into the spiritual world, to meet its awards of happiness or misery, according as its meritorious or wicked actions have preponderated.

The world of punishment, according to the same authority, is portioned out into ten divisions, over each of which there presides a king, appointed by the high emperor of the spiritual world. Each of these ten portions is again subdivided into sixteen smaller divisions, making in all a hundred and sixty different places of punishment, varying in intensity of suffering, according to the sins of those who are confined in them. Having received merited punishment in the infernal regions, the soul is then supposed to enter the metempsychosis, and to appear again on the earth, in the form of some of the brute creation, if its sins have been very great; if not, it will appear again in the human form, and be allowed another season of probation, to reform its previous life; in which case it will rise in the scale of being in its future transmigrations. Thus the poor or miserable in this life, if meritorious, may expect, in a future life on earth, to receive wealth, honor, and other desirable blessings, or even be exalted above the rank of mortals. In this way individuals, both male and female, regarded as the peculiar favorites of heaven, are deified and worshiped by the people.

Funeral Rites.

The prayers and meritorious acts of surviving friends are supposed to have great influence in favor of the souls of their departed relatives in the world of punishment. Hence, when a father dies, and his remains are dressed and laid in state, they have a series of ceremonies for the benefit of his soul, called here *kwong taik.* A large table is spread in the principal room or hall of the house; and a great variety of eatables, spirits in small cups, also tea, with large lighted candles, are placed upon it. Temporary altars are erected in the same room, on which are placed idols of different deities, both infernal and celestial, with their various insignia of rank and office, together with lighted candles, precious relics and smoking incense. Pictures, representing scenery in both worlds, are also displayed. Priests are usually called in, who, with private persons, walk in procession about the altars, burn incense and bow before them, and then burn gilt paper, miniature clothes, houses, utensils, &c., made of paper, accompanied with the sound of gongs, drums, and other instruments of music, for the benefit of the dead. This continues from one to several days and nights, according to the wealth and rank of the family. The offerings are then removed and consumed by the priests and friends present. This ceremony, with less parade, is repeated every seventh day for seven weeks; and then less frequently the rest of the year.

Mr. Peet adds an illustration of this particular topic from his own observation.

A service, similar to the one above described, has just closed, which was continued about a week. It was on the occasion of the death of a wife and mother, belonging to a family of some wealth. At the time I was present at the ceremonies, eight or ten priests of the *Táu* (Rationalist) sect were in attendance, with silk robes emblazoned with a variety of figures of spiritual beings. The business then in hand seemed to be to transfer certain articles into the spiritual world, for the benefit of the soul that had just gone hence. To do this, a son of the deceased mother, dressed in coarse brown cloth, with a straw girdle, took miniature articles made of paper, presented himself on his knees before one of the principal idols, elevating them a little above his head. After a short time he rose from his knees, placed the same articles in a large iron caldron, provided for the purpose, set fire to them, and then fell upon his knees in front of the caldron, and struck his forehead three times against the floor while they were burning. During this time the priests recited prayers, and at short intervals touched their bells, gongs, and blew a flute as a kind of interlude; at the close of which, they joined in procession, and marched around the altars, and chanted prayers, the son falling in behind, and doing the same. In this way a house and boat, with sundry other articles, were transferred into the invisible world while I remained.

Offerings at the Tomb.

In some cases interment takes place within a few hours or days after death. Indeed, this is generally the custom among the lower classes. In other cases the coffin is sealed up and kept in th-

house of the family, or perhaps in a smaller house made for the purpose near by, for months and even years. The cause generally assigned for this is, that they have not yet been able to obtain a good site for a grave, which is called *fung shwui*, "wind and water," because these elements are supposed to have much influence over the soul which abides at the tomb. Large sums of money are frequently expended by the wealthy in obtaining a good *fung shwui*, and in constructing the tomb. This is done for the benefit of the soul which is to reside there, that it may be quiet and happy, and not disturb surviving friends with sickness, loss of property, honor, or other temporal calamity. Offerings are likewise presented at the tomb for the same purpose. These are different from what is commonly called "the feast of the tombs," which is an annual celebration called *tsing ming*, and occurs the present year on the 13th of April. The offerings above alluded to, on the contrary, are made whenever any one feels disposed, without any particular reference to the *tsing ming*, or yearly ceremony.

A few days since, in an excursion upon the hills, I suddenly came upon two men and a boy, at the head of a tomb of quite humble construction. The boy had a vessel containing something, which he seemed about to take out as I approached; while the men had comfortably seated themselves upon the side of the tomb. The boy seemed to hesitate a little, while I approached, and entered into conversation with them. Directly one of them nodded to the boy to proceed. The boy then brought forward some large plates, on which were placed cooked pork, fowls, cakes, and other eatables, and arranged them in front of the tomb on the ground. He then poured out tea and spirits in several small cups, and placed them in order before the food. He next fixed some incense sticks, and placed them in the ground near the other articles. He next brought out gilt paper, miniature clothes, &c. made of paper, placed them in a pile, set fire to them, and while they were burning, fell upon his knees, beat his forehead three times against the ground in front of the tomb, and then rose and took his seat near the men, as though the ceremony had thus been properly performed.

On inquiring I found that this boy, about fourteen years old, was a son of one of the men, who had buried his wife there about three years ago, and this was an offering which a husband and son were presenting to the soul of a wife and mother. The other man was a friend of the former, who accompanied them, and would partake with them of these offerings on their return home. The sun was about disappearing in the west when the ceremony closed, and I returned home with a heart pained and sad in view of what I had just beheld.

Homage to Ancestral Tablets.

The ancestral tablet at the house is worshiped with incense and prostrations; and at certain seasons of the year with offerings of food, tea, libations of spirits, which are sometimes accompanied with theatrical exhibitions. The manner of preparing and using incense here is the following. Some aromatic substance, usually a kind of wood, is dried, powdered fine, and stirred in a liquid prepared for the purpose. Small split sticks of bamboo, about the size and length of knitting needles, are then dipped into this liquid about three-quarters of their length. The incense thus adhering to the sticks, being dried, forms a coat, which, when ignited, burns without a blaze till the whole of the coated part of the stick is consumed. Sticks of this kind (a hundred of which cost less than a cent) will burn two or three hours. Others of a larger size, and more expensive, may be made to burn for one or more days. A small vessel, differing in form and material according to the taste of individuals, two-thirds or more filled with sand or other soft earth, is placed on the altar or table before the ancestral tablet. The worshiper takes hold with both hands the ends of the sticks not coated, fires the other end, places himself directly in front of the tablet, makes three low bows, at the same time waving the lighted sticks up and down before the tablet, then places the uncoated part in the sand, while the other part remains in an upright position, and continues burning. He then falls on his knees, and strikes his forehead three times against the floor in front of the tablet. This generally concludes the ceremony on ordinary occasions, though sometimes this last act is thrice repeated.

The first and fifteenth days of the moon are regarded by the Chinese as special worshiping days, when their ancestral tablets, as well as other objects of homage, are to receive particular at-

tention. It is, however, considered very meritorious to keep the incense constantly burning before the tablet, and to bow before it morning and evening. By this means the dutiful son hopes to be prosperous and happy in this life, and to lay up a good stock of merit for the life to come.

Mr. Peet concludes his letter with the following reflections:

Considering the high antiquity and the universality of ancestral worship, considering the plausible names by which it is often called, such as "reverence for parents," "filial piety," "meritorious forms of respect for the dead," &c., and considering the support which it receives from the writings, laws, customs and usages of the Chinese nation, and how it is fostered and strengthened by the pride, selfishness, blindness and perverseness natural to the human heart, it is undoubtedly one of the greatest obstacles to the progress of pure Christianity, that China, and perhaps the world, has ever contrived. It exhibits, in a wonderful manner, the power and skill of Satan, in making that which seems good and lovely, as in the case of our first parents, dishonorable to God and ruinous to the souls of men. Let the missionary preach to the Chinese against worshiping idols, and against idolatry in general, and they will often assent to many of the truths he utters, and listen with some attention to what he may have to say. But let him talk to them about laying aside their ancestral tablets, and refusing to worship them, and all the opposition of their hearts is aroused at once. They are ready to turn their backs upon him, and treat him with neglect and dislike, if not with hatred and bitter persecution.

Amoy.

LETTER FROM MR. DOTY, APRIL 17, 1849.

THE history of this mission, since the commencement of the present year, has been of the most eventful character. In January last, Mr. Pohlman, a brother greatly beloved and deeply lamented, was cut down "in a moment, in the twinkling of an eye." Upon his sister, with whom he had just been to Hongkong for the benefit of her health, the blow fell with almost crushing power. Her condition was such, on her return to Amoy, that her immediate embarkation for this country was deemed indispensable; and as she could not take the voyage alone, it became necessary that Mr. Talmage should accompany her, thus reducing the mission to Mr. and Mrs. Doty. With these facts in mind, the reader will appreciate some of the statements which follow, and he will see the propriety of commending this afflicted mission to Him who giveth life and health, and who can make the feeblest of his servants strong to do all his will.

Present Labors.

I have nothing to communicate of special interest in the way of missionary intelligence. You have already been informed of the completion and opening of our church for public worship. Our expectations have not been disappointed. The services now held in this edifice are preaching on the Sabbath, morning and afternoon, Bible class meetings on Tuesdays and Thursdays, and monthly concerts every alternate first Monday afternoon of each month. Mr. Young, of the London Missionary Society, very kindly aids me by preaching once every alternate Sabbath. I have estimated (for it is not easy to count) our ordinary Sabbath morning congregation at from one hundred and fifty to two hundred; while the afternoon assembly is usually about twice as large.

By means of a screen we are enabled to accommodate women; so that they, without any violation of custom, can hear the Word, both seeing and being seen by the preacher, and yet be quite excluded from the men. The attendance of females has all along been very pleasant and encouraging. A few are invariably present on Sabbath mornings; while in the afternoon, if the weather is good, there are generally thirty or forty assembled. The attention given to the word preached is generally good; and sometimes it is of that fixed character which so encourages the preacher with the hope that the hearers are feeling that they are not listening to an idle tale. Our Bible class exercises are also well sustained; and they are often encouragingly pleasant. The attendance of listeners is usually large.

Mr. Doty regards the monthly concert, under the joint direction of the missions of the London Missionary Society and the American Board, as one of the most interesting meetings. He says, indeed, that it is often thronged. The number of pupils in the day school is forty, the attendance being very regular. Religious instruction is imparted daily, either by Mr. Doty or "the evangelist."

In consequence of my increased duties of late, I have of necessity relinquished the Sabbath service for women in the school house; but I continue to preach to females in that place on Wednesdays. You will recollect that I commenced this service as an experiment, and to see if something could not be done to reach these idolatrous daughters of China. The result is encouraging. Numbers have been induced to assemble and hear the word of life. And though it is not our privilege to record the hopeful conversion of souls, we feel certain that the labor has not been in vain. An external change, very marked in some cases, has taken place for the better. The preacher has become so well known, as to be no longer avoided by them in the streets as a foreigner; but he is often saluted as "the teacher," with manifest feelings of respect. The number now attending our Sabbath church services has been increased, or rather prepared for the measure, by this beginning in our school room.

The Inquiring Family.

The family mentioned in the following extract is the one which renounced idolatry, so publicly and decidedly, some time since.

The neighborhood and family meeting, held in the dwelling of the old woman of whom you have received various notices, I rejoice in being able to continue. I trust that some light and truth are going out from this point. The old woman and her two sons continue to exhibit their former deep interest in the gospel. They have applied for baptism. Previous to the departure of Mr. Talmage, we had several examinations of them as to their views, experience, &c. It was our aim to be very close; and although there is still much ignorance, showing that they are but children in the school of Christ, they nevertheless appear to be very truly in that school, and give very pleasant evidence, perhaps all that we can reasonably expect, of a genuine work of grace in their hearts. We saw no good reason to forbid water that they should not be baptized. If nothing unfavorable occurs, I shall feel it a privilege and duty to welcome them soon to the fellowship of the church. They have now been for about a year and a half under our constant observation and instruction. They have passed through very severe trials arising from sickness, in circumstances well fitted to shake the weak faith of but partially instructed and enlightened minds, just loosened from heathen superstitions, as also from the taunts and opposition of neighbors and friends; and yet they have stood firm. Their example and influence have been decidedly in accordance with their professed interest in Christ and his religion. Now, instead of smoking incense and burning paper and offering food before senseless idols, the idols themselves have been destroyed and discarded; and the incense of morning and evening prayer around the family altar ascends to the God of heaven; and those hearts, formerly full of every vain superstition, with no sense of sin, but full of fear at the thought of death, now appear to be resting with the simplicity of filial confidence upon the merits of Jesus as their own only and all-sufficient Savior, at the same time that confession is made of their utter unworthiness and entire sinfulness. I have some hope, moreover, that the truth is finding its way to the minds of the wives of the two sons. They have asked, indeed, to be admitted, together with their mother-in-law and husbands, to the privileges of the church; but I shall be under the necessity of deferring their case for more satisfactory evidence of a genuine work in their hearts.

A Reinforcement asked.

Mr. Doty is assisted in the discharge of his duties by "the evangelist," heretofore described in the letters of the mission. Still there is urgent need of other helpers. Hence the appeal which follows.

I ought not, in justness to the mission, to myself, and to the interests of souls perishing around me, to close this letter without entreating additional aid, not in appropriations of money, nor in the prayers of the Board and of the churches alone. We want men to carry out your plans, and realize your wishes; so that while Christians are praying "Thy kingdom come," your agents may be laboring in the spirit of the prayer, that it may come. We surely have a claim for a speedy reinforcement. These heathen have a claim. The wide door of entrance which is open before us, renders this claim imperative. My own health and strength and life at best are of little worth; yet I would have my days prolonged while the Master shall please, that I may engage in active and toilsome effort to preach Christ, and teach these heathen the way of life.

But I am in danger of being crushed by a burden too heavy for any one to bear. Although, in ordinary circumstances, the secular business of the mission is no burden, at present a release from this only would be a great relief.

Still it is not on this account that I plead for aid. It is to preach Christ to these multitudes around me, perishing in the abominations of heathenism. If we had the needful strength and ability, our church might be opened every day or evening, and the gospel might be proclaimed to listening multitudes. And this is but one point out of many which might be occupied. At the very lowest calculation we ought not to be left with less than four men; and we can employ as many more as the church will send and sustain. But I need not plead with you. Already do you understand our great need; and I am well assured that were it in your power, men would soon be on their way. May the Master pour out his Spirit upon the churches, and especially upon her young ministers and candidates for the sacred office, and constrain them to come up with their might to the great and glorious work.

Mr. Talmage is expected to return to Amoy with as little delay as practicable. One young man is already under appointment for this post; but the events of the past year prove very clearly that the mission should be made still stronger. Who will go?

Ceylon.

LETTER FROM MR. FLETCHER, MAY 1, 1849.

Deaths Reported.

In submitting the semi-annual report of the station at Tillipally, Mr. Fletcher remarks that nothing of special importance has occurred in the general labors of the mission at that point. Two deaths have taken place, however, which he deems worthy of a passing notice. The first is that of Daniel Lodge, father of Jordan Lodge, who was one of the earliest pupils in the school at Tillipally, when the mission was commenced.

Daniel was an old man, nearly eighty years of age. He united with this church in 1831, and has since maintained a good standing. He was a man of few words, quiet, and of a mild and gentle disposition. Before his illness, I had regarded him as having more enjoyment in religion than many of our church members. He seemed to feel that his stay on earth was drawing to a close, and to have some desire that when he should depart, he might be with Christ. His disease at the commencement was of such a nature, that, considering his age and infirmities, it was thought questionable whether he would recover. At first his mind was dark, and he was troubled with doubts. He would often inquire, "Is Pulliar God, or Christ? How can I tell? The people worship Pulliar, and say he is God. How can I tell," &c. &c. But this did not continue; and at last he seemed to have remarkably clear views. I visited him often during his sickness, and was delighted with the evidence he furnished that the Savior was with him.

On the morning of his death, I saw that his time on earth was, indeed, short. He knew me, but could not speak. His eyes were riveted on me, as though there was something of importance which he was anxious to communicate. He made signs that he understood what I said, and he manifested the deepest interest. I read to him the latter part of Romans viii., 1 Corinthians xv., Revelation xxii., &c.; every word of which he seemed to devour with the greatest eagerness. After prayer, as I was about to leave, I said, "Is the Savior with you? Is your whole trust in him?" He slightly raised his hands, and elevated his eyes with a peculiarly calm and trusting expression, which plainly indicated that all was well! In a few hours he ceased to breathe, and I trust he is now at rest with Christ.

The other death reported by Mr. Fletcher, was that of Mary Ropes. She was about nine years old, and daughter of a member of the Tillipally church.

I mention this case because there was considerable evidence that she had become "a new creature;" and it shows that there is much more hope of the offspring of Christian parents, than of other children. Her father informed me that previous to her illness, she had been in the habit of retiring to read the Bible and pray. During her illness also, she often prayed. Owing to the painful nature of her disease, she was able to converse but little. Perhaps she was one of Christ's little ones, and that he is now folding her in his arms. On the whole, I regard the case as deeply interesting, inasmuch as it indicates pro-

gress in the work of elevating and regenerating the minds of this people. The enterprise may require several generations; but if God's method is persevered in, it will be finally accomplished.

Heathenism in Tillipally.

During the last six months, with the aid of the native assistants, Mr. Fletcher has collected some statistics respecting the condition of heathenism in the four parishes of Tillipally, Mallagam, Myletty, and Atchuvally. The following table shows the result in Tillipally.

	Marvertta-pooram.	Elavaly.	Pannaly.	Five other villages.	Tillipally.	Culainauyal.	Total in Tillipally Par.
Male Evil Deities,	12	4	5	14	16	2	53
do. Good do.	6	3	3	12	11	15	50
Female Evil do.	1			2	2		5
do. Good do.	3			1	1	1	6
Male Devils,	2	2	1	2	4	1	12
Female do.		4		1	2		7
No. of Temples,	24	13	9	32	36	19	133
Annual Festivals,	1						1
Daily do.	5	1	2	3	6	1	18
Incidental do.	24	13	9	32	36	19	133
No. of Brahmins,	14		6	9	32	4	65
No. of Pundarams,	8	2	8	18	11	4	51
Ann. temple exp's,	£350	36	96	106	151	38	777
Population,	1,459	660	1200	2386	1641	211	7651

You will probably be surprised at the large number of temples, one hundred and thirty-three, in this small parish. Indeed, I had no idea that there was so many until they were actually counted. As the population is 7,651, there must be about one temple to every fifty-seven individuals. Allowing four persons to a family, which is about the average, we have such a place of worship for every fourteen families. It should be said, however, that a few of these, say fifteen or twenty, are not buildings, but sacred places, usually under banian trees, where the divinity is supposed to reside, and where occasional worship is paid. You will perceive that in all the villages except one, the number of evil deities is greater than the good deities. Why this village (which is a small one) forms such a striking exception in this respect, I am unable to say. The annual cost, as given in the table, includes only the money expended. The sum would be greatly increased, if we were to take into the account the value of fruit, cake, and other offerings, to which no satisfactory approximation can be made.

These facts ought certainly to excite to more activity for the establishment of Christ's kingdom among this people. Eighteen times every day is worship paid to these idol gods, besides the numerous incidental festivals. The whole land is studded with temples and the insignia of idolatry. Scarcely an hour passes in the whole day, when the missionary hears not the temple bell or the music of idolatrous worship.

LETTER FROM MR. SPAULDING.

Additions to the Church—Village Preaching.

THE present letter contains the report of the Oodooville station from April, 1848, to April, 1849. During this period fifteen were admitted to the church on a profession of their faith; two were excommunicated; and two died, an obituary notice of whom has already been published in the Herald. Respecting ten of those received into the church, (in March of the present year,) Mr. Spaulding says:

Their names and ages are as follows: Mary, a cook in the boarding-school, aged forty; Mary Wilder, wife of David in the printing office, and belonging to the church in Manepy, aged seventeen; Dorcas Adams, aged seventeen; Mary E. Judd, aged seventeen; Huldah Little, aged seventeen; Margaret Breckenridge, aged sixteen; Harriet L. Richardson, aged eighteen; Mary Brasher, aged fifteen; Gertrude Woodhull, aged eighteen; Helen Chambers, aged sixteen. Seven of these were baptized at the time of their admission; and the other three, being the children of church members, were baptized in infancy. Almost all of them have given more or less evidence of piety for more than a year. We have not enjoyed at this station the special influences of the Holy Spirit, as in a revival; but there has uniformly been a very good state of feeling among the church members towards each other, and of thoughtfulness (not to say anxiety) for the heathen.

My village preaching was kept up pretty regularly, once a week, and sometimes twice, until I left for Madras, the latter part of July. From that time forward, meetings were less frequent, till after the harvest of this year. I generally have an attentive hearing. There are a few interruptions, of course, by way of question or opposition, abuse or ridicule; but this tends to keep alive the attention, and it oftens elicits valuable thoughts. After all, however, they hear, and hear not; they know, and understand not; they are convinced, but

not convicted; worsted and put to shame, but laugh at their own folly, with all the unconcern of entire idiocy. This is the situation of a large portion of the older people, and of the uninstructed youth; while those who have been taught in our schools, hate the light, because their deeds and their hearts are evil. The power and mercy of God alone can reach them; and our hope of this, both in respect to adults and the youth, is in proportion to the number of times Bible truth is brought to bear on the conscience.

Schools—Other Labors.

The number of native free schools under the supervision of Mr. Spaulding is ten. Of the pupils in these schools, three hundred and thirty, on an average, have attended a Bible class exercise in the church every Sunday.

The number who are able to read in some portion of "the lively oracles," has been on an average one hundred and forty. These, as well as the younger children, are classed according to their progress, and spend more than half their time each day in what we call Christian lessons, such as the Catechism, Scripture history, &c. At the close of the meetings on Friday, all the children are quietly seated, and listen to a short and familiar address which is followed by a prayer.

The native assistant at the bazar bungalow has been in the habit of distributing tracts and portions of the Bible daily, not only to those whom he has found there, but to such as he has met in his walks of usefulness in the neighborhood. Our other helpers have their appointed duties; but they have occasionally gone among the people, and attended our evening preaching services.

The female boarding school at Oodooville has ninety-six pupils at the present time. The progress of the girls in their studies, is reported as "commendable." "A state of kind feeling and seriousness," Mr. Spaulding says, "and a few cases of hopeful conversion, have shown that our labors have not been in vain." The English central school has had an average of twenty-five scholars, who paid about seventeen dollars for tuition in 1848. At Mallagam there is an English school, supported by government funds, in which there are thirty-nine lads, who have paid about twenty-seven dollars for tuition. The teacher, H. A. Wood, is represented as one of the most efficient of the native helpers.

Soon after my return to Ceylon in 1847, the mission decided that I should be one of the joint commissioners engaged in revising the Tamil Scriptures. In accordance with their wish, my uniform and daily work for four days in the week, when not turned aside by urgent duties, from nine o'clock in the forenoon to one or three in the afternoon, has been to compare most carefully the new version of the Tamil Scriptures with our English version. My object is to assist, as far as I am able, in making it idiomatic and acceptable; while we undeviatingly adhere to the text or marginal readings of the English Bible. In this I have proceeded as far as Ezekiel xii.; and I hope, if spared, to finish the whole Bible in December of this year. I have spent about six weeks in Madras with the joint commissioners on the Pentateuch; and shall probably be obliged to be absent twice hereafter, two months at each time, to complete the poetic parts of the Old Testament and the New. I have the fullest confidence in the work, both in its fidelity, its simplicity, and its pure idiom; and I believe that it will be a permanent translation.

In the mean time I am preparing, at the request of the mission, the manuscript for a much enlarged and, I trust, improved edition of the English and Tamil Dictionary, which is now nearly out of print. This has occupied an hour each morning, four days in the week, during the most of the past year. This I find a very convenient depository for new definitions, as we go on in the Bible; and both together are quite a help in the use of the Tamil on the Sabbath and in our villages. The labor of the minister at home is for materials; that of the missionary abroad is for an exact and free use of language and illustration. Of course, he will never make the best use of his talents in the native tongue, unless he has something on hand, as a tract, a translation, or a book, to occupy his spare moments, and to urge him forward. Such work is much like Jonathan's honey, which he gathered with his rod. It "enlightens his eyes," and causes much greater slaughter among the enemy, Saul's opinion to the contrary notwithstanding. Every missionary, moreover, should aim to add something to the stock of religious knowledge, such as the Saint's Rest, the Growth of Grace in the Soul, the Crook in the Lot, or Alarm to Sinners, in the language of his people; which may live and preach, or help others to preach, after he shall rest from his work.

Nestorians.

LETTER FROM MR. PERKINS, APRIL 24, 1849.

Tidings from Mosul.

THE friends of missions must have read with peculiar pleasure the intimations which have come to us, from time to time, that the Lord was opening some hearts at Mosul to the reception of his truth. And we seem to be justified in indulging the hope that the efforts of the brethren and sisters who have toiled and suffered, some of them unto death, in that memorable city, will prove to have been not altogether in vain. To those who are familiar with the brief but eventful history of the mission to the Mountain Nestorians, the subjoined remarks of Mr. Perkins, with the accompanying epistle, will be very gratifying; and they will look with eager interest for the narrative that may hereafter be expected of the visit which, it is presumed, has already been made.

Some of our number have mentioned to you, within a few months past, that there are a few striking cases of religious interest at Mosul, resulting, under the divine blessing, from the good seed sown there years ago by our brethren of the unfortunate mission to the Mountain Nestorians. Having had our attention called to this subject, last autumn, by a letter addressed to me by the Rev. Henry Stern, a missionary of the London Society for promoting Christianity among the Jews, then at Mosul, though stationed at Bagdad, we suggested to some of our helpers that they should write to the Christian brethren in that city; which they did. A few weeks ago an answer was received; and I send herewith a translation of it, thinking that you will deem it a document of interest, in view of the circumstances of the writers, and particularly at this time, as our mission have appointed Mr. Stocking and myself, with Mar Yohannan, Deacon Isaac and Deacon Tamo, to visit Mosul, in the expectation of returning by way of Tiyary, and of taking all the principal Nestorian districts of the mountains in our course, for the purpose of preaching the gospel.

While the important religious objects of this tour, namely, to ascertain the actual state of things at Mosul, and to strengthen the solitary plants of righteousness that are springing up in that dark region, and also to visit the mass of the Mountain Nestorians, and proclaim to them the gospel among their native cliffs, are the main reasons that induced our mission to recommend that the journey be made now; it is our hope that it will be a means of improving the health of the members who undertake it, as well as of the native brethren who accompany them, all of whom have suffered, more or less, during the intense interest, and amid the arduous labors of the marvelous work of grace with which God has condescended to bless us the present season.

Letter of Priest Mehiel.

The letter described by Mr. Perkins in the foregoing extract, signed by Priest Mehiel and Micah, is as follows:

To our beloved brethren, Priest Eeshoo and Deacon Isaac, who dwell in the auspicious city of Oroomiah; who are partakers of the glory that is to be revealed in us; who are of the number of those chosen by the foreknowledge of God our Father, and invited and called to a participation of the faith which is in his Son, Jesus Christ, who was at last revealed for our salvation; and who are purified and sanctified by the Holy Ghost, which is given to us from heaven, the earnest of our inheritance, in fulfilment of the promise that doth not fail. Grace and peace be unto you, from God our father, and from our Lord Jesus Christ.

Be it known to your Christian love, dear brethren, that your letters have come to hand, and we have read them with a glad heart and joyful mind. From them we learn that the report hath reached you of our turning from dead works and from idle service, the traditions of men, which are heavy burdens, having in them no salvation; and that we now serve the living God in spirit, and wear the easy yoke of our Lord Jesus Christ, whose love stirred up your hearts to write us those sweet epistles, that made known to us the joy you had on our account. With this your love, you have afforded us great joy of heart. Would that there might constantly be coming to us such letters from you and the American brethren who are with you!

In this we greatly rejoice, that it hath been made known to us, that we have brethren who rejoice in our joy, and who sorrow with us in our afflictions of this time. For we know the origin of your love, brethren; for there is one spirit in all those who embrace the same faith, and are the members of the same family; and all are interested in the afflictions and in the prosperity of each other. And our Lord hath given us this certain assurance, when he said, that there is great joy among the angels in heaven over one sinner that repenteth. Why do they thus rejoice over him? Because he becomes their companion and fellow-heir. We also who believe,

have a path so true, that we greatly rejoice over one blind in spirit, when the eyes of his understanding are opened, and he casts off his idle customs and disgraceful ways and formal worship, which appear to the simple and foolish as a great service rendered to God, while they are meet only for destruction, and have no advantage in them.

It is proper that we make known to you, dear friends, that we are two men in the city of Mosul, who have cast off the way of error, and laid hold of the pure doctrines of the gospel of life, through our Lord Jesus Christ. Our names are, of one of us, Mehiel, of the family Joomalah, who has come out from under the yoke of Rome; and the other, Micah Alnakker, the son of Jonas, of Jacobite Syrian origin, of Mosul. We both became acquainted with the way of truth through study and examination of the Holy Scriptures, under the supervision of our English Christian brethren, that is, the Americans, who formerly dwelt in Mosul, but not one of whom is with us now. And, behold! we are now striving for the faith once delivered to the saints, and bear the testimony of Jesus Christ, witnessing to all, and teaching all whom we meet, in private and in public, according to the ability given to us of God.

In truth, brethren, as you said, the darkness of error is spread over the earth, but especially over the East, all being diseased and gone astray, and there being none to heal. In dreams, they feel and grope along the walls [by the side of the road] and there is no one to bring them out of their darkness, their guides being without understanding. They repose their hopes in misty glimmerings.

There are, however, many here who acknowledge the wholesome doctrines of the Holy Scriptures, yet only with the mouth; not with the heart; for their hearts are not yet changed, and they have not received the Holy Spirit. They are like those concerning whom our Lord said, They hear the word and receive it with joy; but when affliction and persecution come upon them, they forsake it and flee. They fall short, coming like Nicodemus by night to search for the truth.

We ourselves, though we have not yet suffered much persecution, still have suffered hatred, reproach and reviling for the name of our Lord, of those whose way is right in their own eyes, who have a form of godliness, but are far from its power. They speak of us as deceived and deceivers, though we be true guides. But we must pray for them unto God, who perhaps, in his mercy, may grant them the spirit of true faith and repentance, that they may know that there is only one true God, and one Mediator between God and man, the man Christ Jesus, who gave himself for us, and not for us only, but for the salvation of the whole world; who is the way of truth and of life, and there is none other way under heaven whereby we must be saved.

We have a hope that will not prove slack, of the period when the whole flock shall become wise for one heavenly Shepherd, and all the kingdoms of this world shall belong to God and his Christ, who shall rule from sea to sea, and from the river unto the ends of the earth; as he hath promised by the mouth of his holy prophets and apostles. For he it is, who will at last come on the clouds of heaven; and every eye shall see him; and they who pierced him with their sins, shall mourn on account of him. Of him we supplicate, that he would keep us by his power, and make us faithful unto death. You also, brethren, do not forget us, but remember us before him in your prayers, and continue to help us with your epistles. Give our love to all the brethren with you.

To this letter a postscript is appended by Priest Mehiel, of the following purport: "Perhaps you are aware that the Rev. Mr. Stocking, who is with you, sent us a small book, in the hand-writing of Ooshana, in which are four impressive sermons on the subject of repentance, faith, the new birth, and intemperance. This book rejoiced us much, and was received by us as a precious gift. Accept our thanks for him, on account of it."

LETTER FROM DOCT. WRIGHT, MAY 30, 1849.

It appears from this letter of Doct. Wright, that Mar Shimon has at length returned to the mountains of Koordistan, though with evident reluctance, as not knowing what is to befall him there. He is not without his fears that he may be carried into exile, as Bader Khan Bey and the Hakkary Chief have already been; but the hope that he shall be treated with greater consideration, seems to preponderate. And Doct. Wright is inclined to believe that the Turks will suffer him to remain in the mountains; inasmuch as they wish to make that region as populous as may be, and they probably suppose that the Patriarch's residence will favor their plans. When Messrs. Perkins and Stocking shall have returned from Mosul, we shall undoubtedly have more definite intelligence as to the bearing which this event may be expected to have on the missionary work among the Nestorians.

Ravages of Locusts.

The locusts are making frightful ravages again in this part of Persia, and a multitude of people are likely to be reduced to circumstances of extreme want. This is now the third year that they have cut off a large part of the crops. A short time since, the people of Geog Tapa set apart a day of fasting and prayer relative to this awful judg-

ment. Five or six hundred of the people retired to a neighboring mountain, and spent most of the day in religious exercises. They were first divided into several parties, and went to different parts of the mountain to hold meetings. They then came together in one large assembly, and listened to addresses adapted to their circumstances from several of their ecclesiastics. After the addresses, a plain entertainment was served up on the mountain side for the poor of their community, some of whom are in great want. One poor man, having a family of children, was called upon to pray at one of the meetings; and he commenced, as I am informed, in the following strain: "O God, thou knowest that neither I nor my family have eaten bread for twelve days! Have mercy, O God, have mercy."

The religious aspect of the people continues to be very favorable. "We do not now witness such exciting and deeply affecting scenes," Doct. Wright says, "as we did some time ago; but we are permitted to rejoice over the godly walk and conversation of most of those in respect to whom we have had hopes during the past winter."

Deacon Guergis, with one of the oldest and most promising young men of the seminary, it appears, is now on a tour in the mountains. "They propose to go from district to district, preaching the gospel, and advance to meet Messrs. Perkins and Stocking on their return from Mosul."

Interesting Girls.

Three of the girls of our female seminary have been removed during the past month. Their history, in a few words, is this. They belong to Chumby, in Tiyary, the village that was first sacked by the invading army of Bader Khan Bey, in 1843. Many of the people were slaughtered; but these girls, then quite small, with some of their relatives, made their escape and fled to this place. One day they came into our yard, hungry and almost naked, and asked for alms. Their condition was affecting; and as they were bright looking girls, Miss Fisk proposed to their friends that they should allow them to join the school; to which, in their destitute circumstances, they were of course glad to consent. Though they did not know the letters of the alphabet when they joined the school, they were afterwards respectable scholars. In the revival of 1846, two of them became hopefully pious, and the other during the last revival. They endeared themselves to their schoolmates and teachers by their amiable and lovely deportment; and the hour of separation was one of severe trial. Their friends were importuned to allow them to remain at school a year or two longer; but, as they were returning to their mountain home, now in the hands of the Turks, they insisted that the girls should accompany them. The parting scene was affecting. The girls were all assembled, and pledged themselves to remember and pray for their sisters, now about to leave them and return to that dark mountain region, where they would enjoy none of the privileges which had been so dear to them here. They wept, prayed and parted. These poor girls are now like lambs among wolves; but we cherish a good degree of confidence that, as much earnest prayer is offered for them by those who love to pray, they will have grace bestowed upon them according to their day, and be burning and shining lights among their poor ignorant people.

Trebizond.

LETTER FROM MR. POWERS, MAY 11, 1849.

Declension—Opposition.

A FEW of the more recent occurrences in the history of the station at Trebizond are described in the following extracts.

For many months past, but little of special interest has occurred at this place. No period of the same length, since my connection with the station, has been so little diversified by incident, or marked by tokens of progress in our work. The ordinary means of grace are regularly attended by the members of the congregation; a greater degree of peace and harmony prevails than heretofore; and externally every thing is very quiet. But there is a most palpable want of divine influence accompanying the ministration of the Word. We have tried by preaching and exhortation, by prayer and the observance of a day of fasting and humiliation, by holding a special prayer meeting for the church every Sabbath evening at my study, and by other means, to promote a higher state of religious interest in and around us, as also to make our influence more felt abroad; but thus far these efforts have failed to produce any very

sensible effect. The most that we can hope, is that the downward current has been held in check; that we have not sunk so low as we otherwise should. We are suffering from a spiritual drought which has caused us many sad and anxious hours; and often has the prayer gone up from our hearts that God would revive his work in the midst of the years, that in wrath he would remember mercy. When, oh when, shall we enjoy the more special, the reviving, converting and sanctifying influences of the Holy Spirit?

Such being the state of things among us, it could not be expected that signs of awakening and inquiry would be seen among the mass of the people abroad. Some in this city, indeed, and a very few from other places in this region, do inquire after the truth. Within a few months we have had intercourse with several persons of this description from abroad. But as regards the great mass, the slumber of death is upon them.

The civil rights and immunities of the Protestants are more and more respected by the Turkish officials; but the Armenian priesthood guard their flocks with as much jealousy as ever. In their churches and elsewhere, they enjoin it upon their people to have no intercourse with the missionaries or their friends.

In illustration of the feeling prevailing among the priesthood, and to a considerable extent among the people, I would mention the following incidents. A poor neighbor, who had often done work for me, having been sick several weeks, sent to me for medicine, saying he had no money to pay a physician, and that a barber even had refused to come and bleed him, as he well knew he should get nothing for it. Not wishing to prescribe for him without seeing him, I went to his house, if house it might be called; and while there his priest came in, not to administer medicine or supply any of his physical wants, but to read over him some old church prayers. The priest, on seeing me, was greatly incensed, treated me very uncivily, and cautioned me to beware how I meddled with his people.

An Armenian from abroad called at the shop of one of the Protestants to be shaved. After being seated, the towel adjusted, &c., he discovered on a shelf a book, which he desired to see. No sooner was it put in his hands, than he perceived it was a Protestant book; and, throwing it down with the greatest apparent horror, he cast the towel from him, shook his clothes, and rushed out of the shop, as if pursued by highwaymen. From these incidents it will be perceived that the way for free intercourse between the Protestants and the Armenians is opening very slowly.

Mr. Powers states, as a fact worthy of grateful notice, that permission has at length been obtained from the proper authorities to use the field purchased by the Protestants as a cemetery, some three years ago, according to their original design. Although two burials have been allowed in the place by different Pashas, it was not till a short time since that a legal sanction was given to its appropriation to this object. The remains of three persons who were so ignominiously interred several years ago, in the road outside of the city, have been removed to what may be regarded as their final resting place, much to the relief of their relatives and others. Several gentlemen, including the Belgian Consul, and the English Consuls at Trebizond and Samsoun, have contributed more than one hundred dollars towards the erection of a substantial stone wall around the enclosure.

Constantinople.

LETTER FROM MR. GOODELL, MAY 25, 1849.

A Sabbath in Nicomedia.

In the letter from which the following extracts have been taken, Mr. Goodell describes a visit recently made by Mr. Hamlin and himself to Ada Bazar, the special object of which was to assist in the ordination of Mr. Hohannes (personally known to many in this country) as pastor of the church in that place. They were accompanied by the pastor of the church at Constantinople, and also by Baron Vertaness, formerly a priest at Nicomedia. They passed through the last named city both in going to and returning from Ada Bazar.

We went by steam to Nicomedia, and arrived there in season to attend a lecture at six o'clock in the afternoon, preparatory to the communion services appointed for the following day. Baron Harritoon, the pastor, addressed the members of his church on a theme appropriate to the occasion, and called upon the teacher of the school to offer the first prayer, and upon Baron Harritoon, the former noted priest of that place, to offer the last. The tunes sung were Hebron and Illinois; and the music was well performed.

The next day was the Sabbath. With great impatience I waited for the hour of morning prayer; and when it came, "I was glad when they said unto me, Let us go into the house of the Lord." Being four ministers of the New Testament, and having Baron Vertaness and Baron Harritoon also with us, we attracted some notice in the street; and one boy could not refrain from running behind a tree, at a considerable distance, and crying out "Protestants!" I turned and looked after him, not to curse him in the name of the Lord, but to pray that the poor fellow might himself soon become a partaker of the blessings of the everlasting covenant.

During the day, we had one exposition of the Scriptures and two sermons. The Lord's Supper was administered; four persons were received into the church; and three children were baptized. The church now consists of more than forty members, nearly one-half of whom are females. All appeared to be walking in the fear of the Lord and in the comfort of the Holy Ghost. They have a good school of thirty-five children, boys and girls. The teacher is from the Bebek seminary, and a great helper to the pastor in his work. The whole Protestant community consists of about two hundred souls, men, women and children; and some of them are persons of more age, experience and character than I had expected to find.

I was at Nicomedia with Commodore Porter seventeen years ago, and spent one night and part of a day there; but I did not become acquainted with a single individual, and I had very little opportunity of saying any thing to any one on spiritual subjects. (See Miss. Herald, Vol. xxix., page 123.) But I left for the priest, who showed us the church, an Armeno-Turkish Testament, which I had recently prepared at Malta; and to our guide and others I gave a few tracts in the same language. These, so far as appears, were read without profit by the individuals who first received them; but they passed into other hands, and were read with deep attention, and became, under God, the means of awakening such a spirit of earnest inquiry after truth and salvation, as no persecution has been able to hold in check. "And thus," I remarked at the communion table, "the seed which was sown in so much weakness, has sprung up; and my own eyes are this day permitted to see the fruit. And instead of now going, as in former visits, to see the ruined temples and the palace of the Emperor Diocletian, I come into this beautiful garden of the Lord, to regale myself with the buds and blossoms and fruits of these trees of righteousness." I told them that I felt greatly encouraged by what I had seen to resolve that hereafter, wherever I went, I would "sow beside all waters;" and that I hoped my present visit to them would be attended with as great a blessing as the former; though there was no probability that I should live seventeen years to come and see the result.

Mr. Goodell says that Baron Vertaness made many visits to his old friends in Nicomedia, and that no one refused to converse with him or treated him with any disrespect.

Ada Bazar—Ordination of Mr. Hohannes.

On Monday we proceeded to Ada Bazar, which is nine hours from Nicomedia. The pastor of the church at Nicomedia could not well leave his family to go with us; but eighteen or twenty of the brethren of the place went, some on foot, some on horses, one on an ass, and the rest in an ox cart. The country through which we passed, was a beautiful one; and, were it not for the insecurity of property and life, it would teem with population, and be full of activity and happiness. The villages now are very few and very miserable; and the roads in many places are almost impassable. But let Christ come and set up his kingdom, and how will all these fields rejoice; these hills be joyful together, even to their very summits; these streams that rush down from the mountain, lift up their voice with singing; these dense forests be filled with gladness; and the very rocks and roads clap their hands for joy! When Christ comes, all blessings come with him. Then the journey, which now requires nine hours of great discomfort and fatigue, will be accomplished in one hour, with all comfort, and without fatigue. "Come, Lord Jesus, come quickly, and take possession of this whole country," begins to be the prayer of not a few.

Mr. Goodell next describes the exercises connected with the ordination which had occasioned the journey of Mr. Hamlin and himself to Ada Bazar.

We had a prayer and business meeting on the morning of Tuesday; in the afternoon there was a public examina-

tion of the candidate in the church; and in the evening another prayer meeting was held. On Wednesday the ordination took place. Mr. Hamlin had an attack of the cholera; but we made up a bed for him in a room in the church, till the time came for him to rise and deliver the charge to the pastor. The other services Baron Simon and myself divided between us. After a recess, the Lord's Supper was administered by the new pastor, assisted by Baron Simon; and one person was received into Christian fellowship, making sixteen or seventeen members in all. This little church seemed like a precious garden in the midst of a great howling wilderness; and I looked upon it with wonder, that the beasts of the field had not devoured and destroyed it utterly. We had great pleasure in committing it to the charge (under the great and good Shepherd) of Mr. Hohannes Sahakyan; and his numerous friends in America will rejoice in his prospects of usefulness. Will they not all earnestly pray that,

> This "little spot enclosed by grace,
> Out of the world's wide wilderness,"

may be abundantly refreshed with showers of grace, and that more and more of the surrounding wastes may be brought under cultivation, and be enclosed and beautified and blessed?

It certainly was a great day when the Lord gave to his people at Ada Bazar a pastor to break unto them the bread of life, a day they will never forget. They had the happiness of seeing quite a number of their own neighbors and fellow citizens present on the occasion; and what with those from without and those from abroad, they had never seen such a congregation assembled in their house of prayer before. No wonder the scene was a melting one to them, and that their hearts were filled with gratitude, gladness and encouragement.

But to their enemies it was a day of disappointment and dismay. They had always been predicting the speedy and utter extinction of this new church that had been planted in the midst of them; and they seem never to have entertained a doubt but that it would soon come to nothing. For how could such an exotic flourish, or even be made to live, in such an uncongenial soil! How could a bush in the midst of such raging fires not be consumed! But her Redeemer is mighty; and instead of melting away, lo! this little church suddenly receives a great addition of strength and confidence. The Great Head of the Church sends a pastor; and he is ordained with the laying on of the hands of the presbytery; and it is done publicly, in the great congregation, and with great solemnity.

No wonder then that the rage of the enemy should be excessive, and that in the usual way of bribes they should instigate the Governor of the city to acts of violence. In the evening after the ordination, we learned that all the brethren from Nicomedia were thrown into prison; that all their horses and most of ours were seized and taken away; and that even the Turk who took care of our horses, had been beaten, and his feet made fast in the stocks, for daring to harbor even the animals of such thieves and robbers as ourselves. And it was only after repeated remonstrances to the Governor, and strong representations to him of the sad consequences of this course to himself, that we and our friends were able to leave the place at ten o'clock the next morning.

Advice to the Churches—Liberality.

Messrs. Goodell and Hamlin called the attention of the churches at Nicomedia and Ada Bazar, as will appear from the following extract, to one subject of very great importance. It can hardly be expected, however, that they will immediately take the high ground which it is the duty and privilege of Christians to occupy.

We labored to impress on the minds of these churches the importance of supporting their own pastors; and not only so, but of themselves contributing to send the gospel to those who are more destitute. We told them how the ladies in a certain town in Connecticut once built a meeting-house by raising onions; and we charged every husband (owning a garden) to give his wife a corner of it, that she might at once begin to work therein for Christ. We told them how in a town in Massachusetts the good people, in time of great distress, contrived to support their pastor by sharing with him whatever they had for themselves; one and another sending to him "three candles," "thirty nails," "some beans," "a few hops," "two quarts of milk," "cloth for a shirt," "a broom," "half a dozen pigeons," &c. &c. We told them that if there should be an addition of fifteen or twenty to their families by ordinary generation during the year, they would be able to support them all, without asking for the charities of the

brethren; and could they not support one whom God had now sent them?

But there are several difficulties in the way of their doing as much as we think they should. 1. All the members of these churches have suffered much, and made great sacrifices on account of their adherence to the truth. 2. They are most of them really poor, possessing neither houses nor lands. 3. They have never been trained to the habit of contributing systematically for the support of religious institutions under the old dispensation. Whoever required the service of a priest, was obliged to pay for it; and at marriages, baptisms, funerals, communions, feast days, for dispensations to eat meat on fast days, blessing their houses, saying masses for the dead, &c. &c., a good deal used to be extorted from them. But a system of giving regularly to their priests, from month to month, with nothing extraordinary to call for it, was unknown to them. This makes it much harder for them to do it now; and it will be necessary that they have line upon line and precept upon precept, before they come up to the standard of the gospel. To bring them up to this standard at once, would probably be as hard as to bring up the churches in America to the standard of giving for the spread of the gospel all that their Savior requires.

Aintab.

LETTER FROM MR. SCHNEIDER, MAY 17, 1849.

Prospect at Killis.

THE departure of Mr. and Mrs. Schneider from Broosa for Aintab has already been announced in the Herald. They arrived at their destination on the 11th of May; but were obliged to remain in quarantine for a number of days. The journey was somewhat fatiguing; but the facilities for traveling in that part of the world are rapidly increasing. In this connection, Mr. Schneider says: "A steamer, owned by an English company, has commenced running along the coast of Syria, which will be a great convenience to our stations at Aleppo and Aintab. It goes once a month from Alexandria in Egypt to Smyrna, touching at the following places, going and returning; namely, Jaffa, Beirût, (sometimes also at Tripoli,) Ladakîyeh, Scanderoon, and Tarsus. As one by fast riding, and taking rather an unfrequented road, can go from Aintab to Scanderoon in two or three days; and as the steamer runs from Scanderoon to Smyrna in three days, we are brought within six days of Smyrna, and within eight or ten days of Constantinople; not taking into the account the quarantine, however, which it is now hoped will soon be given up. The same is true of Aleppo." And Mr. Schneider adds, very properly, "It is certainly a remarkable fact, that immediately after the establishment of these stations, such facility of communication with the stations of our mission at the north, so favorable to our work, should be opened. It is thus, however, that a kind Providence is advancing the missionary cause by means of the plans of worldly men."

In the following extract, Mr. Schneider describes his intercourse with the people of Killis. This place, it will be borne in mind, is half way between Aleppo and Aintab, and has a population of about seventeen thousand, of whom two thousand or more are Armenians. Mrs. Schneider had many pleasant interviews with the females of Killis.

As a spirit of inquiry had been awakened among the Armenians in Killis, I spent five days there with my family in missionary labors. You have been informed that two of the members of the church in Aintab have been sent thither on a mission. They have now spent about four months in that place, though one of them has just returned. At first they found themselves cut off from almost all access to the people. They could neither procure suitable lodgings, nor commence working at their trades.

Gradually, however, Providence opened for them a door of entrance; and they found a few persons ready to listen to the gospel. The number of such slowly increased, and the spirit of inquiry spread; so that when I was there, it might be said that the whole Armenian community was more or less moved by the new doctrines. These, indeed, formed the topic of conversation and discussion in almost every circle. A good proportion have become convinced of the errors of their church, and are secretly favorable to the truth, though their interest is not yet sufficiently deep for them to run the risk of enduring much persecution. There are, however, some six or eight on whom the truth has made so strong an impression, that they are on the point of openly declaring themselves Protestants. Indeed, they are already regarded as such by others, and consider themselves such; but their separation from the old church is not yet entirely complete. I have little doubt that in a short time they will form the nucleus of a reformation, in kind similar

to the one now in progress in this place. In fact, they are such a nucleus already. From all I could learn, a state of things exists there precisely like that with which the work first began here. The same sort of people are interested; and they are disposed to search the Scriptures and to regard them as the standard, as much as the Armenians of this city.

Among the inquirers is the most intelligent priest of Killis. I did not see him; but in several interviews which one of the native brethren had with him, he fully renounced the prevailing errors, and professed to adhere to the truth. Whether he will finally and openly espouse the gospel in its simplicity, and embrace it in the love of it, is more than can now be asserted. But the very fact of his having adopted these sentiments, is becoming known; and it will operate very favorably. And should he become a true Christian, the effect will be most happy.

I preached twice on the Sabbath. My audience in the morning was about thirty, and in the afternoon about twenty. The remaining hours of the day were spent in reading and expounding the Scriptures, and in unfolding important truths to small groups of individuals. One evening, after we had concluded our usual worship with a small company, and were on the point of retiring, there came a party of six or eight, among whom was a man of much native intelligence. The discussion continued till eleven o'clock; and many important points passed under review, and were decided according to Scripture testimony. Though our visitors evidently came to defend the distinctive doctrines and errors of their church, they were compelled, as one after another was considered, to acknowledge that they had no authority for them in the Scriptures; and though they were disappointed in finding their cherished opinions so pointedly condemned by the word of God, they went away favorably impressed, on the whole, as to the doctrines we preach; and I cannot but believe that the results of that interview will be happy.

In a postscript, dated May 28, Mr. Schneider writes as follows: "We are now out of quarantine. The first evening I preached, there was an audience of one hundred and forty adults. Last Saturday evening, there were one hundred and seventy; and yesterday, at our morning service, there were one hundred and eighty adults; and including such of the children as could understand the discourse, there must have been two hundred. Many were moved to tears. The audience has increased so much that we are greatly straitened for room, and we hardly know what to do."

LETTERS FROM DOCT. SMITH.

Prospect at Oorfa—Killis.

THE last letter of Doct. Smith gave a very encouraging account of the efforts, which the native brethren at Aintab were making to introduce the gospel into other places. Whatever anticipations may have been indulged by the friends of missions, in view of that communication, there is reason to believe that they will be fully realized. Under date of May 18, Doct. Smith continues his narration of this important and interesting movement.

My last informed you of the visit of one of our brethren to Oorfa, and also of his return. On the 15th of March, another brother, having volunteered to supply his place, was sent forth, accompanied by our prayers; his plan being, like that of the first, to labor at his trade, and improve every opportunity for evangelical instruction and conversation which the field should open before him. He was followed, on the 20th of March, by his predecessor, who again returned to the post. The one who first went, entered prosperously upon his intended business; but the other, being already known, was met at once by the public anathemas of the Bishop; and, up to the date of our last, he had been almost entirely excluded from all employment. He is also much restricted in his intercourse by the Bishop's curses. This official has been excited to this active opposition by an intercepted letter, reporting some of the events of this brother's previous visit, and revealing to him the success with which the seeds of truth had been sown in his diocese.

In the mean time, this same brother has opened a correspondence with a few evangelical brethren in Diarbekir, and has written for our consent to his visiting that city. This consent we have given; and in order to secure statedly the presence of two men in Oorfa, we last week sent there a third laborer; our expectation being that the one who visits Diarbekir will return here as soon as he shall have completed his visit, which will be longer or shorter according to the encouragement he finds.

The only positive result of the labor performed in Oorfa, thus far, is the

awakening to earnest inquiry of two well-informed young men, who are spending much of their time in examining the Scriptures, whether these things are so. One of the Armenian primates of that place visited me on his way to Aleppo, last week, and attended our worship on the Sabbath. He had formed an acquaintance with our brother, expressed himself convinced of the errors of his church, and gave me to understand that his influence should hereafter be on the side of the truth.

Doct. Smith states some facts in regard to the reformation at Killis, which are not alluded to in the foregoing letter of Mr. Schneider.

At Killis, where two of our brethren have been since January, an interesting work of grace has commenced; and some give good evidence of having been born again. Among them is the third person above referred to as sent to Oorfa. He was a native of Aintab; but though he had become somewhat acquainted with evangelical truths, he went to Killis a bitter and active enemy of the gospel. The sympathies felt in a strange place for fellow townsmen brought him into close contact with our brethren; and he is now apparently a meek and devoted follower of Christ. But persecution has arisen against him. He was imprisoned for debt, sent hither, and, on his arrival, put in irons at the instigation of his creditors. Subsequently, however, our Governor became convinced that he had no property, and set him free just in time to respond, as already mentioned, to the call to go to Oorfa to work at his trade, and co-operate with the helper already there.

Doct. Smith describes the priest at Killis, who is mentioned in the letter of Mr. Schneider, as having an "excellent character."

Aleppo—Arabkir—An Enlightened Vartabed.

The brother who went to Aleppo found a less open field; but we hope his efforts have not been in vain. For about two months he was attended and aided by another of our congregation; last week, however, both returned, and we are debating what we shall do for its permanent supply. Perhaps the Lord is preparing a future helper for that field, in the person of the late acting Bishop of Arabkir. This ecclesiastic has now been with us about seven weeks, and his case is one of sufficient interest to justify a brief record.

He is the Vartabed who followed Mr. Peabody, of Erzeroom, on a preaching tour to the plain of Pasin, some five years ago, and collected the Scriptures and evangelical books distributed by our missionary brother. He took active steps as a persecutor, when I was in Arabkir two years ago; excommunicated my host; procured my removal to another quarter of the town; forbade all intercourse with me, &c. Still I visited him, and had a long conversation with him; and he showed me some of our books in his possession. Subsequently he commenced reading them; and finally he became convinced that Protestantism was founded on the gospel.

He ceased to be an active opposer of the truth, and winked at the distribution of the Scriptures; whereupon a complaint was entered against him to the Patriarch. That ecclesiastic sent an order for his removal from his diocese; but as it was unattended by any governmental firman, he simply left his quarters at the episcopate, and took up lodgings at the house of a friend. Then he commenced preaching evangelical doctrines, as far as he was qualified to do so; and the population soon began to be moved to its foundations. Three of the most learned Armenians in the place (one a physician, and all personally known to me in 1847 as evangelical) took sides with him, and quite a number became attached to their party. Expecting to be forcibly ejected from Arabkir, and perhaps sent into banishment, as soon as an order to that effect could be obtained from Constantinople, he concluded to leave the place before it should arrive; and in about five weeks he set out for this city.

His presence here thus far has been of aid to our cause. He boards with the head man of the Protestant community, and attends our preaching services; and he has on all occasions (once before the Mohammedan authorities of the town) declared himself a Protestant. We cannot say that he gives evidence of a change of heart; but he has left off some bad habits. He is studious, and employs almost all his time either in reading our publications, or in conversation with evangelical brethren. A single reply or two, made to questions put to him by two Armenian primates a few days since, will sufficiently illustrate the character of his influence upon the higher class of those without our congregation, who, because of his former rank, visit him occasionally.

Primate. Why did you not remain in the Church, and present these doctrines there, if they are true?

Bishop. Could "the Church" have saved me, had I continued within its pale? I was in pursuit of salvation when I left it.

Primate. But might you not have been saved by the truth, while yet in the Church, and also have preached it there to many others?

Bishop. My leaving the Church with the honors and the emoluments of my post, was the best sermon I could preach. Had I remained there, no preaching of mine could have been of any avail.

And then he went on, and exposed the inconsistency of mingling truth and error, whether in preaching or in practice. The name of this ecclesiastic is the same with that of our late native helper in Aleppo, namely, Pedros Vartabed; and we are waiting for farther developments of his religious character, before we decide whether or not to send him there as that brother's successor. At present that post is occupied by no one from our mission.

It seems very desirable that some of the missionaries should visit Arabkir; and it is not unlikely that Doct. Smith may make a tour in that direction at an early day.

Progress at Aintab.

Ten days later, Doct. Smith wrote a brief account of the progress of the gospel at Aintab, during the period which has elapsed since his last report.

The teachers in our schools were increased to four, and the girls' department was removed to another building, at the time the whole number of pupils reached one hundred. To meet the expense of both departments, the brethren pay for the education of their own children, and we pay that proportion of the whole which would fall to the parents of those who are not Protestants. During the last month, one family having children in school has united its interests with the brethren; and thus, from month to month, according to the growth of their numbers, will the amount of their expenditures for educational purposes increase.

The congregation of adults on Sabbath morning averaged ninety-nine during February, the month preceding my last letter; in March it was one hundred and twenty-two; in April, one hundred and thirty-three; and in May, one hundred and forty-seven. Their progress in organization as a community has been equally marked. They have chosen a council of five to act in relation to all matters of importance; and these, being all energetic business men, give greater efficiency to the agency of their head man, whom, you remember, both the Pasha of Aleppo and the officials of this city have acknowledged as the authoritative representative of the Protestants. He has rare qualifications for his post; and not a week goes by when he is not called upon by our Governor, and honored according to his rank as the head of a community. All business matters are for the present attended to with promptness; and four cases of unjust taxation, which formerly would have been without remedy, have been lately settled by him according to strict justice. All the declared Protestants are delighted with the present prospects of security; and some sixty heads of families have assented to a tax, levied by their council, for the purpose of rewarding their head man for the time he may lose in their service. We cannot but admire the dealings of Providence in thus signally delivering our brethren out of the hands of those that hate them.

But these triumphs have not been achieved without constant struggles; neither has all opposition ceased. Even now endeavors are made to compel the Protestants to desist from meeting in their place of worship. The wives of two individuals are detained from their husbands by persecuting relatives; and there are various attempts, in a private way, to vex and molest the brethren, whenever there is an opportunity. In all this, of course, we suffer with them, more or less. During the winter I have had, for example, three parcels of letters opened, and wholly or in part destroyed by Armenian opposers. The offender, in one case, was so audacious, however, as to expose himself to detection; and we have some hope that our vice consul at Aleppo will secure his punishment. The constant trials which such a state of things inflicts upon all who join us, are neither few nor small; and were a history of the forty-eight adults who have been added to our congregation, since I last wrote, written out in detail, it would furnish quite a volume of exciting narrative. But in all their afflictions, the Angel of his Presence has saved them; and in his love and in his pity he has redeemed them. He has borne and carried the weak, and pre-

pared a table before his children in the presence of their enemies.

Doct. Smith states that the progress of the reformation among the women of Aintab has been even more rapid, of late, than among the men.

Aleppo.

LETTER OF MESSRS. BENTON AND FORD, MAY 24, 1849.

It is one year since Messrs. Benton and Ford commenced their labors at this station. In the present letter, therefore, they have taken a survey of the field to which they have been called, and briefly reviewed the history of their operations. After a due recognition of the goodness of God to them and their families, while "the pestilence that walketh in darkness," has been on every side of them, they acknowledge their obligations to the American churches for the privilege of walking in the steps of the apostles, and preaching the gospel in the regions of Syria. The climate of Aleppo is represented as salubrious; though the heat of summer is great, the winters are delightful.

Oriental Christianity in Aleppo.

Messrs. Benton and Ford first describe the sort of religion which prevails around them.

Oriental Christianity, as here exhibited, is a vast consolidated system of diverse doctrines and ceremonies, venerable for its antiquity, and built upon the sandy foundation of fancied apostolical traditions, which have been received and accredited to the suppression of the Holy Scriptures. It has an imposing front of festivals and fasts, in honor of reputed saints, churches hung with pictures to aid the devotions of ignorant worshipers, and a priesthood pretending to connect the present with the first ages of Christianity, and to hold the mysterious power of forgiving or retaining sins on the earth. Instead of one, it has a multitude of intercessors in heaven; it has seven sacraments; and it has elevated the Virgin so as to supersede her exalted Son, as the head of the saints, the protector of the church, and the mediator of the world. To her and to the saints prayers are offered; from them deliverance is expected. This system points the inquiring sinner not, to "the Lamb of God which taketh away the sin of the world," but to one like himself; and it turns the Sabbath into a mere holiday for pleasure and amusement.

In short, the evils of this form of religion are immense and endless. Whether it differs from true Christianity more in its omissions or in its additions, it is impossible to say. Its most alarming defects are, that Christ and the Holy Ghost, in the renewing and sanctifying operations of grace, are not essential to it; and, of course, the fundamental doctrines of the gospel, as election, regeneration and holiness are left out, with the divine Agent on whom they depend. Consequently, no voice is ever heard in these churches preaching "repentance towards God and faith towards our Lord Jesus Christ," as indispensable to salvation. There is no manifestation in them of spiritual life. Metaphorically, they resemble what the prophet saw in vision, a "valley which was full of bones;" and "they were very many and very dry."

Character of the Priesthood.

On the maintenance of this system of ceremonial observances, the priests chiefly depend for the means of support. The priesthood, therefore, is their trade, their merchandise being the souls of men; and many are ready to say, "Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread." When once established in their place, they are imagined to possess more than ordinary power. They can remit or retain sin, change bread into flesh and blood, and dispense with wine in the celebration of mass. They attend at the confessional, chant in church in an unknown language, herald the mandates of the Patriarch, and execute the orders of the Bishop; and with a zeal worthy of a better cause, keep watch around the dwellings of all those who manifest a desire to know the truth, that they may arrest every ray of light, every religious book, every copy of the Bible on its errand of mercy, and bring back all who wander from their ways of darkness, skepticism and infidelity into their ancient folds. Some are naturally amiable in disposition and affable in manners; while others are abandoned to sinful practices. These are the men who stand in the way of the gospel. They are above the people, because they can read; and yet none can understand what they say. They wield a tremendous power; little short of absolute despotism. We commend them to our American brethren, as subjects for that fer-

vent, effectual prayer which availeth much.

State of the People.

The actual condition of those who profess a nominal Christianity, under the guidance of such teachers, may be readily inferred.

The twenty thousand Christians of Aleppo, being about a fourth part of the entire population, are divided into various nations, languages and sects. Of the languages, the Arabic is the most prevalent; but the Turkish is extensively spoken. The Greek Catholics are the principal sect; besides which there are Greeks, Maronites, Syrians and Armenians.

Probably seven-eighths of all these sects, or about seventeen thousand five hundred, are papal Christians. Taken as a body, they are more numerous, and prospectively more susceptible to religious impressions than the Christian population of any other city in Syria. A few families are wealthy; but multitudes are poor, and must work from day to day for the support of themselves and their families. Political and religious freedom is unknown among them. Unaccustomed to independent thought or action, for many centuries deprived of all the means of intellectual illumination, they are a fair specimen of what the policy of Rome can and will accomplish for the social and moral condition of those in her communion. Without the Bible, or with the Bible without the right of private interpretation, with its immortal truths sealed by the decrees of councils and Popes, without the ministry of reconciliation to proclaim a pardon purchased by the blood of Christ and a justification by faith alone, here, in this great city, generation after generation has perished. If this people ever knew God, they have forgotten him long ago. This is, indeed, a dark picture. But as the physician, to apply an effectual remedy, must understand the nature of the disease; as a general, to make a successful campaign, must know the strength and position of the enemy; so the missionary and his friends, to secure the triumph of the cross among an unenlightened people, must apprehend aright their lost condition.

Facility of Intercourse.

The ready access which our brethren have to the people, is a very encouraging fact. At some missionary stations in Western Asia, the state of things is very different.

The inhabitants of Aleppo are remarkable for their social dispositions and habits. They spend much time in social interviews, often interchange visits, and are fond withal of religious conversation. They frequent the gardens and other places for recreation or amusement, where they may be found at almost all hours, especially towards evening, seated in small companies on the ground; and they are very affable and courteous to strangers. They love friendly disputation, are shrewd and ingenious in argument, and it is a pleasure to meet and mingle with them. But, in consequence of our imperfect command of their language hitherto, and their apparent shyness of us arising from threatened excommunications and other means devised to prohibit them from all personal intercourse, our labors up to this date have been mostly confined to our own houses and those of our friends, and comparatively few have called upon us. Complaint is made of some of these friends, because they publicly preach the gospel without fear, and with so much zeal and earnestness. In the absence of all experimental knowledge of repentance, holiness and God, can it be supposed that the human heart will be more inclined here than in America to relish "the things of the Spirit of God," or less disposed to "love darkness rather than light?"

Yet, limited as our intercourse is, we find it circumscribed by the boundaries of no particular sect; but, in a greater or less degree, it extends to all. And as we urge the practical duties, they inquire, with apparent surprise, "Are we not all Christians? Do we not all love God?" And their customs, they tell us, *we* can never change; while we are sure that *they* can no more change them than the leopard his spots. In conversation, they readily acknowledge the supreme authority of the Scriptures; but without a hasty retreat to the strong holds of their traditions, they soon find themselves unable to give us a reason for various articles in their faith and practice. In all this conflict, our chief reliance is on the sword of the Spirit, on weapons of heavenly temper. We acknowledge no human authority, no decrees of councils, no decisions of the Pope. "The Bible is the religion of Protestants." And notwithstanding all their prejudices, and all the false reports most industriously circulated respecting us, we have come to take a deep interest in them.

Religious Services—A Valuable Friend.

Our brethren have been permitted to welcome two persons to the table of their dying Lord. Two services are sustained on the Sabbath, one in English, and the other in Arabic.

The Arabic service was commenced when Mr. Smith was here; and after he left, it was continued by the native assistants till the first Sabbath of March, when we began to conduct it ourselves. Previous to the appearance of the cholera, our little audience steadily increased in numbers and interest, the meetings became more and more solemn from Sabbath to Sabbath; and we began, with strong confidence, to anticipate "times of refreshing from the Lord." But a different scene awaited us. The judgment came, and "death reigned."

The growing interest which had sprung up in our Arabic congregation disappeared, with the audience in which it had arisen. All business transactions were suspended; the khans and shops were closed; the streets deserted. Multitudes fled in different directions; many retired into close quarantine with their families; and the ordinary intercourse of social life appeared to be forgotten. After six weeks, the severity of the judgment was over; but our little audience had been disbanded; and it will not all be gathered together again till the quick and dead shall stand before God. Nor has the average attendance since been as large as it was before. The monthly concert, and the Thursday prayer meeting, have also been sustained during the year; and more recently, a social weekly prayer meeting in Arabic, and a Bible class on Sabbath mornings, have been commenced. Our evening devotions are also open to all who desire to attend.

The native helper has rendered these young brethren much valuable assistance. He is represented as being very acceptable to the people; and in addition to the aid which he has given in conducting the Arabic service, he has prepared a few tracts which are well suited to the meridian of Aleppo. The teacher, to whom allusion has been made in a previous communication, "still holds on his way." He has advanced rapidly in Scriptural knowledge, and has been valiant for the truth.

It gives us great pleasure to record the following interesting case, in regard to a man of high respectability and influence, who cast in his lot with us about eight months ago. For some months previous to that time, it was generally understood that he was a Protestant; but he was dissuaded from openly declaring himself, in deference to the known wishes of his family. But He who wills the bright and shining light to be manifested, led him forth from his concealment to identify himself with the cause of the Master. He is now known among all classes as a Protestant, and a decided friend of the way which here is called heresy. He spends much time in discussing with his friends the fundamental truths of religion, and is ready to give to every man his reasons for becoming a Protestant. The strong current of public opinion here is against him; but the Lord is his shield, and he is far advanced in the conquest of that fear of man which bringeth a snare. He is now the dragoman of the American consulate here. In that capacity he has been called upon more than once to declare the doctrines of Protestantism to the Pasha; nor does he hesitate to preach the gospel, in his own house, in the market, in the consulate, and the palace, to all classes of men. He is an ornament to the American flag, the protection of which he enjoys.

The School—Conclusion.

Education here is universally undervalued; and the standard is illimitably low. To be able to read and write, to know enough of logic to make the wrong appear the better cause, is to be liberally educated. Quite a number of men can read imperfectly; but very few are good readers; of the women, comparatively none. Probably not ten among all the Christians in Aleppo have been taught to read well or understand what they read. Schools and schoolbooks are rare, and good teachers rarer still. Hence, as we had a good teacher, at the request of certain individuals, we concluded to open a school, and engaged a house for that purpose. But such an opposition at once arose in the neighborhood, that the proprietor of the house was alarmed; and at his earnest request, and to show that we were peaceably disposed, we restored it to him, and the next day engaged another. In this instance the owner stood with us, despite the storm. For a few days, however, all the neighborhood was in an uproar; various attempts were made to turn the proprietor against us; bribes were offered; and at length, other attempts having failed, complaints were preferred against him,

as afterwards against our teacher, to the government as a disturber of the peace. And as we were mistaken for Englishmen, the case was reported to the English consulate. The prompt reply was, "In the first place, the affair does not belong to us, but to the American consulate. Still, both consulates are interested in it, and will maintain their rights." Here the opposition ceased, and the school, though small, is gradually winning the confidence of the community around.

More than one thousand of the publications of the mission, including the Scriptures, have been distributed among the people during the year. "Knowledge," the brethren say, "is spreading, and the broad foundations of a great and permanent work will soon be laid."

From what has already been said, the results of past labor and our prospects for the future may be readily inferred. Much prejudice has been eradicated from the public mind; many false views have been rectified; much thought has been awakened; and some individuals, we trust, have been savingly benefited. The indications of promise are decidedly increasing. Five hundred men in Aleppo are said to be intellectually convinced of the truth. A single year, or a single month even, may develop the most important changes. The work of centuries may now be accomplished in a decade of years. One thing above all others is needful, namely, "the promise of the Father," to restore the pentecostal season to all the churches of God, and, with the Jews, to gather in the fullness of the Gentiles.

This is an important part of the great field. It is vast, extending from the Mediterranean to the Euphrates, and connecting Aintab with Tripoli. It contains Antioch, the central seat of the apostolical missions. At the east is the site of ancient Nineveh. In all these regions there is at this moment a great famine, not of bread, but of hearing the word of God. In behalf of thousands who are already perishing; in behalf of thousands more whom American beneficence may relieve; in behalf of generations to come, we implore the churches of our beloved land, to bring the urgent necessities of the people into remembrance before God, and "give him no rest till he establish, and till he make Jerusalem a praise in the earth."

Beirut.

LETTER FROM MR. THOMSON, JUNE 14, 1849.

Spirit of Inquiry at Sidon.

MR. THOMSON has recently visited a number of places in Syria and Palestine, and surveyed them with special reference to the encouragement which they held out for the prosecution of the missionary work. The account which he has given of this tour is exceedingly cheering, as will appear from the subjoined extracts.

In company with Doct. and Mrs. DeForest, and Mrs. Thomson, he left Beirût on the 13th of May; and on the following day he arrived at Sidon.

We spent a pleasant and profitable evening at the house of our consular agent. As we had reason to expect, we found an earnest desire to have the gospel preached regularly in the place by a missionary. Indeed, our consular agent lately spent several weeks in Beirût, where we had constant intercourse with him, he avowing his thorough conviction of the truth of evangelical doctrines, and his determination to abandon his errors and his (Greek Catholic) church and take his stand on the side of the gospel. He pleaded earnestly for a missionary to return with him. He said he would set apart a large room in his own house for a chapel, and was confident that we should have a good congregation to preach to at once. I have not heard a more pressing appeal for the gospel; and this evening he renewed it with equal urgency. He enumerated fifteen heads of families, whom he knew to accord with himself in religious views; and he had no doubt that many more would come in by degrees, and the work would spread throughout the community. He is at the head of society in Sidon, and has every means necessary to enable him to form a correct judgment in such matters. It has been always his opinion that the gospel would meet with far more rapid success in Sidon than in Beirût; and his reasons for this opinion are certainly ingenious, if not conclusive. From all that we heard and saw, as well as what we knew before, we are strongly impressed with the importance of devoting more labor to Sidon and to the towns and villages in that vicinity. The consul mentioned several places (Tyre amongst them) where he

knew that evangelical opinions had made much progress.

Changes in Hasbeiya.

From Sidon Mr. Thomson and his party went to Hasbeiya, where they arrived on the 17th of May.

We found a large company assembled to welcome us. We were permitted to spend our first hours in religious worship with about eighty most attentive hearers of the word of God. We had such meetings every evening; and on the Sabbath we had three public services, with increased numbers. The people appeared really to hunger and thirst for the bread of life and the waters of salvation. It was a great privilege to preach to such a congregation; and my only regret was, that my time was so short. With many tears and prayers we separated.

Mr. Thomson next proceeds to give his present impressions in regard to the reformation which has commenced at Hasbeiya. It will be remembered that he was there in 1844; but five years have wrought a very great change.

Even the physical features of the place are more inviting. When I went there in 1844, it was midsummer; and a hot sirocco was blowing constantly over scorched and dusty plains. I could scarcely breathe. Now the country is green, and the air is cool and refreshing. But a far greater change has passed over the moral features of the village. At that time the people were in a state of mad excitement in relation to all sorts of subjects. The children had daily battles with stones and slings, like young Davids, and the women were screaming and quarreling at all hours. One of these feminine skirmishes did not moderate its wordy whirlwind in the least for eleven hours by the watch. Then the men by machinations, meetings and marchings, their shouting and shooting, kept up a constant state of most serious alarm. I could neither eat nor sleep in my own house in peace, nor visit my next neighbor in safety. After fifteen days of such fierce contention and fearful excitement, the Protestants all fled, and I with them, to Abeih. Such, in brief, was the history and termination of my former visit to Hasbeiya. Even our own Protestant friends appeared to me to be a company of wild Ishmaelites, whom no man could tame.

But now how different! Our first hours were spent in peaceful worship, with a large company, in our own hired house, there being none to molest or make afraid. The people are clothed (I mean decently) and in their right mind, and with great joy they gave attention to the word. They are dwelling together in harmony and brotherly love, and have a good report of all those that are without! Their greatest enemies are at peace with them. We were every where welcomed by the very highest as well as the lowest; and by none were we treated with greater respect than by the Emirs, from Saad-ed-Dîn, down to his grand-children. Shahin Daûn's family were constant attendants at meeting. Even that one who drove Elias Fuaz out of our house, when he was there before, and Makhûl Gabrain and his son also gave way, and called upon us. Wonderful to see these great lions, that once devoured the flock, now sitting meekly amongst these despised ones! This is God's work, and it is marvelous in our eyes!

When we arrived in Hasbeiya the Emîr sent his son to welcome us to the place in his name, and invite us to the palace; and when we called, he received us with marked respect. Indeed, he made me sit by his side; and in the presence of his full divan, said to me, "Well, have your people any complaint to make against me now?" "No," I replied; "I am happy to assure your Excellency that they are entirely satisfied with your treatment of them; and I hope I shall never be called upon to prefer any more complaints on this subject." "You see," said the Emîr, addressing the crowd who were present, "I always asserted that I would gladly protect them, if I could only be protected myself from the Government, but when I was constantly getting secret orders to exterminate the Protestants, what could I do?" And no doubt the old fox has some reason to make this complaint; but this is not the whole case, by any means.

This was the first time any of our ladies had visited Hasbeiya; and they became most deeply interested in the females of the place. They have formed, indeed, a delightful exception to their countrywomen in general. From the first, they have gone hand in hand with their husbands and relatives, and have been at least quite as steadfast and zealous. All day long, and until late at night, were our ladies busy with their sisters of Syria. We cherish the hope that some of them are truly pious, while all are making

great advancement in religious knowledge. They have a daily Bible class, which our native assistants from Beirût keep up while they are here. But time would fail to speak of half the things that delighted and encouraged me.

Such was the interest which Mr. Thomson and Doct. DeForest felt in the efficient prosecution of the work already begun at Hasbeiya, that they sent a joint letter to Mr. Whiting, urging him to suspend for a season his ordinary labors, and hasten at once to this singular community.

Jerusalem—Jaffa.

At Jerusalem I had a delightful visit, in the society of the very excellent Bishop Gobat, and in the family of my earliest traveling companion in Syria, Rev. Mr. Nicolayson. Besides many acquaintances of my own, I saw not a few of Messrs. Whiting and Lanneau; and it was very gratifying to hear from all sides the strongest testimony to the usefulness of their long continued labors. I found a number of persons who were quite decided friends of the gospel, and some who have endured much persecution for the truth's sake. They all complain loudly against us for abandoning them altogether. But I trust that they will not long be left in their present destitute condition. The Bishop is resolved to commence labors in behalf of the Christians, as soon as he can remove certain impediments thrown in his way by previous ecclesiastical canons and regulations. The number of applications for religious instruction from enlightened native Christians is becoming so great, that he will be compelled to begin an Arabic service for them. Indeed, I hope it may have been commenced already.

All the native Protestants in Jerusalem speak with gratitude and enthusiasm of the great change which has so rapidly come over the public mind. Every where they find the people waking up and anxious to have the gospel. One of them has lately made a journey with Bibles and books as far east as es Salt; and he found the people in that distant place ready to abandon their pictures and renounce their church, if their priests would not preach the gospel to them. This testimony of our native friends is confirmed by the missionaries in Jerusalem, who justly trace much of this good work to the labors of our brethren many years ago. And my own observation confirms this pleasing fact, not only in Jerusalem, but in Ramallah, Bethlehem, Ramlah and Jaffa. The good seed thus sown is beginning to spring up and bear fruit. While I was in Jaffa, waiting for the steamer, I preached in Arabic at the home of the British Consul to an interesting congregation of both sexes; and many of the most respectable people of the place expressed an earnest desire to have a missionary who could preach to them in their own language. These things are new for Jaffa; but such new things are now occurring daily all over Syria and Palestine.

Beirût.

Mr. Thomson states a fact in regard to his own station, which will further illustrate the change which is coming over the people of Syria.

I hope some of the brethren at Beirût will give you in detail an account of the progress of the truth in that city and neighborhood. You ought to know some of the things which are almost daily occurring there to strengthen our hands and cheer our hearts. One of our Hasbeiya friends lately spent two weeks in Beirût, and when he was about to return home, he came to my study to "speak his heart," as he said. "For these five years," he remarked, "I have come and gone, to and from Beirût, with my heart shut up and small. The hearts of the people were harder than that of Pharaoh, and I feared that God would blot out the name and place of this city, as he did Sodom and Gomorrah. But now, wherever I go in the city, whether it be to the shops, the markets, the magazines, and even in the streets, religion is the subject of conversation." With eyes streaming tears of joy, he exclaimed, "The people are with us! And I, a poor ignorant Hasbeiyan, am every where heard with respect, and by people who a few months ago were ready to tear me in pieces. This time I return to Hasbeiya *rich*, richer than if they had given me two steamboat loads of gold. God be praised! God be praised! I want all the world to help me give thanks." These are but specimens of a conversation which was long and very animating; at his request it was closed with prayer and thanksgiving. This individual is the wealthiest of the Protestants at Hasbeiya, and of very ardent feelings. Several times he was completely overcome by his emotions. His voice failed, and he wept like a child. Who can doubt that the Spirit of the

Lord has wrought this great work in the heart of this man and of many others in different parts of the land?

Mr. Thomson adds his testimony, that for the joy of his friend from Hasbeiya there was sufficient reason.

Sioux.

LETTER FROM MR. ADAMS, JULY 2, 1849.

Prospect at Lac-qui-parle.

MR. ADAMS joined the mission to the Sioux last year; and his associates requested him to remove to Lac-qui-parle, that he might assist Mr. Riggs in the labors of that station. The subjoined extract illustrates the wretched condition of the great body of the Sioux; at the same time that it shows what peculiar obstacles to missionary success exist among this people.

The aspect of affairs at this station is not so bright at the present time, as it has been at some former periods. Owing to the unusual scarcity of food last spring, the Indians were compelled to leave this region and go in search of the means of subsistence. During the early part of winter, they ate freely of their corn, feasting and dancing, in the hope that herds of buffalo would come near them as they did the two winters previous. In this, however, they were sadly disappointed. The little corn which they had, was almost all consumed at length; and there was but one alternative, starvation at home, or an effort abroad to supply their wants. Accordingly, many of them went far away in search of meat. They found some buffaloes and barely subsisted until it was time to plant; when some of them returned, planted their corn fields, and remained a few weeks to attend to them.

During this interval, they have been literally in a state of starvation. We were unable to relieve them as a mass; and even if we had been able, it is doubtful whether it would have been good policy to do so. It may be that it is God's plan thus to humble them, and bring them to acknowledge their dependence upon him. I have thought that it would have been just as easy for the Lord to cause the wind to blow from the north last winter, and thus bring hither buffaloes for their sustenance, as to cause it to blow all the while from the south, and thus drive their sole dependence away.

Whatever may be the will of Providence in regard to this people, it is certain that they are, to a fearful extent, the authors of their own want and wretchedness. Those who plant largely, and are laying aside the idolatrous worship of their fathers, are, in proportion to their advancement, exempt from these temporal calamities. This fact is apparent, even to those who still adhere to their national religion, with all its degrading accompaniments. We hope the time is not distant, when the difference will be so manifest that this whole people will not only see, but approve and adopt the better way.

There are some tokens for good among the Dakotas. A beginning has at least been made; and, indeed, I am more than ever persuaded that a great work has already commenced. But much yet remains to be done. A few have been gathered into the church of Christ, as a kind of first fruits. Others have cut loose from their native religion, and are escaping from the superstitions and prejudices of the people. They hear the preached word of God with interest, and love to read it; and they encourage schools, moreover, lay hold of the axe and the plough, and thus give occular demonstration of progress. These things cheer us in laboring for the evangelization of this wretched people.

LETTER FROM MR. POTTER, JULY 9, 1849.

Opposition to the Missionaries.

MR. POTTER became connected with this mission last autumn. He is now at Traverse des Sioux, though not with the expectation of remaining there permanently. His brethren will probably assign him a new station at their approaching annual meeting.

As Mr. Potter has had some experience in missionary labor among the south-western Indians, he is able to draw a comparison between different fields, founded upon his personal observation. He has found the contrast between the Sioux and the Choctaws particularly striking, far greater, indeed, than he anticipated. Still, in common with his fellow-laborers among the Dakotas, he puts his trust in the Lord, and goes forward with cheerfulness and hope.

The following extracts will show what objections the missionaries frequently encounter in their efforts to bring the truth to bear upon the native mind.

I consider the Sioux as accessible to

the gospel only to a very limited extent. And the great question with regard to this field is, "How shall we get the ear of this people? How shall we induce them to hear with such a disposition that the truth will be likely to do them good?" I keep in mind our dependence on God. Indeed, the missionary among the Dakotas ought not to be in any danger of forgetting or undervaluing this great truth.

If a man steal my horse, will it avail him to ride to my door on the back of the animal, and in a very rude and insulting manner call me out, and then pretend that, prompted by benevolence, he has come to instruct me in the principles of right and wrong? If he find me disinclined to listen, perhaps it will not be worth his while to inflict upon me his offensive harangue.

The Sioux in general, I believe, look upon the missionaries as aggressors. Especially is this true of the Indians in the upper part of this country. They say, "You came uninvited. You never even asked our consent to settle here. You are among us like robbers. You occupy our lands; you destroy our timber; you pasture our grass, and drink at our streams. True, you say, you came to instruct us; but we desire none of your instruction, and we will not receive it. We wish you gone, and we have told you so. Why do you not go?" How then shall we get the favorable hearing of these Indians? How shall we induce them to listen to the truth, till they shall have become acquainted with its excellency.

Mr. Potter thinks that the boarding-school system may have a favorable influence, in satisfying the Dakotas as to the benevolent intentions of the missionaries, and in convincing them that the gospel will confer important benefits upon their nation. But such an experiment must be somewhat tardy in its effects. Hence Mr. Potter inquires:

How shall we gain access to those who are on the stage of action now? The people generally, in the region of missionary influence, know that our instructions tend directly to change and eradicate their long-cherished manners and customs. Their ideas of true religion are few, superficial and vague. They are in the habit of testing the value of every thing by the present apparent good it yields. Could we get a hearing even, we can accomplish little by attempting to urge upon them their obligations and responsibilities. Perhaps it would be nearly impossible to convey to their minds any correct idea of these subjects, in their language. We may speak of the majesty of God, his power, his love, his wrath; but such are their habits of thinking relative to the Supreme Being, that they are but little affected by such themes.

Their religion teaches them to give to him that asketh, and they practice in accordance with this rule, even to the surrender of the last morsel. And this is what they want, present, apparent good. But though we are under great obligations to them, as they claim, for the privilege of living in their country, and drinking water from the Mississippi and St. Peters, yet when they ask of us, we turn from them. A hundred of them, brave men, honorable men, too honorable to put their hands to the plough, may be in a camp near us, just ready to starve, and we will not give them a barrel of flour to save them from perishing with hunger. They must kill a dog, and with the little nourishment derived from his carcass pack their gnawing stomachs, fifty or a hundred miles, to their hunting grounds, and trust to the chase, through cold and heat, for their subsistence, their clothing in the winter, and their ammunition. Perhaps a trader, whom they know we do not consider a Christian, will give them a little food to keep them from starvation. If such treatment comes from our religion, they say, they want no instructions from us. We may explain to them, so far as they will hear, the future good which will accrue to those that listen to the gospel. But what has an Indian to do with the future? His back now demands a blanket, and his stomach food. With these they have to do, but with the future nothing. Hence, when the United States' agent promised them a beef if they would keep the temperance pledge a few months, they wanted it at once, lest they should die and never taste it!

And then the rude and offensive manner in which we attempt the business of instruction! They never ask a man to hear "a talk," unless a present is before him while he listens. Neither does any one, they say, but the missionaries. But we, though our houses are full of good things, come to them with our offensive harangues, without practicing the civilities even of what we call heathen society. Nay more, we wish them to come to our houses and listen to us, in the very savor of an abundance of food, while they are ready to perish!

It ought not to be inferred, however, that all the Dakotas are opposed to the desires of the missionaries. Some at every station, probably, are friends to the efforts which are made in their behalf, and would be sorry to have those efforts abandoned. Still it must be confessed that a large majority of the people have no desire to receive instruction.

Recent Intelligence.

SYRIA.—In the latter part of 1848, Priest Elias, of Aramôn, openly declared himself a Protestant. He has kept aloof from the missionaries, however, and has occasionally yielded to the importunity of the people, and officiated as priest. Hence our brethren have stood in doubt of him. Still he has persisted in his rejection of the dogmas of the Greek Church, Mr. Whiting says, and in advocating evangelical sentiments; and the schoolmaster sustained by the mission at Aramôn, who has been his principal teacher, thinks him sincere. In June last, three of the leading men in the Greek community at Abeih went to the priest, and urged him to resume the duties of his office. He replied, "I cannot do this." They asked, "Why? What is your object?" "My object," he answered, "is the salvation of my soul. I have not two souls, that I should lose one for the sake of pleasing my friends and serving my flock, and take care of the other." Finding that their arguments and entreaties were in vain, they left him. The next day, which was the Sabbath, they went to the church; but the priest attended worship with the schoolmaster. This produced a great sensation among both Druzes and Christians, and the news went rapidly from one to another, that Priest Elias had "gone to attend mass with the English!" The three men from Abeih approached him again, with money, oil, &c. belonging to the church. "Here," said they, "this church property shall be committed to your hands; only, for our sakes, do not bring disgrace upon the religion of the Greek Church in this country." The reply was, "If you will put me in possession of the wealth of Alexander the Great, this thing which you propose, cannot be; unless you will change the gospel, or show that it is not one of the books of the church. If you cannot do either, then walk according to the gospel."

CONSTANTINOPLE.—Another terrible fire in Pera has destroyed about four hundred houses. In describing this calamity, Mr. Goodell says: "We were aroused from sleep a little after midnight, and found the fire much nearer to us than any of the last year's great conflagrations were at their commencement. As the wind, though providentially light, was in the right direction to bring it directly upon us, we immediately began to remove our effects. First, however, I retired to my room, and committed to the Lord, or rather gave up to him, our houses, school, chapel, and all, and then went to work with great calmness. A little after four o'clock, Mr. Everett's family and my own had secured every thing belonging to us and the school. Just at this time, the fire was checked. Some of those who rushed by us at the time of the fire, were overheard to say, 'These houses never burn.'"

From the report of this station which was made to the annual meeting of the mission, held in July last, embracing the previous eighteen months, it appears that the number admitted to the church at Constantinople was twenty-two. To the church at Nicomedia twenty have been added during the same period, and to the church at Ada Bazar eight. "With devout thanksgiving," the report continues, "we are permitted to record, that since the last meeting eight children of the mission residing at this station have given evidence of piety, three of whom are in America, and two from another station."

Mr. Wood alludes, in a letter dated July 13, to the associate pastors of the church at Constantinople, in the following language: "They are men who, with the blessing of God, will be eminently useful in building up this flock of Christ, and extending the kingdom of God in this great city and empire. It is to me a source of inexpressible delight to listen to their exhibitions of divine truth."

BROOSA.—In a letter dated June 30, Mr. Ladd writes as follows: "Our church now consists of thirteen members, the mother and daughter of the K. O. family, mentioned in my letter of December 31, having united with it at the last communion season, making the number of female members four. All seem to be walking in harmony and brotherly love; and I trust they are growing in grace." There is an increasing readiness on the part of the people, Mr. Ladd says, to have intercourse with the native brethren.

ERZEROOM.—The few Protestants of Geghi are hoping to enjoy more quiet hereafter among their enemies. Not long since the brother of the Vartabed who recently joined the church at Erzeroom, with another individual, was seized and sent away to a monastery ten miles distant, in charge of some officers of the Bey, who had been fraudulently obtained for this purpose, with a view to their being banished. But the Bey, on learning the facts, ordered the prisoners to be brought before him, and then said to them, "Return to your houses, and remain Protestants, if you wish. No one shall molest you." His officers were punished for the part they had taken in the affair; and the leaders in the persecution were severely reprimanded.

The same individuals subsequently went to Erzeroom, and requested the Pasha to give them a copy of the vizierial letter, which guaranties the rights of the Protestants in the Turkish empire; and their request was granted. This is the first instance in which such a favor has been obtained. It is hoped that the Bey of Geghi will be ready to carry into effect the principles of the Sublime Porte; though it can hardly be expected that the work of the Lord will go forward in that remote region without strenuous and even violent opposition. The evangelical Vartabed whom Mr. Peabody saw at Geghi, and who has since professedly received the truth as it is in Jesus, has resolved to return to his former home, and see what can be done to revive spiritual religion.

MADRAS.—Doct. Scudder and Mr. H. M. Scudder removed to Black Town early in May; consequently they have a very dense heathen population in their immediate neighborhood. Doct. Scudder says: "We have had large congregations in front of our door in the evening. We stand on an elevation of chunam work, while the people are a little below us. Crowds of Hindoos have already heard the gospel." Doct. Scudder has begun to render medical aid to such as need it, having performed his first surgical operation, May 10, on a brahmin. He will undoubtedly have numerous applications, when his character as a medical missionary shall have become known.

Doct. Scudder has heard that the heathen are making vows over the grave of Mrs. W. W. Scudder, whose untimely death by the cholera was recently mentioned in the Herald. "Thus," he writes, "have they added another to their numerous places of idolatry. It is not at all improbable that she will be deified, and a temple be erected over her for her worship, unless her body shall be removed, or other steps taken to prevent this result."

A letter of Mr. Winslow, dated June 6, gives some account of the Armenian population of Madras. Of pure Armenians, retaining their ancestral creed, there are scarcely more than fifty or sixty adults; but there are two or three hundred, of all classes, who call themselves by this name. A few have become Roman Catholics, and occasionally one embraces Protestantism. Two ladies are mentioned who have married into English families, being themselves Protestants; one is the wife of a Wesleyan missionary. Another individual wishes to take orders in the English Church. But little is done, however, to bring the Armenian population of Madras under the influence of the gospel; and the same is said to be true of those who reside in in Calcutta. "Many years ago," says Mr. Winslow, "a respectable Armenian of Calcutta was converted, and subsequently became a zealous missionary. Now, I believe, he is not living. I have seen him at different times; but I never learned that he accomplished much among his countrymen."

Under date of June 8, (the anniversary of the sailing of Messrs. Spaulding, Scudder, Woodward and Winslow from Boston for India,) Mr. Winslow alludes to the remarkable fact that five out of the eight who constituted that reinforcement, have been spared during the period of thirty years. He adds, "Were Mr. Poor at his post in Ceylon, you would have five missionaries older probably than any other five in India. This is matter for the greater thankfulness, as it has been supposed that American constitutions do not endure this climate so well as English and German."

MADURA.—In a letter bearing date April 24, Mr. McMillan describes the state of the village congregations under his care. "As a general thing," he writes, "they are becoming more stable, and they are, in various ways, exerting a healthful influence on the surrounding villages. Their number is increasing; and though their growth may be slow, their march is evidently onward." One of these congregations, he says, has lately received an addition of four families, and some who had left on account of caste, have returned. Two Roman Catholic families have joined another congregation, the efforts of a French Jesuit to the contrary notwithstanding. There are seven candidates for baptism in this place; and the average number of attendants on public worship is about forty. Still another, and the largest under Mr. McMillan's supervision, appears to be exerting a good influence on other villages. In giving and receiving in marriage, the members insist upon a renunciation of idolatry. The death of a catechumen is mentioned, whose end was tranquil and happy. Of the hill congregations, one is represented as flourishing, the people having remained steadfast in their adherence to the missionaries. Two others, however, have wavered in their attachment to their new teachers. Strong inducements were held out to them to return to idolatry, and many yielded. But the tide seems to be turning.

CEYLON.—Mr. Howland states, under date of April 4, that the Batticotta church have given about fifty dollars towards removing the debt of the Board. The same church, having but seventy resident members, of whom twenty are students, contribute about seventy dollars annually to a native missionary society.

SANDWICH ISLANDS.—An interesting communication has just been received, in which the history of this mission is continued to May, 1849. At least one tenth of the native population

supposed to have been swept away by the recent epidemics; and more than two thousand three hundred church members have died during the past year. The friends of missions will be glad to learn that the divine blessing has not been withholden from the labors of the missionaries. The whole number admitted to the different churches on the profession of their faith is about one thousand six hundred.

CHOCTAWS.—From a letter of Mr. Byington, dated June 25, it appears that fourteen persons have been admitted to the Stockbridge church on examination, since June 1, 1849. Ninety-eight dollars have been contributed to benevolent objects. "I preach," Mr. Byington writes, "in seven different places, receiving some aid, however, from the elders."

The five churches west of the Boggy, have been placed under the supervision of Mr. Kingsbury, since September, 1848. Within the last twelve months he has made twelve different visits to them, six of these visits having occupied two weeks each. He will be relieved in part hereafter, by the removal of Mr. C. C. Copeland to Mount Pleasant. The additions to these five churches on examination, during the year, have been fifty-six. "At all of them," Mr. Kingsbury says, "meetings have been kept up by the people when no minister was present. At most of them there have been Saturday and Sabbath schools, both in Choctaw and English, taught by natives, and supported by the people." The monthly concert contributions during the year at Fort Towson have amounted to $68 17; at Doaksville to $42 75; at Pine Ridge station (when there was no concert at Doaksville on account of unfavorable weather) to $8 12. The sum of $19 56 has also been given by colored people for African missions. The entire contribution has been, therefore, $138 60; while the whole number of communicants in the Pine Ridge church, white, Indian, and colored, is only forty-eight.

Under date of July 12, Mr. Wright says, "There is at the present time a very interesting state of religious feeling in the school at Wheelock. Most, if not all, the larger girls appear to be brought under a divine influence; and some of them are rejoicing in the hope that they have passed from death unto life. The change in most appears to be very marked; and they seem much disposed to retire for secret prayer. The work has been still; and I trust the fruit will show it to have been a genuine work of the Holy Spirit. There is also much seriousness, as I am informed, among the pupils at Stockbridge and Good Water."

CHEROKEES.—Mr. Willey reports an increased interest in the means of grace at Dwight; and some are indulging a hope that their sins have been pardoned through the mercy of God in Christ Jesus. Greater readiness to give to objects of benevolence is manifest in some individuals. A church member is "laboring every day, with the intention of devoting a tenth of all he can earn and raise to the service of God, by putting it into the treasury of the Board. He also says that he has persuaded a number of his neighbors to make the same resolution." A monthly concert is sustained in the vicinity of this individual, as also a monthly meeting for the study of the Assembly's Shorter Catechism. Mr. Willey adds, "The cause of temperance has made some advancement; but whiskey is still the same great evil it has so long been to this people."

Home Proceedings.

CLOSE OF THE FINANCIAL YEAR.

THE receipts of the Board for the year which ended on the 31st of July last, from all sources, amounted to $291,705 27; and the expenditures during the same period were $263,418 47. As the debt was $59,890 78 August 1, 1848, the balance against the treasury on the 1st of August, 1849, was $31,603 98.

Of the $291,705 27, mentioned above as received during the financial year, $44,050 15 were contributed towards the payment of the debt of the previous year. The additional sum of $5,750 was pledged by various individuals for the same object prior to August 1; a part of which has since been paid.

ANNUAL MEETING OF THE BOARD.

IT was stated in the last number of the Herald, that the next annual meeting of the Board would be held at Oswego. Immediately after that notice was sent to the press, the committee of arrangements at Oswego informed the Prudential Committee, that the New York State Agricultural Fair was to be held in Syracuse at the same time with the annual meeting of the Board; and that, as the two places were in the same vicinity, the interest and influence of the meeting at Oswego would, they apprehended, be very greatly abridged. In these circumstances, the Prudential Committee thought proper to lay the facts in the case before the friends of the Board in Pittsfield, Massachusetts; and they have received a prompt and cordial request to have the meeting held there.

The *Fortieth Annual Meeting of the American Board of Commissioners for Foreign Missions* will, therefore, be held in Pittsfield, Massachu-

setts, to commence on Tuesday, the 11th day of September, 1849, at four o'clock in the afternoon. Rev. Samuel H. Cox, D. D. of Brooklyn, New York, is expected to preach the sermon. The meeting will probably adjourn on Friday.

The Committee of Arrangements at Pittsfield consists of Rev. John Todd, D. D., Messrs. Walter Laflin, Calvin Martin, Thomas A. Gold, Julius Rockwell, Ezekiel R. Colt, Thaddeus Clapp, Moses H. Baldwin, Ensign H. Kellogg, Thomas F. Plunkett, Wellington H. Tyler and James H. Dunham.

DONATIONS,

RECEIVED IN JULY.

MAINE.

Cumberland co. Aux. So. D. Evans, Tr.
Bridgeton, W. W. Green, 6; Mrs. E. Ingalls, 5; a friend, 2; do. 1; do. 90c.; do. 75c.; 15 65
Portland, 2d cong. ch. and so. 156; m. c. 21,32; 3d cong. ch. m. c. 17,12; union m. c. 23,42; 217 86—233 51
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Industry, m. c. 3 00
Kennebec co. Conf. of chs. B. Nason, Tr.
Augusta, Rev. Dr. Tappan, 45; chil. 4,50; 49 50
Gardiner, 1st cong. ch. m. c. 5 00
Litchfield, Cong. ch. m. c. 20 00—74 50
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.
Phipsburg, Cong. ch. and so. 7 00
Wiscasset, do. 44 00—51 00
Penobscot co. Aux. So. J. S. Wheelwright, Tr.
Bangor, Central ch. 24; 1st par. s. s. for *Alexander Drummond*, Ceylon, 20; 44 00
Brewer, 1st ch. 78 55
Brownsville, F. Brown, 5 00
Dexter, m. c. 10 00
Foxcroft and Dover, m. c. 12 42
Monson, m. c. 28 00
Orono, Ch. 24 48—202 45
Somerset co. Aux. So. C. Selden, Tr.
Solon Village, M. Bodwell, 2 40
Washington co. Aux. So.
Cherryfield, Ch. 5 77
York co. Conf. of chs. Rev. G. W. Cressey, Tr.
Acton, m. c. 7 00
Kennebunk, Union cong. ch. and so. m. c. 30 00
Lyman, Rev. A. Loring, 5 00—42 00
614 63
Belfast, N. ch. m. c. 5; Bucksport, HENRY DARLING, wh. and prev. dona. cons. him an H. M. 50; 55 00
669 63

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.
Keene, Isaac Rand, 15 00
Grafton co. Aux. So. W. W. Russell, Tr.
Bristol, m. c. 5 00
Haverhill, 1st cong. ch. and so. 37 42
Littleton, Ch. and so. 25,83; m. c. 19,04; s. s. for schs. in Madura, 2,13; 47 00
Lyme, Cong. ch. and so. 87; a friend, 5; E. T. 10; 102 00—191 42
Hillsboro' co. Aux. So. J. A. Wheat, Tr.
Bennington, Cong. ch. 10 00
Merrimack, Cong. ch. and so. 50 25
Temple, Gent. 38; la. 15,44; m. c. 4,58; 58 02—118 27
Rockingham co. Conf. of chs. J. Boardman, Tr.
Deerfield, Cong. ch. and so. 40 00
Kingston, Coll. 17; m. c. 28; 45 00—85 00
Strafford co. Conf. of chs. E. J. Lane, Tr.
Meredith Bridge, Cong. ch. and so. 67 00
Ossipee, Centre cong. ch. and so. 40 00
Wakefield, Cong. ch. and so. 12 00
Wolfboro', m. c. 5 75—124 75
534 44
Legacies. — Exeter, Mary Cram, by J. L. Cilley, Ex'r, 105 00
639 44

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.
A lady, 25
Danville, Cong. ch. and so. 71 41
Peacham, do. 46 78
St. Johnsbury, 2d do. 5; m. c. 49,81; 54 81—173 25
Chittenden co. Aux. So. M. A. Seymour, Tr.
Burlington, Mrs. E. W. Buell, 50; H. P. Hickok, 30; m. c. 5; s. s. con. 10,29; juv. sew. so. 4; 99 29
Milton, Cong. ch. 10 00—109 29
Orange co. Aux. So. J. Steele, Tr.
Bethel, Cong. ch. and so. 7 00
Brookfield, 2d do. 16; m. c. 9; 25 00
Randolph Centre, Cong. ch. and so. 8 30
Vershire, Cong. ch. and so. 15 22—55 52
Orleans co. Aux. So. T. Jameson, Tr.
Barton, Ch. 20 00
Rutland co. Aux. So. J. Barrett, Jr. Tr.
Castleton, m. c. 35 25
E. Rutland, m. c. 12 71
Hubbardston, Coll. 6 50—54 46
Washington co. Aux. So. J. W. Howes, Tr.
Berlin, J. H. Jr. 1 00
Montpelier, Gent. 42,50; la. 58,47; m. c. 12,59; 113 56
Northfield, Cong. ch. 10 00
Waitsfield, Cong. ch. and so. wh. and prev. dona. cons. Rev. AMARIAH CHANDLER, D. D. an H. M. 30 00—154 56
Windham co. Aux. So. F. Tyler, Tr.
Brattleboro', E. so. gent. 92; la. 63,39; m. c. 27,83; 183 22
Grafton, Cong. ch. and so. 51; J. Barrett, 20; D. Wright, 10; 81 00
W. Brattleboro', Cong. ch. and so. 63,50; s. s. for Madura miss. 17,31; 80 81—345 03
Windsor co. Aux. So. J. Steele, Tr.
Chester, m. c. 8; a friend, 2; 10 00
Ludlow, Cong. ch. and so. 9 00
Sharon, do. 30 00
Springfield, do. 70 80
Windsor, Cong. ch. and so. gent. 33,57; la. 18,60; m. c. 35,83; s. s. 3; wh. and prev. dona. cons. CARLOS COOLIDGE an H. M.; Rev. N. Bishop, 5; 96 00
Woodstock, Cong. ch. and so. m. c. 23 62—239 42
1,151 53
Bennington, 2d cong. ch. and so. m. c. 10 00
1,161 53

MASSACHUSETTS.

Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Great Barrington, 63 00
Lee, Gent. 171,48; la. 64,01; m. c. 19,92; wh. cons. HUBBARD BARTLETT an H. M. 255 41
New Marlboro', North, 15 75
Sheffield, Gent. 66,42; la. 53,28; 119 70
South Egremont, Cong. ch. and so. 20,65; J. Bacon, 50; 70 65
Williamstown, Williams College, 98,25; m. c. 16; 114 25
Windsor, Gent. 24,41; la. 17,30; wh. and prev. dona. cons. CLARK PRINCE an H. M. 41 71—690 47
Boston, S. A. Danforth, Agent, (Of wh. fr. a fem. friend, by S. T. A. 40; a lady, 10; penitent fem. refuge, m. c. 14,67; museum m. box, 38c.;) 683

Brookfield Asso. W. Hyde, Tr.
Brookfield, Chil. of mater. asso. for ed. of chil. in India, 5 00
Essex co. North, Aux. So. J. Caldwell, Tr.
Haverhill, J. Moore, 10 00
Newburyport, Mr. Stearns's so. gent. 142,75; la. 142,45; m. c. 91; 376 20
Rowley, Mr. Pike's so. 90 00—476 20
Essex co. South, Aux. So. C. M. Richardson, Tr.
Beverly, 4th so. 27 00
Ipswich, Mr. Fitz's ch. and so. m. c. 135,50; fem. miss. so. 27; Mrs. M. H. Lord, 20; 182 50
Marblehead, mater. asso. for chil. of Madura miss. 4; class in s. s. for do. 1; 5 00
Salem, S. ch. 317,08; JOSEPH G. SPRAGUE, 100; JOHN G. WATERS, 100;—wh. cons. them H. M.; a friend, to cons. JOHN CHAPMAN an H. M. 100; Tab. m. c. 26; Crombie-st. m. c. 13,59; R. P. Waters, to cons. Mrs. JOHN G. WATERS an H. M. 100; 756 67—971 17
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, La. 18 07
Greenfield, 2d cong. ch. m. c. 38,73; chil. of mater. so. 2,60; 41 33
Montague, Rev. E. Moody, 20 00
Sunderland, s. s. to ed. hea. chil. 23 86—103 26
Hampden co. Aux. So. C. Merriam, Tr.
Blandford, Mems. of Mr. Hinsdale's so. 34 00
Westfield, Mr. Davis's so. 100 00
W. Springfield, m. c. in Mr. Wood's so. 38,38; Agawam Falls, 20,75; 59 13—193 13
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Faculty and students of Amherst coll. 90; A. K. W. for Nestorian chil. 51c.; 90 51
Hadley, by J. B. Porter, 20 00
Northampton, Messrs. Stoddard and Lathrop, profits of Miss. Her. for 1849, 34,65; Mr. C. 1; 35 65
So. Amherst, m. c. 17 00
So. Hadley, Mt. Holyoke sem. teachers, 194; pupils, 333,12; (of wh. to cons. Miss REBECCA M. FISKE an H. M. 100;) 527 12—690 28
Middlesex North and vic. J. S. Adams, Tr.
Clintonville, Coll. 46 00
Middlesex South Conf. of chs.
Holliston, La. benev. so. for Choc. miss. 13 00
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Dorchester, Village ch. and so. 120 63
Foxboro', Mr. Barnes's so. m. c. 25; coll. 3; 28 00
Roxbury, Eliot ch. and so. gent. 15; a friend, 5; juv. miss. so. 82; m. c. 29,56; 131 56
Wrentham, Ch. and so. 25 83—306 02
Taunton and vic. Aux. So.
Attleboro', Cong. ch. and so. m. c. 34 50
Worcester co. Central Asso. A. D. Foster, Tr.
Princeton, Cong. ch. and so. 29 00

4,231 65

A. V. 5; Pignus, 5; Auburn Dale, a friend, 10; Bedford, Mr. and Mrs. J. Lane and daughter, 25; Brighton, evan. ch. and so. 100; Charlestown, Winthrop ch. and so. 398; Chelsea, Winnisimmet ch. and so. m. c. 65,71; E. Cambridge, evan. cong. ch. and so. m. c. 12,64; Lowell, 1st cong. ch. and so. 50; John-st. ch. 50; Reading, N. par. cong. ch. 30; S. par. la. cent so. 10; Woburn, 1st cong. ch. and so. wh. cons. EPHRAIM CUTTER and URIAH MANNING of Woburn, and Rev. SAMUEL SEWALL of Burlington, H. M. 280,01; 1,041 36

5,273 01

Legacies.—Westfield, Zebina Fowler, by Deacons of 1st cong. ch. 800; Charles Dewey, by C. Merriam, Tr. 200; Freelove Collins, for schs. among the heathen, by Jonathan Taylor, Ex'r, 100; 1,100 00

6,373 01

CONNECTICUT.

Hartford co. Aux. So. A. W. Butler, Tr.
East Granby, A friend, 50 00
Hartland, Cong. ch. 11 00
Suffield, 1st so. m. c. 29 30—90 30
Hartford co. South, Aux. So. H. S. Ward, Tr.
Middlefield, Cong. ch. and so. 11 00
Litchfield co. Aux. So. C. L. Webb, Tr.
Kent, Coll. 39 00
New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, 1st ch. and so. 48,84; union m. c. 26,57; 3d ch. do. 15,21; Yale coll. do. 4,50; officers, students and others of Yale coll. 12; 107 12
New London and vic. Aux. So. C. Chew, Tr.
East Lime, H. S. 1 00
Norwich and vic. Aux. So. F. A. Perkins, Tr.
Norwich, 2d and Main-st. m. c. 36,49; Falls so. 7; 43 49
Tolland co. Aux. So. J. R. Flynt, Tr.
Vernon, N. O. Kellogg, wh. cons. ALLYN TALCOTT of Vernon, and Mrs. ABIGAIL B. HYDE of Becket, Ms. H. M. 200; JOSIAH HAMMOND, wh. and prev. dona. cons. him an H. M. 90; 290 00

574 91

RHODE ISLAND.

Bristol, Cong. so. 78; la. miss. so. of Catholic cong. so. 50; Westerly, cong. ch. 16; 144 00

NEW YORK.

Board of Foreign Missions in Ref. Dutch ch.
C. S. Little, New York, Tr.
Esopus, Fem. prayer meeting, 7 58
Jackson, R. D. ch. m. c. 24,26; s. s. 2,05; 26 31
Jamaica, R. D. ch. m. c. in Wes. sch. house, 16 88
Marbletown, R. D. ch. 50,92; Rev. C. L. Van Dyck, 10; 60 92
Middleburgh, R. D. ch. 15 00
New Hackensack, Three la. for Amoy chapel, 6 00
New Prospect, R. D. ch. 25 00
New Scotland, Fam. subscrip. 15 00
New York City, R. D. ch. cor. 5th-st. and av. D. 15; do. Washington-sq. 86,53; Greenwich, do. 57,74; 159 27
Warwick, R. D. ch. la. 7 25
Waterloo, do. Rev. I. M. C. 4 00
West New Hempstead and Ramapo, N. J., R. D. chs. 14 00—357 21
Buffalo and vic. J. Crocker, Agent.
Buffalo, N. pres. ch. m. c. 133 38
Chatauque co. Aux. So. J. D. Carlisle, Tr.
Westfield, Pres. ch. 51 59
Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 10 00
Bainbridge and Nineveh, Pres. ch. 12 14
Berkshire, Cong. ch. and so. to cons. FREDERICK F. JUDD an H. M. 104 52
Castle Creek, s. s. 10 00
Chenango Forks, Pres. ch. 22 00
Coventry, G. D. Phillips, 50: Mrs. E. A. Hoyt, 25; pres. ch. 59,10; 134 10
Elmira, H. D. Treadwell, 25 00
Geneva, H. H. Seelye, 100; H. Dwight, 70; Rev. M. P. Squier, 50; R. S. 5; 225 00
Greene, Pres. ch. 10 00
Hamilton, I. Foot, 20 00
Ithaca, Rev. Dr. Wisner, 5 00
Lisle, Cong. ch. 35; fem. cent so. 16; Rev. I. N. av. of books, 3; wh. and prev. dona. cons. PHILO GREEN an H. M. 54 00
Lyons, S. V. H., dec'd, 1 00
Norwich, Pres. ch. 78,07; I. Bement, dec'd, 15; 93 07
Oxford, Pres. ch. to cons. Rev. CHARLES JEROME an H. M. 52 00
Owego, Pres. ch. 156,15; W. Platt, wh. and prev. dona. cons. Mrs. STELLA A. RUGG of Flint, Mich. an H. M. 25; A. H. C. 10; 191 15
Plymouth, Mrs. I. Sheldon, for *Martha I.* and *Mary A. Sheldon*, Cey-

lon, 10; D. M. 1; 11 00
Prattsburgh, Pres. ch. 23 00
Sherburne, La. miss. so. for *Mary Rexford*, Ceylon, 24; s. s. miss. asso. 12,26; pres. ch. 121,26; 157 54
1,160 52
Ded. disc. 1 12—1,159 40
Greene co. Aux. So. J. Doane, Tr.
Hunter, Pres. ch. m. c. 39 00
Monroe co. and vic. E. Ely, Agent.
Rochester, 1st pres. ch. 324,89;
Brick pres. ch. 100; s. s. for *George Beecher*, Ceylon, 20; 444 89
New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Anson G. Phelps, for miss. to Africa, 1,500; wh. cons. ANSON G. PHELPS, Jr., an H. M.; two friends, for trav. exps. of Rev. E. Smith, 100; wh. cons. Rev. JOHN H. ZIGLER of Midway, Ky. and Rev. EDWARD M. DODD of Salonica, H. M.; Mrs. Ann E. Brenson, for tracts or Scriptures in China, 25; Miss Haines's sch. for ed. of chil. in Ceylon, 25; Brooklyn, S. pres. ch. m. c. 63,26; Pilgrim ch. 605; of wh. fr. C. J. Stedman, to cons. GEORGE T. STEDMAN of Cincinnati, O. an H. M. 100; J. L. Hale, 100; S. M. Blake, 15; S. & E. C. for children's fund, 1,06;) 2,791 71
Oneida co. Aux. So. J. Dana, Tr.
Bridgewater, Cong. ch. 14,13; Rev. H. Boynton, 5,50; 19 63
Sangersfield, Cong. so. 11 76
Utica, 1st pres. ch. m. c. 10,78; fam. off'g, 4; 14 78
Verona, Pres. ch. 4 75
Waterville, do. 40 00
Whitesboro', do. 41 50—132 42
Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Cooperstown. Fem. miss. so. to cons. Rev. CHARLES K. MCHARG an H. M. 50; m. c. 8,39; 58 39
Watertown and vic. Aux. So. A. Ely, Agent.
Watertown, A bro. and sister, 2 00
5,162 84
Ashland, pres. ch. m. c. 17,75; Bethlehem, pres. ch. m. c. 27,50; coll. 32,50; Charlton, T. K. 5; Colchester, Miss Sarah Downs, to cons. Mrs. MARY D. PIERCE of Andes an H. M. 100; Cortland Village, youths' miss. so. of 1st pres. ch. for Mrs. McKinney, Port Natal, 20; for Mrs. A. Smith, Aintab, 20; Friendship, indiv. 13; Hudson, pres. ch. 89,54; m. c. 23,46; s. s. 10; P. K. Burger, 20; S. W. T. 1; Johnstown, Judge Cady, 10; A. A. 1; Keeseville, pres. ch. 50; Maine, 1st cong. ch. m. c. 6; Onondaga Hollow, pres. ch. 34; Pompey, 1st cong. ch. m. c. 16; Sangerfield, cong. so. 41,64; Schagticoke, pres. ch. and cong. 80; s. s. 13,65; W. R. S. 3,85; Mrs. O. M. 1; Miss E. S. 1; Miss A. L. B. 50c.; Smithfield, cong. (of wh. fr. a boy, for schs. in Madras, 25c.) 13; Troy, 1st pres. ch. 356,15; Verona, pres. ch. 13,50; Volney, cong. 14; W. Troy, 7,11; 1,042 15
6,204 99
Legacies.—Mexico, Peter Chandler, 5,000; less disc. 200; 4,800 00
11,004 99

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, Tr.
A lady, 3,75; New Durham, R. D. ch. 60,54; Raritan, 2d do. la. 60; 124 29
Elizabethtown, R. T. Haines, 500; Fairton, 1st pres. ch. fem. mite so. 10; Rev. E. Osborne, 10; Newark, 1st pres. ch. m. c. 100; 3d do. m. c. 21,90; Mrs. Margaret Riggs, 25; Rev. W. Bradley, 10; New Brunswick, Bethel, s. s. 1; Pennington, Miss Augusta Griffin, for *Augusta Griffin*, Ceylon, 20; Rahway, pres. ch. G. Lathrop, 10; 707 90
832 19

PENNSYLVANIA.

Darby, 1st pres. ch. 25,34; Hartsville, 1st pres. ch. 74,10; Honesdale, a friend, 100; Minersville, coll. 20; R. B. for children's fund, 29c.; Philadelphia, 1st pres. ch Wm. Wurts, 120; J. Eckel, 50; W. Raiguel, 50; E. S. Whelen, 50; J. R. Gemmill, 20; S. Smith, 20; J. Murphy, 20; T. Biddle, 20; Jacob Dunton, 20; J. C. Donnell, 20; Timothy, 20; G. P. 5; W. G. C. 5; A. E. 5; Clinton-st ch. C. S. Wurts, to cons. C. S. WURTS, Jr., LOUISA V. WURTS, MARY V. WURTS, and HENRIETTA M. WURTS, H. M. 400; J. S. Kneedler, to cons. Mrs. CATHARINE S. KNEEDLER an H. M. 100; Rev. D. Malin, to cons. JOHN S. MALIN an H. M. 100; Pittsburg, 3d pres. ch. R. Edwards, to cons. WILLIAM B. EDWARDS, EMILY EDWARDS, and GEORGE B. EDWARDS, H. M. 300; J. Bissell, 50; B. A. Fahnestock, 50; S. R. Livingston, to cons. Rev. HENRY STONE an H. M. 50; W. Shaw, 22; A. P. Childs, 20; G. Albree, 15; A. P. J. 12; J. N. J. 10; L. W. 10; A. G. 10; D. B. 10; T. B. 10; A. M. M. 10; J. J. G. 10; m. c. 59; indiv. 66; an Episcopal friend, 25; disc. 5,46; 1,978 27

MARYLAND.

Board of Foreign Miss. in German Ref. ch. Rev. Elias Heiner, Baltimore, Tr. 600 00
Baltimore, 5th pres. ch. m. c. 300; Frederick, J. P. Thomson, 5; Mrs. M. L. Thomson, 15; 320 00
920 00

DELAWARE.

Cool Spring, J. M. Perry and wife, 5 46

VIRGINIA.

Richmond and Vic. Aux. So. S. Reeve, Tr.
Lynchburg, 2d pres. ch. m. c. 3,40; s. s. for *A. Byce*, Ceylon, 5,60; G. Bagby, for *Ellen Bagby*, Ceylon, 25; Mrs. I. R. 5; Mrs. C. M. 5; Albemarle, a lady, 5; I. S. C. 5; G. W. L. 8,50; Mrs. A. for Mr. Wilson's sch. W. Africa, 1; S. M. Pleasants, 10; E. C. Pleasants and wife, 20; A. W. 5; H. N. W. 5; E. H. D. 10; Pole Green and Salem ch. to cons. Rev. HENRY S. OSBORNE an H. M. 52; Richmond, cash, 67c.; united pres. ch. on Shockoe Hill, (of wh. fr. S. Reeve, to cons. MARGARET C. REEVE an H. M. 100; mems. of the ch. to cons. Rev. CHARLES H. READ and Mrs. TRYPHENA L. READ H. M. 150.) 642,33; Duval-st. pres. ch. 40; ded. ack. in Aug. 100; disc. 3,80; 744 70
Albemarle co. la. of pres. and epis. chs. to ed. a boy at Gaboon, W. Africa. 5; Hanover co. indiv. 10; Louisa co. Mrs. J. M. K., T. M., Mrs. R. and Mrs. B. of pres. ch. 6; 21 00
765 70

SOUTH CAROLINA.

Legacies.—Charleston, Mrs. Jane Keith, by T. Lepre, Ex'r, 222 90

GEORGIA.

Athens, L. Clark, 25; Savannah, male and fem. for miss. so. in Ind. pres. ch. (of wh. fr. John Stoddard, of Dawfuskie Island, to cons. EMILY S. BLODGETT an H. M. 100,) 222,53; 247 53

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 6,78; Tab. ch. m. c. 1,10; Walnut Hills, Lane sem. s. s. 10; Pleasant Hill, W. and A. Cary, 10; W. 5; 32 88
Western Reserve Aux. So. Rev. H. Coe, Agent.
Canton, 34,62; Chatham, 2,50; Defiance, 4; Edinburg, J. Eddy, 10; S. C. 3; Euclid, 18,80; Franklin, s. s. 25c.; Geneva, 3; s. s. for schs. in Ceylon, 2; Granville, 3; Welch, cong. ch. 6; Hudson, juv. sew. so. 5,20; Wes. Res. coll. 10,66; Huntington,

S. Clark, 30; Huron, 1,56; Johnstown, Rev. I. Lamson, 5; Maumee City, 33,55; Nelson, 6,08; Rev. F. Maginnes, 5; Norton, I. H. 1; A. M. H. 50c.; Plymouth, 2; A. Brink, 10; P. Bevier, 10; Republic, 8; Richfield, M. and N. Hammond, 10; Ruggles, 1; B. Sturtevant, 10; J. R. Mills, 10; Streetsboro', J. S. 3; Tallmadge, W. Hanford, 15; D. Upson, 10; Toledo, 38,09; Mrs. B. Berdan, 10; I. H. Whitaker, 10; Twinsburg, 8, 61; West Mill Grove, 8; 349 02

Chillicothe, J. Steel, 10; Columbus, 2d pres. ch. G. S. Hall, 10; H. N. Hubbell, 10; Edinburg, B. Carter, for cir. of New. Tes. in India, 40; W. H. Carter, for Choc. miss. 10; 80 00

461 90

Legacies.—Chester, Mrs. Bates, by Rev. H. Coe, 10 00

471 90

INDIANA.

By G. L. Weed, Tr.

Franklin, W. H. M. 6; M. P. A. 3; W. H. M. 1; Indianapolis, 2d pres. ch. for ed. a hea. child, 20; 30 00

Bloomfield, a friend, 20; Boonville, cong. ch. and so. 22,85; Greencastle, s. s. for ed. of a child at Gaboon, W. Africa, 10; Greenville, ch. and cong. 13; Noble, 5; South Bend, Rev. J. H. S. 1; 71 85

101 85

ILLINOIS.

By G. L. Weed, Tr.

Columbus, pres. ch. m. c. 58; s. s. 9; 67 00

Big Rock, Welch so. 6; Granville, 10; Monroe, a friend, 5; Vermillionville, cong. ch. 18,60; 39 60

106 60

MICHIGAN.

By Rev. A. S. Wells, Agent.

Albion, pres. ch. 5,50; Allegan, pres. ch. m. c. 7,38; chil. cent so. 62c.; Ann Arbor, pres. ch. 6; m. c. 10,82; Barry, cong. ch. 13; Cassopolis, pres. ch. 1,15; Charlotte, 25c.; Dearborn, cong. ch. 2,22; pres. ch. 1,39; Eckford, pres. ch. 14; Edwardsburg, do. 4,70; Farmers Creek, cong. ch. 1; Galesburgh, pres. ch. 7,46; Rev. A. W. B. 1,25; Grand Blanc, cong. ch. 7; Grass Lake, do. 20,87; Gull Prairie, m. c. 4,52; Dea. Wells, 2,50; Dea. Brown, 7; Kalamazoo, pres. ch. m. c. 7,08; M. H. 5; Mrs. O. P. H. 2; Leoni, cong. ch. 1,49; s. s. for Testaments for Nestorian chil. 1,64; Lima, pres. ch. 7,75; Lyons, H. Smith, 12,14; Marshall, pres. ch. 56,34; Niles, pres. ch. 89,41; cong. ch. 10,50; Otsego, cong. ch. 5,75; Rochester, do. 12,67; Tekonsha, pres. ch. 12,46; Three Rivers, do. 3,79; Rev. Mr. McMath and wife, 5; Tompkins, pres. ch. 2,40; Troy, pres. ch. 20; A. S. W. and fam. 5; Union City; cong. ch. 38,27; Vermontville, do. 4,23; White Pigeon, pres. ch. 24; cong. ch. 13; D. and W. F. 6; Mrs. F. 10; ded. disc. 11,50; 463 05

Detroit, 1st cong. ch. m. c. 12; Ridgeway, R. D. ch. m. c. 10; 22 00

485 05

WISCONSIN.

By Rev. I. M. Weed, Agent.

Cottage Grove, 1st pres. ch. 5,30; Madison, 1st cong. ch. 5,93; Milwaukie, do. 20; m. c. 16,98; 1st pres. ch. 15,85; m. c. 10,44; Palmyra, 1st pres. ch. 6,80; Racine, do. 7,62; Southport, E. H. 2; West Troy, 1st cong. ch. 5,44; Whitewater, do. 6,30; 101 96

Southport, cong ch. 88,19; juv. asso. in s. s. for ed. hea. chil. 5,81; 94 00

195 96

MISSOURI.

St. Louis, Mr. Tuthill's ch. 10; m. c. 15,25; s. s. 9,75; 35 00

TENNESSEE.

Jonesboro', pres. ch. 150; Lawrenceburg, Rev. J. N. Bradshaw, 10; 160 00

ALABAMA.

Huntsville, J. H. Martin, 50 00

MISSISSIPPI.

Lowndes co. I. H. Robinson, 5 00

MINNESOTA TERRITORY.

Oak Grove, G. Loomis, U. S. A. 2 50

IN FOREIGN LANDS, &c.

Bombay, Sarah and Catharine, m. box,	18 90
Madras, Indiv., rupees, 2,312;	1,027 55
Park Hill, Cher. na.	25 25
	1,071 70

Donations received in July, (of which to liquidate the debt, see cover, $1,520,) $21,987 22

Legacies, $6,237 90

$28,225 12

☞ TOTAL from August 1st to July 31st, $289,702 70

The following donations were received by the Bombay mission during the year 1848.

A. Campbell, Rs. 140; R. T. Webb, 100; S. Simpson, 50; Rev. S. B. Munger, 36; Mrs. R. Abercrombie, 92 8.2; W. Ward, 40; J. P. Larkins, 25; A friend, 20; N. H. Thornbury, 19.4; A. Gibson, 25; C. D. Gilder, 15; C. R. Clerk, 100; Mrs. J. P. Willoughby, 25; Col. Havelock, 50; J. L. DaCosta, 50; E. Stanton, 25; Mrs. Murray, 25; Mrs. H. Young, 25; P. French, 25; E. Pope, 25; B. Hutt. 20; Mrs. C. M. Harrison, 10; P. Melvill, 20; Mrs. Hancock, 15; Mrs. Erskine, 10; Mrs. Frere, 10; Rev. F. J. Spring, 8; Rev. J. Churchill, 10; Rev. S. Fairbank, 10; G. Waller, 10; H. Dubrown, 6; C. C Batack, 10; B. S. 5; Miss P. L. 5; Mrs. W. M. 5; Mrs. E. I. 5; Mrs. A. 5; M. M. 5; E. K. 4; part of a sacramental coll. 8. Total, rupees, 1,099 12.

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in July, $334 78

DONATIONS IN CLOTHING, &c.

Mantua, O. Clothing, 50

Montague, Ms. A box, fr. la. benev. sew. cir. for Rev. A. Grout, S. Africa, 50 00

Montpelier, Vt. A bundle, fr. gent. 9 87

Wilson, N. Y. A box, from fem. miss. so. for Mr Copeland, Mt. Pleasant, Choc. miss. 52 00

Windham, O. Clothing, fr. la. 14,76; do. fr. juv. sew. so. 11,25; 26 01

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. OCTOBER, 1849. No. 10.

American Board of Commissioners for Foreign Missions.

FORTIETH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its Fortieth Annual Meeting in Pittsfield, Massachusetts, September 12, 1849, at four o'clock in the afternoon.

CORPORATE MEMBERS PRESENT.

THEODORE FRELINGHUYSEN, LL. D.
THOMAS S. WILLIAMS, LL. D.
LEONARD WOODS, D. D.
JOSHUA BATES, D. D.
LYMAN BEECHER, D. D.
BENNET TYLER, D. D.
HEMAN HUMPHREY, D. D.
THOMAS DEWITT, D. D.
Hon. LEWIS STRONG.
JUSTIN EDWARDS, D. D.
JOHN TAPPAN, Esq.
HENRY HILL, Esq.
Hon. SAMUEL T. ARMSTRONG.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE.
Rev. HENRY DWIGHT.
LEVI CUTTER, Esq.
NEHEMIAH ADAMS, D. D.
ELISHA YALE, D. D.
MATTHEW BROWN, D. D.
JOEL HAWES, D. D.
MARK TUCKER, D. D.
ISAAC FERRIS, D. D.
BENJAMIN TAPPAN, D. D.
GEORGE E. PIERCE, D. D.
Rev. CHARLES WALKER.
RICHARD T. HAINES, Esq.
SAMUEL FLETCHER, Esq.
Rev. AARON WARNER.
MARK HOPKINS, D. D.
WILLIAM R. DEWITT, D. D.
DANIEL DANA, D. D.
JOSEPH C. HORNBLOWER, LL. D.
REUBEN H. WALWORTH, LL. D.
Hon. SETH TERRY.
WILLIAM JENKS, D. D.
Hon. DAVID MACK.
ALFRED ELY, D. D.
Rev. ZEDEKIAH S. BARSTOW.
Hon. WILLIAM DARLING.
Rev. HORATIO BARDWELL.
ANSON G. PHELPS, Esq.
Hon. EDMUND PARKER.
HIRAM H. SEELYE, Esq.
Rev. CHAUNCEY EDDY.
SAMUEL H. COX, D. D.
Hon. ALFRED DWIGHT FOSTER.

David H. Riddle, D. D.
Leonard Bacon, D. D.
J. Marshall Paul, M. D.
Alvan Bond, D. D.
Benjamin Labaree, D. D.
Hon. William L. F. Warren.
Hon. Samuel Williston.
Rev. John K. Young.
Rev. Joseph Steele.
John Nelson, D. D.
Charles M. Lee, Esq.
Henry White, Esq.
Ansel D. Eddy, D. D.
William Wisner, D. D.
Joel H. Linsley, D. D.
Swan L. Pomroy, D. D.
Rev. David L. Ogden.
Samuel H. Perkins, Esq.
William W. Stone, Esq.
Benjamin C. Taylor, D. D.
Rev. Selah B. Treat.
Asa Cummings, D. D.
Baxter Dickinson, D. D.
Hon. William J. Hubbard.
Rev. Henry B. Hooker.
Hon. Henry W. Taylor.
Rev. Thomas Shepard.
Samuel M. Worcester, D. D.
Laurens P. Hickok, D. D.
Simeon Benjamin, Esq.
Hon. Nathaniel O. Kellogg.
Andrew W. Porter, Esq.

HONORARY MEMBERS.

Maine:—
Rev John W. Chickering, Portland.
Rev William Clark, Fryeburg.
Rev George W. Cressey, Kennebunk.
Rev Calvin Chapman, Bethel.
Rev G. W. Hathaway, Bloomfield.

New Hampshire:—
Rev Erdix Tenny, Lyme.
Rev William Olmsted, Mason Village.
Rev John P. Humphrey, Winchester.
Rev Anson Gleason, Charlestown.
Rev William C. Foster, Pelham.
Rev E. S. Wright, Ackworth.
Rev Robert Crossett, Alstead.
Rev Daniel Goodwin, Brookline.
Rev Heman Rood, Haverhill.

Vermont:—
Rev Azariah Hyde, Benson.
Hon Samuel Clark, Brattleboro'.
Rev A. Huntington Clapp, do.
Rev R. C. Hand, Bennington.
Rev Aretas Loomis, do.
Rev Aldace Walker, West Rutland.
Rev James M. Johnson, Irasburgh.
Rev William B. Bond, St. Johnsbury.
Rev James Anderson, Manchester.
James Adams, Esq., Castleton.
Rev George W. Campbell, Newbury.
Rev F. B. Wheeler, Jericho.

Massachusetts:—
Rev John Eastman, Hawley.
Rev Henry Seymour, do.
Rev James Kimball, Oakham.
William Lincoln, do.
Rev David Sandford, Medway.
Rev C. W. Cooley, Dover.
Rev George R. Entler, Windsor.
Rev B. M. Fay, Wilmington.
Rev J. W. Turner, Great Barrington.
Eli Pease, Blandford.
Rev Christopher Marsh, West Roxbury.
Rev Charles J. Hinsdale, Blandford.
Rev Tertius S. Clarke, Stockbridge.
Rev C. W. Wood, Ashby.
Rev J. H. Merrill, Montague.
Rev S. T. Clark, Ashfield.
Rev David Dyer, Dorchester.
Rev Paul Couch, North Bridgewater.
Rev Eli Thurston, Fall River.
Rev Samuel Howe, Monterey.
Rev Levi Packard, Spencer.
David Whitcomb, Templeton.
Rev William A. Hawley, Plainfield.
Rev Erastus Clapp, Easthampton.
Rev John G. Hall, South Egremont.
Rev M. Burdett, Blackstone.
John Leland, Esq., Amherst.
Joseph James, Medford.
Rev Roger C. Hatch, Warwick.
Rev William M. Rogers, Boston.
Abner Kingman, do.
Rev Dorus Clarke, do.
Rev Asa Rand, do.
Charles Scudder, do.
William G. Lambert, do.
G. W. Blagden, D. D. do.
Rev Samuel H. Riddel, do.
Philo Sandford, do.
H. R. Coburn, do.
George E. Hill, do.
John Todd, D. D., Pittsfield.
Rev W. H. Tyler, do.
S. C. Brace, do.

Rev Tyler Thacher, Wrentham.
Nathan Durfee, Fall River.
Rev Solomon Lyman, Easthampton.
Rev R. Crawford, North Adams.
Rev A. C. Thompson, Roxbury.
Rev Cyrus Stone, Saugus.
Rev Samuel Hutchings, Brookfield.
Rev James Bradford, Sheffield.
Rev A. W. McClure, Malden.
Emerson Davis, D. D., Westfield.
C. A. Jessup, do.
John N. Stow, do.
Rev S. G. Clapp, Chicopee.
Rev Eli B. Clark, do.
David Booth, Longmeadow.
Rev Alonzo Sanderson, Tolland.
Rev Joseph Knight, Peru.
Rev W. H. Beaman, Hadley.
Rev Rowland Ayers, do.
E. T. Smith, South Hadley.
Rev Thomas Laurie, do.
Rev L. Thompson, South Hadley Falls.
Richard P. Waters, Salem.
J. G. Waters, do.
John Chapman, do.
Isaac P. Foster, do.
Rev Austin Carey, Sunderland.
Rev James D. Farnsworth, Braintree.
Timothy M. Cooley, D. D., Granville.
Rev John H. Bisbee, Worthington.
Rev George E. Day, Northampton.
Edward B. Barrett, do.
Rev Harvey Newcomb, Needham.
Josiah Bacon, Chelsea.
Rev Francis C. Woodworth, Washington.
Rev David Eastman, Leverett.
Rev A. M. Colton, Amherst.
Rev Isaac R. Worcester, Leicester.
Rev Theophilus Packard, Jr., Shelburne.
Rev Hiram Bingham, Chester.
Rev John Lawrence, Andover.
Rev Oren Sikes, Bedford.
Rev John Ferguson, Whateley.
Rev H. B. Smith, West Granville.
Spencer Vining, South Abington.
Rev David Coggin, Westhampton.
Rev David N. Coburn, Ware.
William Hyde, do.
William S. Hyde, do.
Rev L. Sabin, Templeton.
Rev Sidney Bryant, West Stockbridge.
Rev Edward A. Lawrence, Marblehead.
Rev Morris E. White, Southampton.
Rev J. C. Thatcher, Middleborough.
Rev S. G. Buckingham, Springfield.
Rev Mason Grosvenor, do.
Rev E. Russell, Springfield.
R. A. Chapman, do.
George Merriam, do.
Samuel Day, do.
J. Field, West Cambridge.
David Goodrich, Marlborough.
Rev A. B. Smith, Buckland.
Rev Henry Neil, Lenox.
Rev Benjamin F. Clarke, Rowe.
Rev William L. Mather, Concord.
Rev Platt T. Holley, Sandisfield.
Rev Joseph Haven, Jr., Brookline.
Rev S. S. N. Greeley, Chicopee Falls.
Rev George P. Smith, Worcester.
Parley Goddard, do.
William Robert Hooper, do.
William Adams, Cambridge.
Aaron Sweet, do.
Rev Elijah Demond, Grafton.
Rev B. G. Northrop, Saxonville.
Rev J. Jay Dana, South Adams.
Rev William I. Budington, Charlestown.
Rev J. W. Tuck, Ludlow.
Rev. S. T. Bailey, West Springfield.
Wells Southworth, do.
Horace Smith, do.
Rev William A. Houghton, Northboro'.
Rev H. A. Tracy, Sutton.
John Fiske, D. D., New Braintree.
Joseph Bowman, do.
Rev D. Andrews, Pepperell.
Rev Daniel Fitz, Ipswich.
Nathaniel Lord, Jr. do.
Rev John Haven, Stoneham.
Rev Henry Cooley, Southwick.
Rev A. C. Page, Pelham.
Rev Samuel Harris, Conway.
Rev David Brigham, Bridgewater.
Rev Perkins K. Clark, Chester Village.
Rev J. G. D. Stearns, Billerica.
Absalom Peters, D. D., Williamstown.
Joseph Alden, D. D. do.
Rev J. Tatlock, do.
Rev Hubbard Beebe, South Wilbraham.
Rev Azariah Eldridge, New Bedford.

Connecticut:—

Rev John Churchill, Woodbury.
Rev T. A. Leete, Windsor.
Rev J. H. Pettingell, Essex.
Simeon Hart, Farmington.
Rev W. W. Belden, Orange.
George Kellogg, Jr., Rockville.
Rev Albert Smith, Vernon.
Martin Kellogg, do.
Rev James Beach, Winsted.

Nathaniel Sterling, Wilton.
Rev A. C. Washburn, Suffield.
Rev Daniel Hemenway, do.
Rev. Ira Pettibone, Winsted.
Rev Orson Cowles, North Haven.
Rev Samuel Rockwell, New Britain.
Rev S. T. Seelye, Wolcottville.
Rev William W. Woodworth, Berlin.
Rev O. B. Butterfield, South Britain.
Rev Francis L. Robbins, Enfield.
Rev J. C. Searle, Unionville.
Rev A. G. Loomis, Bethlehem.
Rev Lewis Pennell, Weston.
Rev Shubael Bartlett, East Windsor.
Rev James D. Moore, Middletown.
Rev Ezekiel Rich, Deep River.
Marcus McCall, Bozrah.
Rev James A. Smith, Glastenbury.
Rev Lyman Strong, Colchester.
Rev H. P. Arms, Norwich.
Russell Hubbard, do.
William Williams, do.
Rev Samuel J. Mills Merwin, Southport.
Rev Samuel H. Elliot, Woodbridge.
Rev Joab Brace, Newington.
Clark Bissell, Norwalk.
Rev S. B. S. Bissell, Greenwich.
Rev Hervey Talcott, Portland.
Rev Hollis Reed, New Preston.
Rev Adam Reid, Salisbury.
William Bird, Hartford.
Nathan Ritter, do.
Seth Seelye, Bethel.
Rev Luther H. Barber, Hitchcockville.
Rev S. W. S. Dutton, New Haven.
Charles A. Judson, do.
B. L. Hamlin, do.
William G. Hooker, do.
Rev Joseph Eldridge, Norfolk.
Rev Pliny F. Sanborn, East Granby.
Rev Richard Woodruff, Hampton.
Rev C. B. Huntington, Wilkinson.

Rhode Island :—
Rev James M. Davis, Woonsocket.
Joshua H. Work, Providence.
William I. King, do.

New York :—
Rev Samuel I. Prime, New York.
Robert Baird, D. D. do.
Rev R. S. Cook, do.
A. E. Campbell, D. D. do.
Rev Edwin F. Hatfield, do.
Rev Joshua Leavitt, do.
Rev James Knox, do.
Rev Edward Harris, New York.
Rev John C. Baldwin, do.
Almon Merwin, do.
Rev O. B. Bidwell, do.
Rev D. B. Coe, do.
Rev Henry T. Cheever, do.
Rev T. H. Skinner, Jr. do.
Josiah Carey, do.
Rev M. S. Goodale, Amsterdam.
Rev John W. Ray, Brockport.
Rev Hiram Slauson, Northumberland.
Rev D. A. Jones, New Scotland.
Rev Edwin Holmes, Nassau.
Rev S. J. Tracy, Springfield.
C. Dewey, D. D., Rochester.
Rev M. J. Hickok, do.
Rev Josiah Leonard, Malden.
Rev Henry G. Ludlow, Poughkeepsie.
Rev Francis Janes, Colchester.
Rev William N. McHarg, Albion.
Rev J. H. Noble, Schagticoke.
Rev H. L. Hammond, Morrisville.
A. G. Orton, D. D., Greene.
Timo. Woodbridge, D. D., Spencertown.
Seth Williston, D. D., Durham.
Rev B. Van Zandt, Kinderhook.
Thomas Lounsbury, D. D., Ovid.
Gideon N. Judd, D. D., Catskill.
Rev Frederick E. Cannon, Geneva.
Rev John Waugh, Sauquoit.
Rev Robert G. Vermilye, Clinton.
Rev H. B. Hosford, Jordan.
Rev Robert Day, New Lebanon.
Rev John A. Lansing, Bethlehem.
Rev C. H. Chester, Schuylerville.
Rev Peter S. Lockwood, Binghamton.
Rev Elbert Nevius, Stuyvesant.
Rev W. W. Robinson, Penn Yan.
Rev J. P. Fisher, Schenectady.
Rev Augustus L. Chapin, Galway.
L. Dwight Chapin, do.
A. N. Kittle, D. D., Rockland Co.
Rev A. B. Lambert, Salem.
Rev Wilson Ingalls, Glenville.
Rev R. Wells, Schoharie.
Rev Timothy Williston, Livingstonville.
Rev James McDonald, Jamaica.
Rev D. Hitchcock, Middle Granville.
Rev J. B. Hubbard, do.
Samuel P. Rolls, Stephentown.
Rev Benjamin N. Martyn, Albany.
Rev C. J. Warren, do.
I. N. Wycoff, D. D., do.
John Gosman, D. D., Hudson.
Rev Henry Darling, do.
Rev Samuel Storrs Howe, Auburn.

Rev Henry A. Nelson, Auburn.
Charles J. Stedman, Brooklyn.
Rev John K. Davis, Troy.
Rev H. E. Niles, Valatie.
Samuel Fisher, D. D., Greenbush.
Rev John Wickes, Canaan Four Corners.
Rev J. H. Northrup, Boonville.
J. C. Hubbell, Chazy.

New Jersey :—
Rev Talbot W. Chambers, Sommerville.
Rev D. G. Sprague, South Orange.
Rev George Schenck, Bedminster.
H. N. Brinsmade, D. D., Newark.
Lyndon A. Smith, do.
Joseph W. Duryee, do.
Thomas S. Baldwin, do.
Rev Ebenezer Seymour, Bloomfield.
Rev T. S. Ward, do.
Rev Sylvester Cooke, Wantage.
Rev Joseph F. Tuttle, Rockaway.
Rev Edward Allen, Belvidere.

Pennsylvania :—
Rev David Malin, Philadelphia.
Rev Douglas K. Turner, Harteville.
Rev Samuel M. Gould, Norristown.
Joab Tyler, Harford.

Virginia :—
Hon John Tyler.
Rev J. N. Danforth, Alexandria.
James D. Johnson, Norfolk.
Rev Charles H. Read, Richmond.

Ohio :—
Rev E. Goodman, Cincinnati.
Rev F. Y. Vail, do.
Rev Francis Bartlett, Marietta.
Rev Henry N. Day, Hudson.
William W. Eddy, do.
Rev. F. A. Deming, Freedom.
Rev H. W. Osborn, Mesopotamia.

Michigan :—
Rev E. J. Boyd, Monroe.
Rev A. S. Wells, Troy.

Illinois :—
Rev Ira M. Weed, Chicago.
Rev R. N. Wright, Belvidere.

Louisiana :—
Rev J. Addison Saxton, New River.

Indiana :
Rev Erastus Colton, Michigan City.

The following missionaries of the Board were also present.

Rev H. G. O. Dwight, Armenians.
Rev H. J. Van Lennep, do.
Rev Edwin E. Bliss, do.
Rev William M. Thomson, Syria.
Rev David T. Stoddard, Nestorians.
Rev Ozro French, Ahmednuggur.
Rev Daniel Poor, Ceylon.
Rev Edward Cope, do.
Rev John V. N. Talmage, Amoy.
Rev William Youngblood, Borneo.
Seth L. Andrews, M. D., Sandwich Islands.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Williston. Rev. Milo J. Hickok was chosen Assistant Recording Secretary. Letters were received from the following corporate members, who were unable to attend;—Hon. Peter D. Vroom, Dr. Snell, Dr. Magie, Dr. Patton, Dr. Stowe, Dr. Goodrich, Dr. William Adams, Dr. Forsyth, Dr. Hooker, Dr. Parker, Rev. Silas Aiken, and Rev. Harvey Coe.

A committee of arrangements was appointed, consisting of Dr. Todd, Dr. Pomroy, Dr. Ferris, Dr. Peters, Rev. Morris E. White, and Rev. J. N. Danforth.

It was resolved that a business committee be appointed, consisting of seven members, to which all petitions, memorials, resolutions, and other matters brought before the Board at its business meetings, except the report of its officers, should be referred without debate; and they were to determine the time and the order in which the same should be presented to the Board for its consideration. Chief Justice Williams, Dr. Hopkins, Dr. Thomas DeWitt, Dr. Bacon, Samuel H. Perkins, Esq., Dr. Bond, and Rev. Eli Thurston composed this committee.

Treasurer's Report.

The report of the Treasurer having been read, together with the Auditor's certificate, it was referred to a committee consisting of Chief Justice Hornblower, Hon. David Mack, Doct. L. A. Smith, Samuel H. Perkins, Esq., C. M. Lee, Esq., and Hon. Seth Terry. This committee, after carefully examining the report, recommended its acceptance by the Board. They also said:

Your committee congratulate the Board on the reduction of its debt, not only as relieving its operations, to that extent, from the paralyzing effects of so large a burden, but as evincing the continued confidence and sympathy of the churches and of the community in the wisdom and efficiency of its management.

In view of the indebtedness which yet remains, the committee examined the expenses of the

past year, to see if there was any part of them which might have been avoided. After a careful investigation, the committee are satisfied that the expenditures could not have been less. Every check and guard against unnecessary expense are strictly enforced. Each mission is required to furnish, prior to the commencement of the year, an estimate in detail of the expenses absolutely necessary in their judgment for that year, the items, the cost of each, and the total amount. This estimate is first submitted to the Treasurer and Secretaries of the Board. They carefully examine the items, and reject or curtail any that can be rejected or curtailed, without injury to the mission. The estimate, thus corrected, is then submitted to the Prudential Committee for their revision, correction and approval. And it is only after having been thus examined and revised, and after the several items have been approved by your officers and the Prudential Committee, that the funds are furnished to the different missions. These safeguards against unnecessary expenditure would seem to be as perfect as can be devised; and they are believed to be effectual.

The committee have made inquiry with regard to the item of expenditure occasioned by the return of missionaries. Without designing to question, in the least, the propriety of the several returns reported the past year, each of which, they understand, received the approval of the Prudential Committee after careful examination, they would suggest the importance of a continued, constant and particular attention to this subject, on the part of the Committee.

A considerable amount of the permanent funds of the Board is invested in bank stock. Your committee would call the attention of the proper officers to the expediency of lessening from time to time, as opportunity offers, some portion of that investment, and placing it on security of real estate or government loans.

Report of the Prudential Committee.

That part of the Annual Report of the Prudential Committee which relates to the domestic operations of the Board, and also that part which relates to the missions—brief abstracts of the same having been read by the Secretaries—were referred to committees for examination without being read.

The committee on the domestic operations of the Board consisted of Dr. Linsley, Dr. Dickinson, Rev. Charles Walker, Rev. J. W. Chickering, Rev. S. G. Clapp, Rev. G. W. Cressey, and Rev. David Dyer.

That part of the Annual Report which relates to the African missions, was referred to Dr. Tyler, Dr. A. D. Eddy, Rev. H. B. Hooker, Anson G. Phelps, Esq., Gen. Williams, William I. King, Esq., and A. W. Porter, Esq.

That part of the Report which relates to the Greek and Armenian missions, was referred to Dr. Hickok, Dr. Fisher, Dr. Barstow, Rev. Theophilus Packard, Jun., Charles Scudder, Esq., Rev. James M'Donald, and Rev. William W. Woodworth.

That part of the Report which relates to the mission to the Jews, was referred to Rev. David Greene, Dr. Riddle, Dr. Joseph Alden, Rev. John K. Young, Dr. Blagden, Rev. Aretas Loomis, and Rev. Edward A. Lawrence.

That part of the Report which relates to the Syria mission was referred to Dr. Bacon, Dr. Pierce, Dr. Labaree, C. M. Lee, Esq., Rev. William M. Rogers, Rev. Henry A. Nelson, and Rev. H. P. Arms.

That part of the Report which relates to the Nestorian mission, was referred to Prof. Warner, Dr. Dana, Hon. William Darling, Rev. Adam Reid, Rev. L. Sabin, Rev. B. Van Zandt, and Rev. D. Brigham.

That part of the Report which relates to the Mahratta missions, was referred to Dr. Woods, Dr. Bates, Rev. C. Eddy, John Leland, Esq., Rev. Austin Carey, Charles J. Stedman, Esq., and Rev. William I. Budington.

That part of the Report which relates to the Tamil missions, was referred to Dr. Tucker, Rev. Joab Brace, Rev. Jonathan Magee, Rev. Henry G. Ludlow, Rev. Samuel Hutchings, Rev. Daniel Hemenway, and Rev. David Andrews.

That part of the Report which relates to the Siam, Canton and Fuh-chau missions, was referred to Dr. William R. DeWitt, Dr. Cooley, Rev. Sylvester Cooke, Rev. S. G. Buckingham, Rev. James Anderson, Rev. R. G. Vermilye, and James D. Johnson, Esq.

That part of the Report which relates to the Amoy and Borneo missions, was referred to Dr. Ferris, Dr. Wyckoff, Rev. Charles H. Read, Nathaniel Lord, Jr. Esq, Rev. O. B. Bidwell, Joseph W. Duryee, Esq., and Job Squier, Esq.

That part of the Report which relates to the Sandwich Islands mission, was referred to Chancellor Walworth, Dr. Brown, Hon. Seth Terry, Levi Cutter, Esq., Rev. Hiram Bingham, Rev. Henry T. Cheever, and Doct. L. A. Smith.

That part of the Report which relates to the missions among the Oregon Indians, the Choctaws and the Cherokees, was referred to Dr. Tappan, Dr. Wisner, Dr. B. C. Taylor, Hon. Samuel Williston, Rev. James M. Johnson, Rev. Francis Janes, and Richard P. Waters, Esq.

That part of the Report which relates to the Sioux, Ojibwas, New York Indians and Abenaquis, was referred to Dr. Humphrey, Rev. Aldace Walker, Caleb Day, Esq., Rev. S. I. Prime, Rev. Erastus Colton, Rev. A. H. Clapp, and Rev. T. S. Clark.

The report of the committee on the domestic operations of the Board is as follows:

While the Board have occasion for gratitude to God, that the encroachments of the grave upon their body have been fewer during the last than in some previous years, and particularly the preceding year, yet they are still called to mourn the loss of three venerable and valued members, making in all seventy-one who have deceased during the forty years of the society's existence. If we consider how small a body it is that has

had, in this brief space, to furnish so large a contingent for the grave, we cannot fail to observe how strongly the providence of God is enforcing the exhortation of his word, "Work while it is day, for the night cometh when no man can work." The report of the Prudential Committee, presented at the last annual meeting, recognized the fact that no ordained missionary of the Board had died during the period which that report embraced. This year the cause has lost one ordained missionary and seven female helpers.

The committee see no occasion to repeat the testimonies, so often given by former committees, in regard to the ability and the diligence with which the labors of the different departments at the Missionary House are performed. No one who knows any thing of the character and extent of these labors, can doubt that they are great, unremitting and exhausting. Of pastors at home, or missionaries in the field, few labor more hours, and none perhaps under such severe mental exactions, as do their brethren at the Missionary House. The Board, and the churches which it represents, have renewed occasion, from year to year, for a grateful recognition of their obligations to the Prudential Committee for their untiring and uncompensated toils in the discharge of that most important trust which is committed to their care.

It gives the committee great satisfaction to learn from the report, that the field from which the Board draws its chief pecuniary resources, is so fully districted, and occupied by general agents who share so largely in the confidence of the Christian community. It is scarcely possible to overrate the importance of this branch of the missionary service, as the whole history of the Board will show. Indeed, when we consider that Christ organized his church pre-eminently with a view to the conversion of the world, there is no fact more painful to a Christian mind than this, namely, that after all that has been said and done to diffuse the spirit of missions in our land, there are still so many churches who sustain no monthly concert of prayer for the universal triumph of the gospel; so many members of evangelical communions who take no interest in such a concert, even where it is observed, read no missionary periodical, seldom hear any appeal from the dying heathen, such as has pained and melted our hearts during the present meeting, are rarely, if ever, personally called on by any collector for the cause of missions, and who give little or nothing, from year to year, to carry out and effectuate their dying Lord's great and last command. And can no remedy be found for an evil scarcely less to be deplored for its disastrous influence on the churches at home, than on the heathen abroad? In this state of things, it is painful to hear suggestions from any quarter, implying that the cause of missions to the unevangelized, at least so far as this Board is concerned, cannot be expected, under existing circumstances, to make any material advances in resources or in results. Is the obligation of the evangelized to illumine and save the unevangelized so deeply felt by any of our churches, even the best, that it has become the duty of any to lighten the pressure of this obligation? At the hands of our brethren at the missionary stations, amid all their difficulties and trials, we demand progress; but how can the law of progress be obeyed there, if it is not sanctioned and honored by pastors and churches and Christians in the midst of privileges and mercies at home? Your committee cannot dismiss this subject without expressing their deep conviction, that no measure of ability at the Missionary House, or wisdom on the part of the Prudential Committee, or zeal and fidelity in the financial agents of the society, can avail to bring into the missionary field the requisite laborers, or provide the funds indispensable to sustain them, without the full-souled co-operation of the churches, and especially of the pastors and teachers of the churches. We greatly rejoice, therefore, notwithstanding the sorrows we have expressed in view of the facts alluded to, that the Prudential Committee are able, in their report, to express the belief that an increasing number of pastors are, within their own spheres, assuming the responsibility of this cause, and taking the work of enforcing its claims into their own hands; and that many recent instances of persevering effort and devotedness might be named, both among pastors and churches.

The usual measure of prosperity has attended the movements of the press connected with the Missionary House. The periodicals and other publications of the Board have had a wide circulation, and, no doubt, have contributed much to sustain and advance the interests of the missionary cause. Changes are proposed by the Committee, in some of their arrangements for giving increased power to the press at home, which, we trust, will be crowned with success.

The committee will not attempt to make suggestions in regard to the finances of the Board; but would merely refer to the report of the Prudential Committee as, on the whole, encouraging in its character. Every patron of the Board, we are sure, will rejoice exceedingly that the Committee should feel able to append to that report, exhibiting the entire indebtedness of the Board on the 31st of July last at $31,603 98, the following language: "This is not quite so favorable a report of the finances as the Committee had hoped to make. Still they see no cause for alarm or discouragement. On the contrary, the experience of the past year has taught them that this cause has a strong hold on very many Christian hearts; and, with the help of God, they would humbly hope that at the close of another financial year, there will be no indebtedness to report."

In conclusion, in view of all the facts that have at this anniversary been brought before the friends of missions, whether by the report of the Prudential Committee on the condition of the home department, or by the detailed and affecting personal statements of our missionaries, of the necessities of the heathen abroad, this committee feel bound to commend this great movement, for the salvation of a dying world, anew to the sympathies and supplications of all who love Christ or the souls for whom he died. At the same time they bespeak, as they feel called upon to do, the prayers of the good in behalf of the immediate organs and laborers of this Board, whether in the counsels and toils of the Missionary House, or on the open field of conflict with sin and the powers of darkness, that there may be given to them needed grace to cheer their hearts and their labors, wisdom to guide all their measures, and the blessing of God to crown their efforts with divine and glorious success.

The committee on that part of the report which refers to the African missions, use the following language:

While we rejoice to learn that the missions, both in South and West Africa, are in so promising a state, we feel constrained to suggest the inquiry, whether the continent of Africa ought not to become a more prominent object of attentic

by this Board, than it has hitherto been. Not that we would recommend at present any other reinforcements to these particular missions, than those which are already contemplated by the Prudential Committee; but we would inquire, whether other fields ought not to be diligently sought, and speedily occupied, in this interesting portion of the globe? We have several reasons for making this suggestion.

1. A large proportion of this vast continent is yet unexplored. Regions of great extent, and containing, as we have reason to believe, many millions of inhabitants, are as much unknown to the civilized world as the countries of another planet. How long shall this be? Is it not desirable that this unknown portion of the world should be explored? Is not this an object in which, not only the Christian and the philanthropist, but the scholar, will take a deep and lively interest? But who will ever penetrate these dark regions, unless it be the missionaries of the cross? Ought not systematic efforts to be made to establish missions, as speedily as possible, at different points, which, through the blessing of God, shall eventually spread the light of civilization and of Christianity through that entire continent.

2. Africa is comparatively near to us, much nearer than many of the countries in which our missions are planted. We have sent the gospel to different parts of India, to Ceylon, to Siam, to China, to Borneo, and to the Islands of the Pacific. All this is well. But have we thought enough of those millions of benighted pagans, which we have left behind us in our benevolent excursions? Has Africa received its due proportion of attention? Shall this Board be satisfied with two missions on that vast continent?

3. The wrongs inflicted upon Africa by our own country, as well as other Christian nations, call loudly upon us to do what we can for its spiritual welfare. How many millions of human beings, in years past, have been torn away from its shores by our countrymen and the people of other Christian nations, and conveyed to involuntary servitude. And what multitudes of their descendants are now held in bondage in this our happy land! Ought not these things to call forth our sympathy, and awaken our compassion? What other portion of the globe has such a claim upon our benevolence? Shall it not then have a more prominent place in our plans and efforts for the conversion of the world?

4. There seems to be peculiar encouragement for missionary labors among the Africans. We all remember the signal success of Vanderkemp and his associates among the Hottentots. We remember the remarkable outpouring of God's Spirit upon the colonists at Sierra Leone, a number of years ago. And even now our missionaries, both in South and West Africa, are greatly encouraged by the attention paid to their preaching and by the hopeful conversion of some to the Christian faith. It is true, the Africans are ignorant and degraded; but they are not bound, like the Hindoos, with the cords of caste. They are a simple people, more like the inhabitants of the Sandwich Islands. They too were ignorant and degraded; but the gospel has had free course among them and been glorified; and we trust it will be among the benighted Africans, when it shall have had an equal opportunity to exert its power.

There is another consideration which has had some weight on our minds. There is evidently an increasing interest felt throughout Protestant Christendom in the welfare of the African race The slave-trade is now viewed in its true light; and it is a cheering consideration that Christian nations have combined to put it down. The establishment of the republic of Liberia, and of the colonies of Sierra Leone and Cape Palmas, have done much to check this infamous traffic, and also to extend the light of civilization and Christianity into the surrounding regions. The whole system of slavery is regarded by a large part of the Christian world very differently from what it was a few years ago. Are not these things indications that God has good in store for benighted Africa? And shall we not follow the leadings of Providence, if we make that continent a more prominent object of attention in the prosecution of the missionary work?

We will only add, that we cannot but hope that every effort to promote the cause of Christianity in Africa, will exert a happy reflex influence upon the condition of our colored population at home, and tend to hasten the work of universal emancipation.

The committee on so much of the Prudential Committee's report as relates to the missions in Greece and among the Armenians, say:

The mission to Greece has awakened special interest, sympathy and prayer. Its solitary missionary has now returned from exile, and labors again in the midst of enemies, restrained, but not reconciled. For a season after his return to Athens, he wisely forbore seemingly to defy the civil authority by having public services in his chapel, and confined himself to the distribution and sale of the Scriptures and religious books; but he has now, for some months, been openly preaching the gospel unhindered. Former anxieties become, by divine interpositions, the sources of hope for the future; and the steady patience and courage of the missionary compel the respect of his opposers, and diffuse increased energy and hope through the churches which sustain him. A few months will doubtless determine whether persecutions are to commence anew; and the solicitude necessarily felt by every friend of this suffering servant of God and his cause should perpetuate prayer, without ceasing, for his guidance, support and consolation.

The Armenian mission stands out conspicuous in importance and promise. An extensive spirit of inquiry, study of the Scriptures, and commencing reformation, pervades these ancient churches, so long spiritually dead in superstition and formality. The practice now adopted of settling native pastors, and employing a native agency in the mission to this people, commends itself to our approbation and confidence, both from its intrinsic propriety and its beneficial results.

The operation and influence of the female schools in this mission are highly propitious, and promise much for the elevation of female character, the best interests of social and domestic life, and the future prosperity of religion; and the revival of God's work in the seminary at Pera, by the special influence of the Holy Spirit, demands devout thanksgiving and praise. The appended report of this mission, on the subject of the support of native pastors by the churches and connected topics, is plain, practical, timely and judicious.

This mission cannot fail to exert an influence for great good over all that eastern world of mind, borne down under the bigotry of Mohammedanism, and the superstitions of the Romish and the empty formalities of the Greek church. The practical wisdom and fidelity of the missionaries in their work commend them to our confidence, affection, and importunate prayer.

The report of the committee on the mission to the Jews is as follows:

In a mission to the Jews, it seems to be specially important to turn the thoughts of that people, as much as possible, from their depressed and unhappy state as a community; fix them on their individual character and condition, as sinners against God and exposed to the curse of his law; and, at the same time, bring them to feel that personal reconciliation to God and restoration to his favor are more worthy of their care and effort than their restoration to Palestine, or the re-establishment of their ancient national polity, that thus they may be led to feel their need of a Messiah to atone for their sins, rather than one who may conduct them to national power and glory.

Like all other sinners, sunk in impenitence, error and unbelief, the Jews are disposed to ward off the force of gospel truth by cavils and discussions. In all such cases, error is more likely to be corrected, and the character to be changed, by pointedly addressing the awakening truths of the Bible to the heart and conscience than by controversy. Much of the perplexity in conducting missions to the Jews, and much of the disappointment experienced in the results, may probably have been occasioned by want of sufficient regard to this point.

So far as appears from the report of the Prudential Committee, the mission now under consideration has been planned and hitherto conducted on the principles here suggested; and it is to be hoped that the missionaries, in their preaching, in more private intercourse, and in their other labors, will aim mainly to convict individuals of their sins, and lead them to repentance and saving faith in Christ, leaving questions relating to unfulfilled prophecy to be settled by the developments of divine Providence hereafter to be made.

In the New Testament predictions relating to the ultimate and universal triumphs of the gospel, much importance is attached to the conversion of the Jews; and the prevailing divided opinions now existing among them as to the authority of the rabbinical interpretation of their Scriptures, and the greater freedom of thought and inquiry now manifested among them, together with the greater political freedom granted them of late by the governments under which they live, seem to be indications that the Lord is preparing the way for the conversion of his ancient covenant people to the Christian faith, and should encourage us to prosecute the work of evangelizing them with increasing vigor and with more prayer and hope, relying on the Holy Spirit alone to remove their blindness and unbelief.

The committee on the Syria mission express the following opinions:

The year included in this annual report has been signalized, above all former years in the history of the Syrian mission, by various indications of success. It is evident that the time has come when it is the imperative duty of those to whom that mission looks for support, to attempt and expect far greater things than heretofore. At such a crisis as has now arrived, any curtailment may be disastrous; and every new laborer will find the fields already white and waiting for the harvest.

The committee on the mission to the Nestorians, after saying, "This mission may be as well supplied with laborers as others; and yet we cannot but feel that there is ample room for more," proceed as follows:

Mr. Stoddard, who left Oroomiah for this country with his family, on account of his health, was called, while in quarantine at Trebizond, to part with his wife by the prevalent pestilence, that is now visiting our land. She "passed away, in a few hours, to a better world." "It has made a wide and sorrowful breach," say the missionaries, "in our little band." Some of your committee have had the pleasure of meeting our beloved brother in his sorrows, since he brought his motherless children to his native home. We love him not the less for his trials, as we trust they will work out for him "the peaceable fruits of righteousness."

The department of education in Oroomiah is such as to lead your committee to feel that the best results will be experienced from the seminary and free schools there established.

In regard to the progress of the gospel, we are always to remember that opposition to good, while human nature is what it is, is a condition of spiritual progress. And this is distinctly seen at Oroomiah. Ecclesiastical power, where the genuine spirit of Christianity is wanting, is always the bitterest foe to truth. But we are happy to see that the various forms of persecution (and they have been many) are met by the native converts, in the primitive simplicity of Christian faith. The genuine effects of the gospel are seen, while they count not their lives dear unto them. And we cannot but observe the providences of God, in enlisting against the persecuting power at Oroomiah influences that hold back and restrain it.

The Governor of Oroomiah has seemed ready to administer equal justice to all. And the sympathies of some ecclesiastics, high in office, have been given to the oppressed, persecuted Nestorian Christians. "Mr. Stevens, the British Consul at Tabreez," say the missionaries, "has, unsolicited, exerted himself in the kindest and most efficient manner for our protection." To him our thanks are truly due, inasmuch as he has often averted from the heads of our missionary brethren impending calamities. Thus has God, in various ways, interposed for their deliverance, and made them to triumph through his might.

It is known to readers of missionary intelligence, that during all these trials God has greatly blessed this mission by his Spirit. During the present year, a work began in the seminary, and extended itself into many villages. We have been greatly interested to see how in this dark land, the fruits of the Spirit are, as in revivals in our own country, joy, peace, long-suffering, and every good work. Great is the change effected in many once far from God and hope. Mar Yohannan, known to many in this country during his visit, is greatly changed. It is interesting to mark the expression of his deep humility and penitence, as having been an unfaithful shepherd of the flock of Christ.

We think no one can observe the changes that are taking place in Oroomiah and in its vicinity, and not feel the deepest gratitude and the highest encouragement in the great work of missions. God has wrought wonders among the Nestorians. He will do greater still, if we are faithful in this work. When we mark the political changes which have taken place in Turkey and Persia; when we note the local relation which this mission holds to large portions of the unevangelized world; we cannot but expect the happiest results.

The plains of Oroomiah, the mountains of Koordistan, are open and free to the missionary, to carry the tidings of life to the villages of the

Nestorians. We would seek, as members of this Board, as Christians, to meet, if possible, the earnest appeal of our brethren of this mission to send them additional laborers. We cannot say they have labored in vain, or spent their strength for nought.

The language of the committee on the Mahratta missions is as follows:

The fact has often been presented in previous years, that the subversion and removal of Hindooism and the substitution of Christianity must be effected, not by a sudden revolution, but by slow degrees. It will be brought about by the Spirit of God, through much self-denying, patient, persevering labor on the part of his people In answer to our prayers for the oldest of our missions, we expect to hear, for a long time yet, only of progress encouraging to our hopes, of great things in prospect. This we have in the report from the missions this year.

The missionaries have been tried and hindered in their work by the distressing sickness of some of their number, by the illness of some which has taken them off from their labors, by persecutions from opposers, and by the defection of a few of their church members, requiring their excommunication; but the lives of all the missionaries have been mercifully preserved. Those who have enjoyed health, have prosecuted their work in the same way as in former years. Their schools are in a more prosperous and promising condition than at any previous time. The Spirit of God has been present in some of them, manifesting his renewing power in the conversion of some of the pupils. The contribution of one thousand four hundred and twenty-five rupees by English residents for the support of these schools, at one time, shows the high estimation in which they are held by those who are capable of appreciating religious education. One new station has been added during the past year to those occupied by the missions.

The church in Bombay has received three new members by profession. The church in Ahmednuggur has received ten, and that in Seroor four, making seventeen in all Besides these facts, the increased interest manifested on the subject of Christianity, and the modifications of Hindooism which are becoming obvious, show that progress is made in the work which ought to encourage our hopes, invigorate our faith, and draw forth more prayer and thanksgiving to God in behalf of these missions.

The committee on that part of the annual report which embraces the Tamil missions, say:

The Madras mission has been prospered during the past year. An addition has been made to the number of missionaries since the last anniversary. A new interest in the Bible has been awakened by the annual meeting of the Madras Bible Society, which was attended by the venerable Bishop of Calcutta. A visible change has taken place in public opinion, in regard to the education of Hindoo females. Prejudice has given way, and females of any caste are educated.

The Madura mission has some features peculiar to itself. What are termed "village congregations," are gathered by the missionaries in numerous villages. This increases the labors of the missionaries, but gives an opportunity to preach the gospel to the perishing with more prospect of usefulness. Although no special work of grace has been enjoyed, yet several instances of conversion have occurred. The great Head of the Church has given the missionaries there some precious tokens of his favor.

The Ceylon mission, one of the oldest under the care of the Board, and served by some of the oldest and most devoted of the missionaries, men who bear the marks of the Lord Jesus, has been blessed the past year. The schools and seminaries connected with that mission, are in a prosperous condition.

Each of these missions needs a new supply of missionaries. Let all the friends of missions pray the great Lord of the harvest to send forth laborers into his vineyard.

The committee on the Siam, Canton and Fuhchau missions, report:

That from the documents submitted to the examination of the committee, they learn that the Siam mission, formerly under the care of this Board, has ceased to exist. The Prudential Committee, having deliberately weighed all the circumstances connected with that mission, came unanimously to the conclusion, that the indications of Providence authorized, and seemed even to require them to leave the field to other societies, which had entered, or were about entering it. In doing so, they bear honorable testimony to the earnest and exemplary devotedness of the Rev. Mr. Hemenway, the brother who, for some time, has borne alone the labors and the responsibilities of that mission.

The Canton and Fuh-Chau missions, in the different modes of their operations, have been prosecuted during the past year with increasing encouragement. The conviction of the missionaries, of the vastness and the importance of the fields open to them, increases as they become known. The difficulties with which they have been called to contend, in the prosecution of their work, are for the most part disappearing; and your committee cannot but express the confident hope, that the devoted, self-denying, and persevering labors of your missionaries, blessed of God, will ere long result in vast good to multitudes of that populous and benighted land.

The report on the Amoy and Borneo missions is in the following language:

The mission to Amoy cannot but be regarded as among the most encouraging of this Board. The prospects opening to it are such as tend much to gladden the heart and make us feel that our labor shall not be in vain in the Lord. But this mission has been again baptized with the baptism of affliction. The removal of Mr. Pohlman, occurring, as it did, when he had become qualified so happily for his work, and at the outset of a career of great promise, is a trying event; and yet the effect, we judge, cannot but be to call out other hearts and other hands, and in the end to build up the mission in greater strength. To die as our young brother did, is not to die in vain. We mourn his loss; and yet hope sweetly mingles with our emotions, that a gracious Master will overrule it for an amount of good, which even his life, most estimable and able as he was, might not have accomplished. The appeal comes closely home to the heart of every pious youth in the church from which he came, who will supply his place? The reinforcement now contemplated is small; we cannot but hope, however, that it is only the earnest of a large supply.

The opening of a sanctuary in that distant island, built after our own plan, the services of which are conducted like our own, marks a most important era in the history of this mission.

The Borneo mission still calls for our sympathies; and yet the cloud which had settled so heavily upon it, seems to be rising. The very measure, the return of all the missionaries, which in ordinary circumstances would be fatal, seems in this case to be full of hope. It cannot be that the appeals of brethren coming, as the missionaries do, from so needy and pressing a field, and with hearts yearning over their perishing flock, will be in vain. When all the circumstances which led to the settlement in Borneo, indicating most clearly providential control, are taken into the account, we feel warranted in holding firmly to the belief, that precious fruit shall yet be gathered, where so much moral power has been employed. The tenacity with which the missionaries have held to their mission, and especially the indomitable courage of Mr. Steele, teach a most important lesson to their patrons; indeed, rebuke the despondency to which some of the friends of this mission have yielded. The view taken of the continuance of this mission, in the Report of the Prudential Committee, accords fully with that entertained by this committee.

Whether any advantage may be taken, in furthering the objects of Dyak missions, of the English enterprise under Capt. Brooke at Sarawak, does not now appear. Should any opportunity offer, under the protection of the British government, we may hope for entire freedom from the governmental difficulties, which in years past have formed a serious ground of discouragement to this mission. The engagement of the returned missionaries as laborers for the Board in the denomination they represent, it is believed, will completely revive the interest of the Reformed Dutch Church in a work, which has made large drafts on their faith and patience.

The committee on the Sandwich Islands mission submitted the subjoined report:

This mission continues to enjoy the favor of God, and to show that the benefactions of the friends of missions in connection with this Board, which have been heretofore bestowed upon that now christianized nation, have not been misapplied. The time, however, appears to have now arrived for the commencement of a gradual separation of the Christian communities at the Sandwich Islands from the superintending care of the Board, and from dependence on American Christians to sustain a preached gospel among them. And your committee highly approve of the very wise and judicious suggestions which have been made to the missionaries by the Prudential Committee, as to the manner in which that gradual separation should be effected. We also commend the truly Christian spirit with which those suggestions have been received by the missionaries themselves.

At the meeting of the Board at Brooklyn in 1845, the attention of the Prudential Committee and of the missionaries was called to the subject of raising up a native ministry among the converts to Christianity in those Islands, not only to aid the missionaries then in the field in their labors of love among that people, but who should also be able and competent to supply their places when those labors might be ended, and those faithful missionaries of the cross might be called by their divine Master to their rest in heaven. And your committee are pleased to learn from the report which they have had under consideration, that nine native preachers have been already licensed by our missionary brethren there to preach the gospel in those now Christian communities, and that others are also in training for the work of the gospel ministry. The members of the mission churches have likewise exhibited a truly commendable zeal in the cause of their divine Master, in their endeavors to sustain a gospel ministry for themselves, without further expense to the Board. They have, indeed, of their poverty given much for that object; and a few of those churches will soon be able to furnish a support to their pastors.

Exposed, however, as the churches at the Sandwich Islands must be at present, to the assaults of errorists located there, it will not, for some considerable time at least, be either wise or prudent to leave those churches altogether dependent upon a native ministry, or to any other ministry employed and paid wholly by themselves, without the assistance and the counsels of those who have hitherto been their spiritual guides, or others of the Anglo-Saxon race, who may be raised up or sent there to supply their places.

It is, therefore, proper that the system of partial support, proposed by the Prudential Committee, should be continued, so far as to secure to the Sandwich Islanders, at all times, a competent Protestant ministry. It is also desirable that the children of missionaries born in those Islands should be induced to remain there, and be educated in the seminaries of learning which have been established by missionaries under the direction of the Prudential Committee. And the parents of such as exhibit evidence of hopeful piety, and are competent to the work of the gospel ministry, should have every proper encouragement and assistance in educating them for the work at the Islands, without sending them to this country for that purpose; for nothing is calculated to have a more beneficial influence upon the minds of the native converts, in reference to the education of their own children, than to see the children of the missionaries born there brought up in the nurture and admonition of the Lord among themselves, and thoroughly prepared to take the places of their parents in the church and in the family circle, or as useful and worthy members of the community in which they live. And as the children and descendants of our pilgrim fathers and mothers, those married missionaries who, two hundred and thirty years since, left their homes to plant the standard of the true cross upon these then pagan shores, and the descendants of those holy men and women who, from time to time, followed them hither to enjoy a pure and unadulterated Protestantism, have continued to us that inestimable blessing; so may the children and descendants of that faithful band of married missionaries, who, two hundred years later, left our own shores and their beloved homes for the love of souls, and planted the standard of the cross upon these then pagan Islands of the Pacific, and the children and descendants of those who have since followed them there in obedience to the parting injunction of our ascending Lord, preserve and transmit to the now christianized Sandwich Islanders the same inestimable blessing; until all the members of the church militant on earth, by whatever names they may be known here below, shall be united in the church triumphant in heaven.

In respect to the missions among the Oregon Indians, the Choctaws and the Cherokees, the committee to whom that part of the Annual Report was referred, say,

We find special occasion for grateful acknowledgment to the God of missions, for his continued favor, during the past year, to the Choctaw churches. In the organization of two new

churches; in the accession of one hundred and seventy-three hopeful converts; in the advancing knowledge and piety of professed Christians; in the prosperous condition of the boarding-schools; and in the cheering prospect of an increased number of native teachers, very pleasing evidence is afforded that our brethren in the Choctaw field have not labored in vain.

Our missionaries among the Cherokees are prosecuting their labors in circumstances more favorable than in some former years; and though during the past year nothing has occurred of special interest, encouraging indications have been witnessed, in the general prevalence of good order, in the progress of temperance principles, in the continued interest of the government in the cause of education, in the advances of some church-members in Christian liberality, and in more than usual solemnity and interest, from time to time, in the truths of the gospel. We hope that an effort will be made to furnish that interesting people with a larger supply of religious reading in their native tongue.

Your committee regret the necessity of abandoning most (if not all) of the missionary stations among the Oregon Indians; though still they would cherish the belief that the labor there expended has not been wholly lost. Gratefully acknowledging the good hand of God towards our missionary brethren who still survive, we recommend an expression of thanks to those military officers, and to the men under their command, who so kindly extended to them their protection, and would propose for the purpose the following resolution:

Resolved, That the thanks of this Board be given to Col. Lee and Major Magone for the kind interest which they evinced in the welfare of the Rev. Messrs. Walker and Eells and their families, when their lives were in danger from the violence of bloody men; and that the disinterested conduct of those sixty soldiers, who volunteered their services in a three days' march for the rescue of those brethren, is entitled to the highest commendation.

The committee on the missions among the Sioux, Ojibwas, New York Indians, and Abenaquis, say in their report:

The condition and prospects of these remnants of once powerful aboriginal tribes are far from being what every Christian philanthropist would wish; but they are not so discouraging as to excuse us in withdrawing from them any of the agencies now employed to christianize and save them. The melancholy fact that they are melting away and threatened with ultimate extinction, is so far from being a reason for the abandonment of our missions, that it urges us to evangelize the wasted and wasting tribes as quickly as possible. We owe them a great debt; and if, in the inscrutable providence of God, they must perish from off the earth, those who have entered into their inheritance, are surely bound to do every thing in their power to prepare them for, and aid them on their way to that rich and glorious inheritance of the saints in light, from which they can never be expelled.

That any obstacles should be thrown in the way of our missionaries, in their untiring efforts to christianize the Indians, whether directly or indirectly, is exceedingly to be deplored. We find in the Report committed to us a statement which we feel bound to bring to the notice of the Board. It appears that when the annuity was paid to the Ojibwas last October, the Sabbath was sadly desecrated. "The payment went on," writes the missionary, "and some thirty-six shops stood open for trade. During the whole day, criers were patroling the streets, advertising their goods. Nothing but noise and bustle and confusion prevailed. The Indians received their ammunition; and, during the afternoon, the report of fire-arms was heard almost constantly from some quarter."

"This fact," say the Prudential Committee, "is mentioned, because it is not the only instance, in which officers of the government have profaned this holy day by the payment of annuities." Now your committee cannot allow themselves for a moment to believe, that the government of this great Christian nation has authorized such palpable violations of the fourth commandment by any of its agents; and they submit to the Board whether, if it has not already been done, suitable representations of the case referred to, should not be forwarded, through the proper channel, to the Home Department. It can be no part of the policy of the general government to interfere in any way with the benevolent efforts which are made to civilize and evangelize the remains of the aboriginal red man within its jurisdiction; but, on the contrary, to encourage every philanthropic effort to promote their temporal and eternal welfare.

Control of Missionaries and Mission Churches.

Dr. Anderson read as follows, in relation to the "Special Report" which was laid before the Board last year by the Prudential Committee.

The "Special Report of the Prudential Committee on the Control to be exercised over Missionaries and Mission Churches," was presented to the Board, at its last meeting, in a printed form; but as the members had not time to give it that consideration, which the importance of the subject demanded, the consideration of it, after a single amendment, was deferred to the present meeting. Meanwhile the Prudential Committee were authorized to print the report as amended, and to make such modifications as, on further reflection, they should deem proper.

They lay this report again before the Board, with an addition to be introduced on page 39, immediately following the article designed to show, that the Board is responsible for the *teaching* of missionaries. The addition which is now made to the report is intended to show, that *this responsibility of the Board for the teaching of the missionaries does not interfere with that of Ecclesiastical Bodies in respect to the same thing*. It reads as follows:

"It may be important, however, to remark, that the responsibility of the Board for the *teaching* of the missionaries does in no degree interfere with the responsibilities of ecclesiastical bodies in respect to the same thing. Such has been the result of an experience in this country continued through forty years. Within this period, the Board has had about two hundred and seventy-five ordained missionaries laboring under its direction in heathen lands, and has extended its supervision to every department of their duty as missionaries; and there has never been the least sign of interference in the working of its own responsibilities and of

those of the ecclesiastical bodies with which the missionaries were connected. But one case is recollected, in which an ecclesiastical body in this country has thought itself called upon to discipline a missionary, and then it deposed him from the ministry, and for the *same cause* that had *previously* led the Prudential Committee to dismiss him from the missionary service. The fact is, the missions, when fully organized, may easily constitute themselves ecclesiastical bodies; and the whole influence of the Prudential Committee is and has been to sustain them in their freedom and efficiency for missionary purposes. It is also true, that there has been no case, where the Prudential Committee has been called to act, in which doctrinal error was the only element of difficulty; nor has there been a case, involving doctrinal error as an obvious element, where it would have been convenient, or even practicable, for a mere ecclesiastical body to adjust it, *as a whole*. The cases were of a mixed and complicated nature; and they can hardly fail to be otherwise in distant organized missions among the heathen, and so must of necessity be regarded and treated as appertaining rather to the missionary than to the minister. The elements of character, which constitute a man an efficient and faithful minister, are almost identical with those which are essential to the character of a good and faithful missionary. It can hardly be questioned that the body, which is accountable for the proper application of the funds contributed for the support of missionaries, is under solemn obligation to see that those funds are not wasted upon an unworthy or unfaithful missionary. Indeed it is impossible effectually to transfer this responsibility to another body, which is not only remote from the missions but not in correspondence with them. And when the Board dismisses from the missionary work, for a reason (as in the case abovementioned) that would make it the duty of an ecclesiastical body to depose from the ministry, there is no interference with the rightful authority of any ecclesiastical body. The Board does not assume to decide upon the fitness of an individual to be a minister of the gospel; but it is their duty to decide, and that intelligently, on his original and continued fitness to be sustained, by the funds committed to their disposal, as a missionary to the heathen. Nor is there more practical difficulty in adjusting his missionary, ministerial, and church relations in foreign missions, than there is in home missions; and no more in respect to those Congregational missionaries, whose ordaining councils ceased to exist immediately after their induction into the ministerial office, than in respect to missionaries connected with presbyteries or classes in their native land. The contributors to the funds for foreign missions demand more evidence of faithfulness in the preaching of the gospel, than can possibly be in the possession even of the permanent ecclesiastical bodies scattered over our country. And they will hold the Prudential Committee and the Board responsible for seeing that no part of their contributions go for the propagation of error, either in doctrine or practice; nor will they have any serious doubt, in case radical or serious mistakes are committed or abuses occur in the discharge of this trust, that the fact will soon be known, and the evil be in some way corrected. The Board claims to be only an *agency* for those, whether individuals or associated missionary bodies, who commit funds to its disposal for the support of foreign missions; and to see that the funds thus committed are appropriated according to the known wishes and expectations of the donors. Such is a simple, practical view of this subject, as it has existed ever since the Board was formed.

"Experience has shown, that the responsibilities of missionaries to missionary societies are entirely consistent with the unimpaired existence and operation of their responsibilities in their distinct and separate relations as ministers. The churches and other ecclesiastical bodies at home, or in the missions, or the missions themselves regarded as ecclesiastical bodies, can take their own time and method of looking after alledged heresies or immoralities in individual missionaries. The Board need not wait for the ecclesiastical body, nor the ecclesiastical body for the Board. And the Board, conducted as it has been from the beginning, will be a help to the ecclesiastical bodies, whether church, council, presbytery, classis, or mission, in the discharge of their supervisory duties towards the ministers of the gospel laboring as missionaries in foreign lands. Nor can it cease to be thus helpful, except by a change in its course of proceedings, which would speedily prove destructive alike to its influence and its existence."

The Prudential Committee, having had under consideration the subject of this special report another year, deem it proper to suggest, that there seem to them to be reasons which render it inexpedient that a formal vote of adoption should be passed; but that the report should rather be received as a record of the results of the experience of the Prudential Committee in conducting foreign missions, as information which may properly go into the official publications of the Board. It is not to be supposed, that the measure of our experience is yet full, in any one of the great departments or modes of operating in the work of missions. Doubtless we have much yet to learn, both through our failures and successes, connected with a prayerful contemplation of the word and providence of God. The Prudential Committee see not indeed, at present, any reason to doubt the correctness of the principles and views embodied in this report; but the report covers much ground, and embraces a great number of points in missionary practice; and the Committee *might* hereafter experience embarrassment, in case the report is now taken out of their hands by a vote of adoption, should farther exp-

rience demand a change in any of the principles, opinions and usages set forth in the report. The ends aimed at, in ordering and preparing it, appear to be sufficiently attained by its embodiment and publication, so as not to require any formal adoption of the report, at least for the present.

After the reading of the foregoing statement, the Board resolved that the "Special Report" of the Prudential Committee "on the Control to be exercised over Missionaries and Mission Churches," as now presented by the Committee, be received as a record of the results of their experience in the long period of their official duty; but, in view of reasons suggested by them, the Board do not at this time act upon the question of its adoption, leaving the subject with the Committee, however, to make such use of their Report in the publications of the Board, and in all other ways, as they shall deem proper.

Correspondence with the Cherokee and Choctaw Missions.

The following statement was submitted by the Prudential Committee, in regard to their correspondence with the Cherokee and Choctaw missions.

It will be remembered that the Prudential Committee submitted to the Board, at its last annual meeting, an unfinished correspondence with the Cherokee and Choctaw missions, on their relation to the subject of slavery. As a part of the history of the case, the Committee deem it proper to say that on the 20th of February last, perceiving that the Christian community had extensively misunderstood their letter to the last named mission, dated June 22, 1848, they published the following brief statement, namely:

"The letter sent by Mr. Treat to the mission had not that authoritative character which some have attributed to it. It expressed *opinions*, then and still entertained by the Committee; but not in a form which made those opinions *decisions* or *instructions*. The Committee have given no *instructions* to the missionaries in relation to slavery; they say expressly that they address their brethren '*with suggestions and arguments.*' The distinction between suggestions, opinions and arguments, on the one hand, and decisions, rules and instructions, on the other, though necessarily familiar to the conductors of missions, seems to have been overlooked by some who have written on this subject. The missions reply to suggestions, if they see cause, by suggestions, to opinions by opinions, and to arguments by arguments. On some subjects this interchange of views has extended through several years, before the opinions of the Committee and their brethren have become perfectly consentaneous; and not unfrequently, as the result of this free correspondence, the sentiments at first entertained on both sides have been modified.

"This distinction is vital to the proper understanding of Mr. Treat's letter to the Choctaw mission; and for want of attention to it very erroneous constructions have been put upon that letter. With this practical distinction in view, moreover, it will be seen that the Committee and the Secretaries have done nothing inconsistent with the letter or spirit of the two fundamental principles recognized by the Board at Brooklyn; namely, that credible evidence of piety is the only thing to be required for admission into the churches gathered among the heathen; and that missionaries and their churches are the rightful and exclusive judges as to the sufficiency of this evidence. It is believed that foreign missions *cannot* be successfully prosecuted in disregard of these principles, at least by the Congregationalists and Presbyterians of this country; and that such missions are and must be controlled mainly by the free use of suggestions, opinions and arguments; and those who have the direction of the missions must have truth and reason on their side, in order to be successful. Time must also be allowed for the requisite interchanges and for necessary reflection on both sides.

"We merely add, that the Committee have never had any intention of '*cutting off*' the Choctaw mission from its connection with the Board. Indeed, the last two paragraphs in the 'Special Report of the Prudential Committee on the Control to be exercised over Missionaries,' laid before the Board in a printed form, and published in the Minutes of the last Annual Meeting, show that nothing of the kind was contemplated. Nor have the Committee preferred any '*charges*' against the mission. On the contrary, they would repeat the sentiment in the letter of Mr. Treat, expressing their undiminished confidence 'in the integrity and faithfulness of these servants of Christ.'"

In submitting to the last annual meeting the unfinished correspondence which has already been mentioned, the Committee departed from the established usage of the Board. It was their wish, (1.) to gratify the desire which so many have felt to ascertain the precise relation which the Cherokee and Choctaw missions sustain to slavery, and what opinions those brethren entertain on the general subject; and (2.) to give the Board and its patrons an opportunity to understand the sentiments of the Prudential Committee, in respect to slavery as affecting the missionary enterprise among the heathen; and also the manner in which the Secretaries, under the supervision of the Committee, might be expected to interchange views and impressions with their fellow laborers in the gospel of Christ. It was neither the purpose nor the desire of the Committee to obtain any formal action of the Board on the correspondence; as they did not suppose that such action was necessary.

And perhaps the Committee may be allowed to say, that a vote adopting their letter to the Choctaw mission seems to them, not only unnecessary, but of doubtful expediency. It was not written with any such object in view. And, in the very nature of the case, there can be no opportunity for amending or improving such a letter, when it comes before the Board for its sanction. It is not a report, presented by a committee in the ordinary routine of business, to be curtailed, or amplified, or changed in whatever way may seem best, but a statement of the views of the body from which it emanated, and already sent to those for whom it was intended.

It was the wish and hope of the Committee last year, that the correspondence with both missions might be brought to a close before the present meeting. In this, however, their expectations have been disappointed. Letters have been interchanged with the brethren among the Cherokees; and the points of difference have been gradually disappearing. For reasons which are deemed entirely satisfactory, the Choctaw mission did not reply to the letter of the Committee, dated June 22, 1848, until April last. Although the delay on some accounts is to be regretted, still it is manifest that nothing has been lost; on the contrary, time has thus far been a kind and helpful coadjutor.

The conclusion to which the Committee have come in regard to the correspondence of the past year is as follows:—

1. They submit to the Board the letter from the Choctaw mission, already referred to, dated April 14, 1849. Indeed, they deem it an act of simple justice to those brethren, that the patrons of the mission should at once be made acquainted with the views therein expressed.

2. The Committee do not think it expedient, at present, that the correspondence with the Cherokee mission should be laid before the Board. In expressing this opinion, however, they distinctly and fully admit the right of the Board to call for this or any other correspondence, and, indeed, to institute inquiries into any of the proceedings of the Committee, in such manner and form as shall seem best.

As already intimated, it was thought that the peculiarities of the case were such, last year, that an exception should be made to the usage of the Board; and when the second letter of the Choctaw mission shall have been read, it will be seen to have a special relation to what has gone before, and consequently to fall within the exception. But as regards the letters which have passed between the Missionary House and the brethren among the Cherokees, within the past twelve months, there does not appear to be any sufficient reason for deviating from the ordinary course.

Upon one other point it may be well for the Committee to say a few words. The members of the Choctaw mission have directed their attention very particularly, during the past year, to the substitution of free labor for that of slaves. They are anxious to make a change as soon as practicable, not only to gratify a large portion of their friends and patrons, but that they may increase the economy, comfort and efficiency of their own labors. The Committee have been cordially co-operating with the mission in this matter; but they are sorry to say, that they have not succeeded as yet, in relieving their brethren according to their earnest request. The subject will continue to receive attention, however; and it is hoped and believed that, in some way, free labor will be successfully introduced at an early day. Indeed, a reduction has already been made in the number of slaves hired from year to year, at the different stations. And the Committee will say in conclusion that, as it seems to them, the mission are willing to do all that can properly be required of them, in existing circumstances, to place this question on the desired basis.

The letter of the Choctaw mission, referred to in the preceding statement, is here subjoined.

Stockbridge, Choctaw Nation,
April 14th, 1849.

Rev. S. B. Treat, Cor. Sec. of the A. B. C. F. M., Boston.

Rev. and Dear Sir:—Your letter of June 22d, 1848, was duly received, and has been the subject of our prayerful deliberations. We reciprocate the feelings of kindness and confidence expressed in your letter, and shall ever retain a grateful remembrance of your visit among us.

When we first entered on our missionary labors, we were young and inexperienced. There were no examples of schools or churches among the South Western Indians, save those of the Moravian brethren at Spring Place. The counsel and example of the devoted Gambold, were instructive and encouraging. The visit of the beloved Mr. Cornelius at Brainerd, when one of our number was there, and when our first mission church was organized, was timely and welcome. The visit of the venerable Dr. Worcester at Mayhew, in the spring of 1821, was very refreshing. While he was with us, the Mayhew church was formed; and there he offered the consecrating prayer at the communion table, and administered the bread to the communicants. "This was the last time he assisted in public worship on earth." It is to us cause of devout gratitude that we were favored with the counsels and prayers of these beloved men, while laying the corner stones of the first Indian churches.

We came to the Choctaws to labor for their conversion, and to make our graves with them, expecting to fall in our field of labor as your missionaries. We have ever had attachments to the American Board, its officers and members, especially the Secretaries, Treasurers, and Prudential Committee, such as we have felt towards no other persons. Their oft repeated expressions of approbation, relative to our labors, have greatly encouraged and strengthened us. We earnestly desire to retain a hold on their affectionate confidence, and on the confidence of the religious community, who still dwell in the land which gave us birth, and who sent us to the Choctaws as the messengers of the churches.

But at this late period, we, with the Committee, are pressed with peculiar and complicated di-

culties on the subject of slavery. We wish you to feel assured that we have no personal attachments to this institution, and that we have ever been deeply impressed with the great evils which mark its character, and of our duty to do all in our power, as servants of the Lord Jesus, to mitigate and remove them. It is a trial of no small magnitude, to reside more than a quarter of a century in the midst of such things, and here to train up families of children from the cradle, not knowing how soon we may die, and leave them in the midst of all these evils.

For more than five and twenty years, the evils and the wrongs of slavery have been the subjects of our anxious and prayerful deliberations. With Mr. Evarts, one of the early Secretaries of the Board, we had repeated personal conversations, at different times, on this subject; and also an extended correspondence, through him, with the Prudential Committee. Long before the present agitation, the subject of slavery, as it related to our mission, had been discussed and settled, as we then thought, on a scriptural basis. Nor did we receive an intimation from either of the early Secretaries, or from any member of the Prudential Committee, that it had been settled on a wrong basis.

Amid all our cares and labors, the condition of the colored population has not been forgotten; and while our hands have been full of other work, we suppose the Choctaw missionaries have done as much as any other missionaries of the Board, to promote practical emancipation, and to produce an impression favorable to that object. So well and so favorably were our principles understood, that before leaving Mississippi, the agency of one of the brethren of this mission was solicited by a highly respectable planter of that State, to aid in securing the emancipation of more than twenty slaves, who, in compliance with their own wishes, were liberated and sent to Liberia. We have ever felt it our duty to seek the spiritual good of both masters and servants, and not to interfere with the legal relations they sustain to each other. When, with the consent of the master, we have seen an opportunity of extending a helping hand to the slave, we have ever been ready to embrace it. Since the commencement of our mission, we have by our own direct agency, and in part by the use of our own funds, secured liberty to eight slaves. In common with thousands in the slave country, we regard slavery as a tremendous evil; one which casts a dark and ominous shadow over the future prospects of this people. Had we consulted our feelings rather than our duty, long ere this we should have fled from it to a land where we could have breathed a freer and more congenial atmosphere. But when we look around on those for whom we are laboring, most of whom are not involved in this evil, and remember that the Savior hath said, "Go ye into all the world and preach the gospel to every creature," we dare not leave them; and when we look on those whom we trust the Lord has given us as the seals of our ministry, how can we forsake them? These considerations have kept us at our post. We have not one particle of sympathy for slavery, except that we may be instrumental of mitigating and removing its evils.

Since receiving your letter, we have endeavored to review this whole subject, and to inquire what more can be done by us to advance the cause of truth and righteousness in this land, and to meet the views expressed in that letter.

We have supposed that we accorded with the sentiments advanced in the several reports of the Board, on the subject of slavery. The one of 1845 so ably and so fully defined and settled the principles on which we were to proceed, that we apprehended no serious embarrassments to our future labors. We entirely accorded with the sentiments expressed in that report, and especially with the two fundamental principles as there laid down: 1. "The ordinances of baptism and the Lord's supper cannot be scripturally and rightfully denied to those who give credible evidence of piety." 2. "The missionaries, in connection with the churches which they have gathered, are to be the sole judges of the sufficiency of this evidence." These have been our principles from the commencement of the mission.

The employment of slave labor is one ground of objection to our mode of procedure. By this, it is thought, "we countenance and encourage the system;" that "we make this species of labor more profitable to the owner, at the same time that we put it in his power, if he will, to plead our example to justify or excuse the relation." We have wished, as far as possible, to avoid every thing which might seem to sanction this system. Gladly would we have avoided the hiring of slaves, could we have obtained other suitable help. With us, it has been a matter of necessity. We apprehend the difficulties with which we have had to struggle in relation to this subject, are not generally understood. It is but justice to ourselves, that some of them, at least, should be known.

1. In the first place, the Committee at Boston find it much more difficult to send us helpers to perform the *manual labor* at our mission stations, than formerly. Twenty years ago, we were supplied, to a considerable extent, with kind, faithful, industrious mechanics and farmers from the Eastern States, who took off the great burden of secular cares and labors from those whose duty it was to preach the gospel. Now, it is rare that such a man is sent to our assistance. A few we have had, and they have been highly esteemed for their work's sake.

2. It is much more difficult in our present location, than it was on the other side of the Mississippi, to obtain such *free* help as will at all answer our purpose. Since the great openings for laborers and mechanics in the free states and territories of the West, and especially since the commencement of the Mexican War, there have been few free laborers to be obtained; and those have generally been of a character very unsuitable to be employed at a mission station. In order, as far as possible, to comply with the instructions of the Committee, we have sought for the best free help to be obtained in the country. Some who came to us with fair appearances and professions, have on trial proved profane, intemperate, dishonest and licentious.

3. Another thing which has greatly increased our embarrassment, in relation to this subject, has been the peculiar character of our families. Our schools, with one exception, are schools of females. Our families consist mostly of females. This renders it extremely difficult, and in some instances altogether inexpedient, to employ native help for our out-of-door work. We have come near having two of our schools broken up by the improper conduct of our free hired help. We cannot express the deep anxiety which has pressed upon us from this source.

In connection with these facts, we ask the Committee to consider for a moment, that some of us have to be absent on preaching tours to distant congregations, two weeks at a time, leaving our families dependent on such help, with none to oversee or control them but females. We presume those to whom we now appeal, would not be willing to leave their own families, if they consisted of from thirty to fifty females, under such protectors; and that they would not wish us

to do it, if it could be avoided. Our circumstances at different stations, of course, differ very considerably. At some, we have suffered much more than at others. Oppressed as we have been by these troubles, we have felt compelled in sundry instances to resort to slave labor. And here it may be asked, "Can we procure slave labor of a better character?" We not unfrequently have an opportunity to hire slaves, both male and female, of established characters, in whom the community, as well as ourselves, have confidence. Some of these persons feel it a great privilege to live with us; and several, in consequence of such a residence, have been brought to a saving knowledge of the truth. When we can leave our families with such helpers, we can be absent on tours to preach the gospel, without that distressing solicitude which, under other circumstances, has so often oppressed us. But we should greatly prefer good free help; it would be much more efficient, and more desirable in every respect. We have repeatedly and most earnestly solicited a supply of such help. That we have not had it, we believe is not the fault of the Committee at Boston. They would have granted our request, had it been in their power. We are grateful to the Committee for the efforts now making to supply us, at least in part, with such free help as our necessities require. We shall most gladly second every effort that may be made in this direction.

At the same time, we wish the difficulties relating to this subject to be understood and appreciated. There must always be much uncertainty attending help, brought a distance of from one to two thousand miles. They may soon become dissatisfied, and either wish to return, or to proceed onward to Texas or to the golden regions of California. True, they may be bound by contract; but if disposed, as has sometimes been the case, they may annoy us, until we are more than willing to release them. And when they leave, months and sometimes a whole year may pass away, before other free help can be obtained. We hope the efforts now making to secure such help as our necessities require, may be more successful than those heretofore made have been.

In this place permit us to state some of our thoughts, as to the *amount* of encouragement given to slavery by the hiring of slaves in the mission. This may be considered in relation to two particulars; the pecuniary gain resulting to the owners, and the moral influence arising from our example.

As respects the first of these, *the pecuniary gain to the slaveholder*, there is undoubtedly some encouragement and support given to slavery by what we pay for hired slave labor. So far as it goes, it tends to make slavery profitable. This we would avoid, if we could. But we think the encouragement, in this way, given by us to slavery is very inconsiderable, compared with what is done in other quarters. The small amount paid by us annually for slave labor will bear no comparison with the immense sums paid every year by the free States, by England, and by the rest of the world, for the products of slave labor. Now so far as profit to the holder is concerned, there can be little difference between the hiring of slaves, and the purchasing of what is raised by them, of their owners. We think it must be obvious, that should the market for slave products be closed in the free States, and in other parts of the world, the system could not long survive the measure.

We are aware that those living in the free States consider it impracticable to dispense with the products of slave labor. If it be so; if it is found impracticable where slavery does not exist, and where free help is easily obtained, to dispense with the products raised by slaves; how much more impracticable must it be for those living in the midst of slavery, and where free help is not to be obtained.

With us the employment of slave labor, and the use of slave products, are not a mere matter of convenience, or a calculation of profit and loss. It is a matter of necessity. We have often no other alternative. If we want a horse shod, a slave must do it. If we stop for the night at a public house, a slave must take care of our horse and cook our food. If we want repairs made, or a house built, or land cleared and cultivated, there is often no other one but a slave to do it. To say the least, there is as much *necessity* for the use of slave labor, and of what is produced by the slave, where slavery exists, as where it does not exist. And we think it will not be contended that, so far as mere profit to the slave owner is concerned, there is any essential difference between the hiring of slaves, and the purchasing of the master of what is raised by them.

The thought has occurred to our minds, why we, in our necessities, should be expected to abstain from every thing which may in a small degree add to the profit of slavery, while the rest of the world, with ample funds, are sustaining it on a vastly larger scale, without fearing rebuke, or seeming to apprehend that they are doing wrong.

With the intense interest prevailing in the free States, in England, and we may say throughout the civilized world, in relation to the wrongs of slavery, we see no prevailing disposition to lay an embargo on the products of slave labor. The cotton, sugar, rice and tobacco of the slave States are purchased as freely now, as before the present movement existed All the materials and means, necessary to make slave labor productive and profitable, are furnished now as readily by the free States to slave-holders, for the use of the slave, and for the benefit of the master, as they were twenty years ago. We see no tendency, in any quarter, to operate to any considerable extent against slavery, by dispensing with the products of slave labor.

This fact has led us to suppose that God has another way of bringing this grievous and oppressive system to an end. We believe the power of the gospel, and of an enlightened public sentiment, will be brought to bear upon it, until it shall disappear from our otherwise happy land. An evil so enormous cannot long withstand the combined influence, which is now brought to bear upon it from every part of the civilized world. We look for this great work to be accomplished ultimately by those who are most deeply affected by it, and who can do it more effectually and more safely, than it can be done in any other quarter. The great duty devolving on the *Church*, as we think, is to bring the gospel, with all its kind and heavenly influences, to bear upon those sections of our country where this evil exists. The law of love, if faithfully and affectionately applied both to masters and servants, must overcome and eradicate all opposing interests.

As relates to the other particular referred to, *the moral influence of our example*, we think it is not what many have supposed it to be. We are not regarded by the people among whom we reside, as the advocates and abettors of slavery. They understand that what we do, in the way of employing slaves, is done reluctantly and from necessity. We are regarded as opposed to slavery, and by many are called "abolitionists."

About a year since, one of the brethren of the mission received a letter from a leading m of the nation, in which he says, "You a

northern man, and meddle yourself too much about the abolition doctrine, which we condemn. With this doctrine you will divide us up among the Choctaws, and stop the good work of God, by chilling the hearts of the Choctaw Christians." The brother to whom this was addressed has probably employed as much slave labor, as any one in the mission. We think the above ought to be received as conclusive testimony, that our general influence and example, are not regarded by the people among whom we live as sustaining slavery.

At the same time that we give these as our deliberate convictions, we are desirous of avoiding even the appearance of evil. We wish, if possible, to give no offence to those whose judgment may differ from our own. We shall most cheerfully employ none but free help, provided it can be obtained. But in cases where free help cannot be obtained, we trust the privilege will be granted us of employing such help as our necessities require, without its being considered a dereliction of duty.

We could say more in relation to other topics embraced in your letter, but do not wish, unnecessarily to prolong this communication. We have attentively read and considered the letter of the Cherokee brethren of March 21, 1848, relating to this subject, and do adopt it, as expressing in a clear and condensed manner, our main views and principles.

In closing, permit us to request the Committee, our patrons and friends to bear us on their hearts at a throne of grace, remembering the great responsibility still resting on us as the missionaries of the Lord Jesus Christ to this tribe of red men, and to every class of people residing among them. "Out of the depths have we cried unto thee, O Lord." And we hope he has heard us. We wish to repeat our cordial approbation of the reports of the Board, and our grateful remembrance of the visits we have received from the Secretaries. And we wish ever to bear in mind our obligations to the Committee under whose patronage we labor; and also to that church to whose communion we belong, whose standards are based, as we believe, on the Holy Scriptures, and whose discipline we have ever wished faithfully to exercise in our churches.

We are going to the judgment with responsibilities resting on us in regard to this mission, and all connected with it, which can be felt in no heart as in ours; and which can be sustained only by a humble reliance on him who has said, "Lo, I am with you alway." Wherein we have erred, or been unfaithful, may we find mercy, and receive guidance from the Savior, as to all that is to come.

We do not cease to search the word of God, that we may know what is his good and acceptable and perfect will concerning us in all things; feeling a peculiar obligation to inculcate the great relative duties which pertain to the subject of this letter.

In behalf of the brethren of the Choctaw mission, affectionately and truly yours,

C. Kingsbury, *Chairman.*

C. C. Copeland, *Clerk.*

A motion was made to refer the foregoing statement of the Prudential Committee, and the letter of the Choctaw mission, to a special committee; which motion, together with the documents, was referred to the Business Committee. The last named committee subsequently reported that, in their judgment, there was no occasion for a reference of the statement and letter to a special committee; and they recommended that the papers be left with the Prudential Committee, for publication with the other documents of the Board; which was done accordingly.

The Want of Missionaries.

On this subject Dr. Pomroy read the following paper:

At the special meeting of the Board in the city of New York, in 1842, there was a distinct recognition of the law of progress as applicable to missions to the heathen. At that time the Prudential Committee made a special report on this subject. The paper was entitled, "The essentially progressive nature of missions to the heathen," in which it was maintained that, in respect to our own missions at least, progress is a fundamental doctrine. This topic may perhaps be well illustrated by reference to the family. The children advance in physical, intellectual and moral development, make increasing demands for food, clothing and education, and must be prepared to take an independent and useful stand in the world. This progress is a part of the family constitution; and violence is done to the laws of domestic and social life, wherever it is resisted, or even not promoted. Up to a certain period, it involves a regular increase of expense, which no enlightened parent would withhold, except from necessity. The same general truth holds in respect to missions. Indeed, the Committee see not how a mission to the heathen can be successfully prosecuted on any other basis. As a matter of fact, the missions under the care of this Board have been conducted on this principle for forty years. From small beginnings they have advanced to greater strength and more abundant means; till, in one instance at least, a single mission has enfolded a nation in its bosom. If in some cases missions have been restricted and limited, or even abandoned, these are the exceptions, not the rule. The missions of the Board in India, South Africa, Syria, Turkey, and the Sandwich Islands, not to mention others, are so many illustrations of the law of progress here referred to. This rule, however, it should be distinctly stated, holds good only up to the point when the missions begin to take an independent stand, and furnish their own men and means. Then, indeed, the law of progress remains in full force, but the responsibility of the Board begins to cease.

Now this law calls for men quite as urgently as for pecuniary means. To furnish a sufficient amount of money to carry on the operations of the Board, for some years past, has cost a good deal of labor and some anxiety. Yet it has been accomplished, in some good degree at least, if not as fully as could have been desired. But the Committee now find themselves, according to their best judgment, in the immediate vicinity of another want, which is somewhat alarming, *the want of men*—of missionaries.

It has pleased the great Head of the Church to add his blessing to the labors of our missionaries. The few rays of light which have penetrated the darkness of the heathen world, have waked up a spirit of inquiry in many minds, and of anxiety at least in some. There is a call for instruction, an increasing demand for missionary labor. This demand is every day becoming more and more urgent. The Committee would not distrust the wisdom or the power of God. They doubt not that he is able to raise up instruments for the accomplishment of all the purposes of his love. Still, as a Committee, sustaining such relations as they do to the Christian community at home and the heathen abroad, they feel desirous to have this subject come before the churches of Christ for deep and prayerful consideration. They have looked over the several fields occupied by the Board, and have come to the clear and deliberate conclusion, that at a moderate estimate at least thirty-eight ordained missionaries are needed at this moment in these missions, and should be sent forth with the least possible delay. This number is needed simply to sustain and carry forward existing operations; and if they can be had, it will be bad economy to withhold them. In this cause, as in movements of a worldly nature, much depends on seizing the right moment, and availing ourselves of favorable circumstances.

But where shall these thirty-eight men be found, or even half of their number? Men imbued with the spirit of Christ; men of nerve and vigor, both of body and of mind; men willing to endure hardships, face dangers, and count not their lives dear unto them, if they may but be instrumental of extending the kingdom of Christ, and saving the souls for whom he died;—where shall they be found? At present there are only seven young men under appointment. One of these is designated to Western Africa, and his passage is already engaged. Three are designated to China, and are expecting to sail in the course of a few months. The destination of the remaining three is yet uncertain. Indeed, it would not be strange if two or three of the seven should be permanently detained in this country, by ill health or other causes. It would be perhaps a fair estimate to say, that five only of the thirty-eight are found. But where are the thirty and three?

If we look at the *colleges*, we find that the number of pious young men in them is less than it was a few years since; and of those who profess religion, a larger proportion than formerly go into other professions than the ministry. Of those who have the ministry in view, but few, so far as is known, are seriously pondering the great question of their duty to the heathen.

If we look at the *theological seminaries*, we find that the aggregate number of students, during the past year, in the seminaries of Andover, New Haven, Bangor, East Windsor, New Brunswick, Union, Auburn, Western Reserve and Lane, (to which chiefly the Board must look for missionaries,) has been about three hundred and sixty-seven. Not far from one-third of these have now completed their course and left. The small number of foreign missionaries furnished by the last senior class, in the several seminaries just named, is matter for serious reflection. As yet, Union Theological Seminary has furnished but two; New Brunswick, one; Auburn, one; Lane, none; Western Reserve, none; New Haven, none; East Windsor, none; Andover, none. One has recently offered from New Haven, and another from Bangor. If these facts are to be regarded as a true index to the amount of missionary interest in the churches, that interest is very clearly not what it ought to be. At any rate, the present aspect of our theological seminaries does not afford much encouragement that an adequate supply of missionaries may be expected from them.

Shall we turn to the *pastors of our churches*, and inquire of them, who will leave their present fields of labor, and go far hence to the heathen? Can it be expected that help will arise from this quarter? The past history of the missionary enterprise answers, "No." During the forty years in which this Board has been in the field, very few pastors have left their people and their country, for the sake of preaching the gospel to pagan idolaters. The number of young men who have been gathered into our churches during the last eight or ten years, has been comparatively small; and of this diminished number, a smaller proportion than formerly have been disposed to consecrate themselves to the work of the ministry; and, as a necessary consequence, the present condition of our Education Societies throws very little light upon this darkness.

If we look at *the missions themselves*, we see at a glance that they are not sufficiently advanced to warrant the expectation, that a native ministry can be raised up in sufficient numbers to meet their own necessities, for years to come. This is a point never lost sight of by the Committee. They feel the importance of bringing forward a native ministry with the least possible delay. But at present no great amount of help can arise from this quarter.

There is still another view of the case. Supposing the present emergencies to be met, and that the thirty-three missionaries, now wanted, should be found and sent out during the coming year, of which, however, there is not the smallest probability, what are the prospects of years to come, should this advancing order of things continue? Who can tell us where our missionaries, for the next year and the year following, are to come from? If a thousand young men were to start for the ministry to-day, they could not complete their preparatory studies in less than eight or nine years. Meanwhile the laborers in the field are sinking under their burdens, and falling one after another into the grave; and what is to become of t[illegible]

great enterprise? Must the wheels be left to roll backwards?

The missions under the care of the Board, as a whole, were never, it is believed, in a more prosperous condition than at the present time. Nor is there any evidence that the missionary spirit in the churches is waning or dying out, unless the fact under consideration be so regarded. On the contrary, there is manifestly a growing interest in the cause, and a determination that, so far as funds are concerned, the enterprise shall be sustained. Never was there in this country, it is believed, so great a number of Christian hearts that sigh and cry in view of the abominations of the heathen world; and yet, here we are, *in want of men!* The Committee do not see whence they are to come. They have looked all around the horizon, and asked where are the men to fight the battles of the Lord on the fields of paganism? But there is no satisfactory answer to the question.

In these circumstances, the Committee have felt that they could do no less than lay the facts in the case before the Board for its serious consideration. They would also call the attention of the pastors of churches, and of all the friends of missions, to this subject, and ask, What shall be done? They would approach the young men in our churches, and ask them, whether they have deliberately and prayerfully pondered the question of their duty to the heathen. They would lay the subject upon the heart and conscience of every pious young man in our colleges; and spread it before the members of our theological seminaries, and say to them, Dear Brethren, how can you show that it is not your duty to go and preach the gospel to them that sit in darkness? If you are panting to be useful, no fairer openings can be found than those which are now presented in the heathen and unevangelized world. While it may be the duty of many to tarry in their own land, it is the duty of some, at least, to gird on their armor, and go and take possession of the empire of darkness, in the name of the Lord Jesus Christ. If somebody must go, why not you? They would go to the superintendents and teachers of our Sabbath schools, and inquire whether they have pressed this matter upon the attention of those youthful hearts and minds, whom they are accustomed to meet from Sabbath to Sabbath. They would say to Christian parents, Have you made it a subject of daily and earnest prayer, that Christ would take your beloved children, and use them for his glory and the advancement of his kingdom, *where* and *how* he pleases? Would you esteem it an honor to have your sons and daughters become missionaries of the cross? And, finally, the Committee, in accordance with the injunction of Christ himself, would earnestly request all who have confidence in the efficacy of prayer, to pray the Lord of the harvest that he will send forth more laborers; for "the harvest truly is great, but the laborers are few."

The foregoing statement of the views of the Prudential Committee was referred to Dr. Hawes, Dr. Beecher, Dr. Lounsbury, Hon. Clark Bissell, Rev. E. F. Hatfield, Rev. R. C. Hand, and Rev. Adam Reid. This committee subsequently made the following report:

The subject presented in this document is, in the opinion of your committee, of great and vital importance, bearing alike and alarmingly on the prosperity of our missions abroad and the progress of the kingdom of God at home. The case is briefly this. While God is manifestly setting his seal upon our work, by the spiritual blessings granted to our missions among the unevangelized and the heathen, while new and most promising fields of usefulness are opening before us, and, as we have heard during this meeting, the Macedonian cry from various and distant parts of the world has come to us, that laborers be sent forth to reap the ripening harvest, the Board is in danger of being arrested, if not turned back in its operations, by a want of qualified and ready agents to carry forward its plans. Thirty-eight missionaries are needed to be sent out the present year to strengthen our brethren, now fainting on the field, many of them under the burden of their labors; and yet, at the most, only five can be relied upon to supply this pressing want; while no present prospect is presented of any material relief or change for the better in years to come. The simple fact is, that for several years past the number of young men, offering themselves for the Christian ministry, has been continually and alarmingly decreasing; and if this goes on but a little while longer, the effect will be most disastrous, not only on the cause of foreign missions, but on the cause of Christ throughout our country. A famine of the Word will spread itself over all our land, and be felt in discouraging and blighting influence at all the missionary stations now sustained by this Board.

Your committee do not feel themselves called upon, if they were able, to point out in detail the causes which have operated to produce this state of things. The result which we deplore is doubtless to be attributed to the combined influence of many causes; but among them, first and chief of all, is to be recognized the long continued absence of revivals, the withholding of the special influences of the Holy Spirit from our churches; and the consequent fewness of conversions, and the general low state of religion in the community. The fact here referred to is unquestionable; it is of fearful omen; and it speaks with trumpet tongue to all ministers and to all the friends of Christ and human salvation, to awake out of sleep, and cry mightily unto God to come and save us, that we perish not. Nothing is plainer than that if God arise not to plead his own cause, pour out his Spirit on our churches, convert our sons and daughters, fit them to be employed in his service, the work of foreign missions, in so far as it is connected with our agency, must come to a stand; and the work of evangelization cease in the widespread and growingly destitute portions of our own country. What is to prevent the disastrous result here intimated? What are the remedies for the evil which we now feel, and which, we fear, may press still more heavily upon us in time to come?

The first and chief has already been suggested. It is that we, who are here present, ministers and laity, and our friends and fellow-laborers in this great and good cause, awake to a sense of our present wants, and of the greater wants that threaten us in future, and, under a pressure of the necessities thus apprehended and

felt, we apply to God in earnest, persevering prayer for help. The cause in which we are engaged is his; it lies near his heart; and if in the faith and fervor which his love and his promises are fitted to inspire, we pray to him to raise up and send forth laborers into his vineyard, we shall not seek his face in vain. He will pour out his Spirit on our churches, convert the young men in our congregations and colleges, and give them a zeal and self-denial in his work which will constrain them to go forth at the bidding of their Savior, even to the earth's remotest bounds, to spread abroad the knowledge of his precious name. It is further believed that the attention of the Corresponding and District Secretaries may accomplish much, by calling the attention of pious young men, theological students, and others already in the ministry, to the importance of the missionary work, and so encourage them to offer themselves, in greater numbers, to the service of the Board.

Next, it is the opinion of your committee, that the subject under consideration should engage the special attention of the pastors of our churches, and that, surveying the wants of our missions abroad, and of the fast multiplying millions of our population at home, they urge this whole matter upon the attention of their people, stirring them up to feel, to pray, and to act in a manner worthy of the great cause thus commended to them. Your committee cannot doubt that here is a work demanding the special attention of the pastors: and, through the Board, they would earnestly and affectionately commend it to their most serious and prayerful consideration.

Through the living ministry and the press, and by whatever other means can be employed, the attention of parents should be turned to this subject, that, being enlightened in respect to its greatness and importance, they may feel the pressure of duty, be led to consecrate themselves to God anew, devote their sons and daughters, the choicest and the best of them, to his service, and train them up to be employed in any field and in any part of the world to which God in his providence may send them. And let the same work be attempted by the superintendents and teachers of our Sabbath schools, by the instructors of our academies, and by the tutors, professors and presidents of our colleges. This field, so rich in promise, is not cultivated, we apprehend, as its importance and the exigencies of the church demand. We cannot but hope that this discussion will have the effect of turning the minds of these brethren to this imperious duty.

In fine, let all who love Christ, and have influence over the minds and hearts of the young, strive to bring them to the Savior, and to engage them to live to his glory and the advancement of his cause, accompanying all with prayer to God for the attending influences of his Spirit; and the pressure the Board now feels for the want of missionaries, will soon pass away; and many will be seen coming forward, and, in the love of Christ and of souls, saying, "Here, Lord, am I; send me."

New Members and Officers.

Agreeably to the usage of the Board, Hon. A. D. Foster, Rev. Henry Dwight, Dr. Ferris, Hon. Wm. J. Hubbard, Dr. Cummings, Henry White, Esq., and R. T. Haines, Esq., were appointed a committee on new members and officers. This committee recommended the election of Rev. Augustus C. Thompson, of Roxbury, Massachusetts, as a corporate member; and he was elected accordingly.

The same committee further recommended the re-election of the former officers of the Board, with the exception of Rev. Silas Aiken, who has removed to Rutland, Vt., and is, consequently, unable to act as a member of the Prudential Committee. The committee nominated Rev. Augustus C. Thompson to fill the vacancy. The following persons were then chosen officers for the ensuing year.

THEODORE FRELINGHUYSEN, LL. D., *President.*

THOMAS S. WILLIAMS, LL. D., *Vice President.*

HON. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
NEHEMIAH ADAMS, D. D.,
WILLIAM W. STONE, Esq.,
Hon. WILLIAM J. HUBBARD,
Rev. AUGUSTUS C. THOMPSON,
Prudential Committee.

RUFUS ANDERSON, D. D.,
Rev. SELAH B. TREAT,
SWAN L. POMROY, D. D.,
Secretaries for Correspondence.

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

MOSES L. HALE, Esq.,
Hon. SAMUEL H. WALLEY, Jr., } *Auditors.*

Resignation of a Corporate Member.

A communication was received from Dr. Carnahan, in which he stated that his official engagements had, for a long time, prevented his attending the annual meetings of the Board, and would probably deprive him of the pleasure in future years; and that for this reason he tendered his resignation as a corporate member. The Board accepted the resignation.

Dr. Paxton's Appeal.

The committee appointed at the last annual meeting on the appeal of Dr. J. D. Paxton, consisting of Chief Justice Williams, Dr. Justin Edwards, R. T. Haines, Esq., Dr. Goodrich, and Dr. Yale, made their report; which is as follows:

The committee to whom was referred the appeal of the Rev. J. D. Paxton, D. D., have attended to the service assigned them, and offer the following report, viz:

Immediately after the adjournment of the Board, the committee met at the Missionary House in Boston, September 15, 1848, and heard a statement of the case, so far as the parties concerned thought it, on the whole, desirable to refer to it, or to lay it before the committee.

After mutual consultations, explanations, and the communication of information on various points, Dr. Paxton expressed himself to be so far satisfied, as not to wish farther to prosecute the subject, or to have the committee continue their investigations.

The only remaining point which required attention, was the pecuniary consideration which

he ought to receive for the missionary services of Mrs. Paxton, while a widow of the late Doct. Dodge, and for the support of her children. He had hoped that his pecuniary condition would be such that he might consistently forego the reception of the usual compensation; and he had not made application for it, according to the regulations of the Board. His pecuniary condition had now, however, by providential reverses, become changed; and it appeared to him proper that he should receive some compensation.

The committee, therefore, proceeded to investigate this part of the subject; and, in view of all the circumstances, came to the conclusion that it would be proper for him to receive, on their behalf, the sum of eight hundred dollars, in full of all demands, while the children, according to the regulations of the Board, should be entitled to support. This sum was accordingly paid to him; and thus the matter was satisfactorily adjusted.

This report was adopted by the Board.

Place and Preacher for the next Meeting.

The usual committee on the place and preacher for the next annual meeting was appointed, consisting of Dr. Yale, Rev. Thomas Shepard, Henry Hill, Esq., Hon. H. W. Taylor, Dr. Emerson Davis, Dr. G. N. Judd, and Dr. A. E. Campbell. This committee recommended that the next meeting of the Board be held at Oswego, New York; and that Dr. Richard S. Storrs, or in case of his failure, Dr. Leonard Bacon, preach the sermon on that occasion. This recommendation was adopted by the Board. The Prudential Committee were authorized to appoint a committee to make the necessary arrangements for the meeting. They have accordingly designated for that service Dr. R. W. Condit, Rev. A. Judson, Rev. F. E. Cannon, Messrs. I. Platt, S. Ludlow, A. Mix, G. Seeley, B. Statts, A. Van Dyke, G. Mollison, W. Pardee, C. Ames, and D. Lake.

Resolutions.

Resolved, That the thanks of the Board be presented to the Rev. Dr. Cox for his sermon delivered before the Board last evening; and that a copy be requested for publication and distribution.

Resolved, That the thanks of this Board be presented to Richard W. Stevens, Esq., for the very valuable services which he has rendered to our missionaries at Oroomiah, during their recent difficulties, and for the assurance of the lively interest felt by him in the Nestorian mission in Persia.

Resolved, That the thanks of this Board be presented to the First Congregational Church and Society and to the numerous families of the other denominations in Pittsfield, for their liberal hospitality and true Christian kindness, in which the members of the Board have so largely shared during the present week.

Resolved, That the thanks of the Board be presented to the First Congregational Church and Society of this place, for the use of their house of worship and Burbank's Hall, during the sessions of this annual meeting; also, to the choir of singers for their acceptable services.

Resolved, That the thanks of the Board be tendered to the Boston and Worcester, Western, Berkshire and Hudson Rail Road Companies, and the proprietors of the steamboat Hudson, for reducing the fare of individuals attending this meeting, thus promoting the objects of the Board.

Devotional Services.

The meeting was opened with prayer by Dr. Williston; and at the opening sessions of the succeeding days, Dr. Fiske, Dr. Wisner, and Rev. Mr. Bardwell led in a similar exercise. The concluding prayer was made by Dr. Todd. At other times during the meeting, the Board united in prayer with Dr. Tucker, Dr. Ferris, Dr. B. C. Taylor, Dr. N. Adams, Dr. Thomas DeWitt, and Rev. H. G. Ludlow.

The annual sermon was delivered on Tuesday evening by Dr. Cox; the introductory prayer having been offered by Dr. Lyman Beecher.

In consequence of the large number of persons in attendance, it became necessary to hold meetings in Burbank's Hall, (simultaneously with those which were in progress in the Congregational church;) at which addresses were delivered by several of the returned missionaries, as also by members of the Board.

On Thursday afternoon, a large company of believers commemorated the death of their common Lord, both in the Congregational church and in Burbank's Hall. At the former place, Dr. Yale, Dr. Thomas DeWitt, Dr. Hawes, and Mr. Thomson, of the Syria mission, conducted the services; at the latter, Dr. Tappan, Dr. William R. DeWitt, Dr. Judd, and Mr. Poor, of the Ceylon mission, officiated.

In the evening of the same day, a meeting for the purpose of listening to addresses was held in the Congregational church; at which, after the introductory prayer had been offered by Dr. Riddle, the President of the Board, Governor Briggs, together with Messrs. Poor, Dwight and Stoddard, returned missionaries, delivered addresses. A similar meeting was held at the same hour in Burbank's Hall.

Adjournment.

The Board adjourned to meet at Oswego, New York, on the Tuesday preceding the second Wednesday of September, 1850, at four o'clock in the afternoon.

Concluding Remarks.

The recent meeting of the Board at Pittsfield will long be remembered, by those who were present at least, as a season of the most elevated Christian enjoyment. Other meetings have been more fully attended; indeed, the number of members, corporate and honorary, assembled at Boston in 1848, was nearly twice as large. Other meetings have taken a deeper hold upon the feelings and sympathies, by reason of some question of general and absorbing interest. But on no

previous occasion has there been such a constant and delightful commingling of the sweetest and tenderest emotions of the Christian heart. How often did the reflection occur to one and another and another, "We are, indeed, sitting in heavenly places in Christ Jesus." And when the hour of parting came, and the final benediction was spoken, who did not feel that he was about to descend from the mount whereon he had seen the Son of man?

But how came this meeting to be characterized by such a hallowed and Christ-like spirit! None who were there, can have any doubt as to the answer which should be given to this inquiry. The Master himself was present, *in answer to prayer*. If a history could be written, describing all that has been done to prepare the way for his coming to this sacred convocation, we should find that *prayer* has been the chief and most efficient agent. The weakness and insufficiency of man have been acknowledged and felt; and hence there has been a looking to God, with an earnest desire that he would appear and glorify himself. "And the Lord hearkened and heard it." To him be all the praise! "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!"

INTELLIGENCE FROM THE MISSIONS.

Sandwich Islands.

LETTER FROM THE MISSION, MAY 5, 1849.

Introductory Remarks.

It has been the custom of the brethren at the Islands, for several years past, to assemble biennially for the transaction of the business of the mission. Acordingly, meetings were held by them in 1846 and 1848; and when they adjourned in June of the last named year, they did not expect to come together again until 1850. But the Prudential Committee, being desirous of submitting certain questions of very great importance to the whole body of the brethren, requested them to meet at Honolulu last spring; which they did. A full account of their proceedings on that occasion has not been received; but the general letter which they drew up, has arrived; and as the contents are of special interest to the friends of the Hawaiian nation, the following extracts are given to the public at the earliest opportunity.

It is evident that the missionaries have written this letter with burdened and sorrowing hearts. "Would that we could address you," they say, "with those feelings of joy and hope, which we have indulged in past years. True, we have always told you the dark signs of the times; and there were always dark signs to tell. Darkness and sin have never ceased to reign here. Sometimes the powers of evil have seemed to prevail; and we have freely disclosed our forebodings. But our hearts have rejoiced greatly at what our eyes have beheld. We have always seen the footsteps of our God walking in the midst of us; and our hopes, in regard to the prospects of the Hawaiians, have been strong and buoyant. And why should we not have felt thus, after witnessing the frequent and manifest interpositions of God in their behalf."

Now, however, they must speak in a less hopeful strain. "We have still," they say, "tokens for good; and those who love Zion, can see cause for rejoicing." But a cloud has come over the Hawaiian people, such as the missionaries have never known before. "Within the last six months, weeping and wailing have visited their habitations, in every corner of the Islands." "God has hid himself in thick clouds and darkness. He has been doing his strange work."

A very interesting narrative of the repeated visitations which have been sent upon the Sandwich Islanders, is contained in this general letter. The subjoined extracts will show the general character of this calamity.

The two first Epidemics.

During the last four months of 1848, several epidemics swept over the Islands, some of them simultaneously, others following in quick succession. The measles came from Mexico, in a government vessel of the United States, after the close of the war. Owing to the dreadful havoc which this malady had made at times in different parts of the world, we had many fears of what it might do, in a land of so much imprudence as this. We warned the people against such practices as might lead to fatal consequences. They were every where instructed, so far as they could be, how to deal with this new enemy.

The disease spread with great rapidity; so that in two months it had reached the utmost extremes of the Islands. Scarcely a soul escaped its power. It was, indeed, a new and melancholy

sight, which we all were obliged to look upon; whole neighborhoods, and even whole villages, prostrate at once with this disease, there not being persons enough in health to prepare food for the sick. Still, advice and medicines did much for the people. The measles soon passed off; and the mortality from this cause was not great.

We fondly hoped that health would soon prevail again; but about the time that the measles were introduced at one island, the whooping-cough found its way to another from California. This also spread with some rapidity; but it had been in the Islands before, and did not now attack even all those who had never had it previously. Still, it was a sore judgment; and we soon saw it cutting down infants and little children in great numbers.

Unfortunately, the mortality occasioned by these two diseases was aggravated by the fact, that the cold and stormy season commenced earlier than usual, and "the rains poured down abundantly all over the Islands." Hence the following statement, which will be read with unmingled sorrow. "A large portion of the infants born in the Islands in 1848, even as large a proportion as nine-tenths in some parts, are supposed to be already in their graves. To us who have observed with painful solicitude, these many years, the small number of births in these Islands, compared with the number of deaths, this almost total destruction of those who were born in a single year, seems melancholy in the extreme."

The third Epidemic.

But all this was but the beginning of sorrows. God's hand was to be laid still heavier on the adult population. A diarrhea succeeded the measles, which affected the great mass of the people, from one end of the Islands to the other. It was caused by a too speedy indulgence in improper food, such as beef, pork, raw fish, and numerous other articles almost equally hurtful. They are a people given to appetite, and excessively fond of these articles, at all times. But at this time of recovery from sickness, their appetites must have been unnaturally voracious; for they often indulged them to their ruin, in the face of the most solemn warning from their teachers, to whom they would listen on all other subjects. It was a lesson too deep for them to learn, that what they had taken with impunity at other times, they could not bear now.

Neither the examples nor the instructions of missionaries have done much hitherto to improve the diet of this people. Their religion is changed; their morals are reformed; their laws are new; they have gained much useful knowledge; and are in a measure civilized and christianized. But the great mass of the people live upon the same articles of diet which they consumed in the darkest days of heathenism, when they seemed more allied to brutes than to the human race. Excessive indulgence in the use of many articles which make no part of the food of civilized nations, was a remnant of the darkness left among the people. It was the snare in which they were taken, the pit into which they fell, when we fondly hoped that their danger was past. Many of the more enlightened and pious escaped; but it drew down a more fatal calamity on the mass of the population, than any we have seen since the gospel was brought to these shores. The causes which produced it were, no doubt, often repeated, from ignorance or necessity, or a want of self-denial; and the epidemic raged for many weeks.

The dying multiplied around us; and, from every part of the Islands, we heard only tidings of suffering and death. Missionaries devoted themselves, day and night, to efforts for staying the plague, by counsels, by warnings, and by the distribution of medicines, which were often very effectual. It was an afflictive circumstance, however, that in the very height of this disease our stock of appropriate medicines, at many of the stations, was exhausted. We were isolated from the rest of the world, and remedies could not be procured from any quarter. We could not encourage the people to come to us, nor minister effectually to the bodily wants of those who did come. We could only point them to the great remedy, which saves the soul from death beyond the grave.

It is worthy of grateful mention, however, that the Christian portion of the Hawaiians were enabled to look unto the hills whence, and whence only, their help could come. The rulers of the nation, moreover, recognized the hand of God in their afflictions. "They proclaimed a day of fasting and prayer," say the missionaries, "which was observed throughout the Islands. Those who were able, flocked to the house of God. We trust that united and fervent petitions ascended to him, and that his hand was interposed to save multitudes who were fast sinking into the arms of death." Other nations, far more advanced in civilization, might profit by this edifying spectacle.

The fourth Epidemic.

Scarcely had the people recovered from this sickness, and were beginning to resume their wonted vigor, when another judgment was ready for them. In December, the influenza made a sudden attack upon the whole population of the Islands, not sparing the missionaries or their families. In other circumstances, the malady might not have been severe. But the storms of winter had commenced, and the rain poured down in torrents. Many of the frail habitations of the natives fell under the influence of storm after storm. After so many successive prostrations by sickness, the people seemed to lose that elasticity of body which resists the power of disease; and this epidemic proved the longest and most severe of the kind, that we have ever witnessed. Many sunk away under it, who were bidding fair to recover from all the shocks of previous disease.

The effect of these repeated and severe visitations, as stated in the following paragraph, is truly appalling. Such a mortality in the United States would number more than two millions with the dead.

Since the commencement of these epidemics, eight months ago, probably not less than one-tenth of the inhabitants have died. It should be added also, that such repeated attacks, in weakening the constitutions of those affected, have roused into action all other diseases to which the Islanders are subject. The rate of mortality, therefore, has increased much beyond what it was in former years; and we must expect this increase to continue for some time to come.

The mission families were also invaded by death. Though every adult was mercifully spared, four children were cut down and laid in an early grave. Messrs. Conde and Lowell Smith, together with Doct. Smith, lost each a daughter; and Mr. Johnson was called to bury an infant son.

Effect on the Natives.

You will wish to know what is to be the final effect of all these calamities on the Hawaiian nation. On this subject we can offer only a few uncertain conjectures. We have long seen that the habits of mind, of action, and of living among this people, must rank them among the weaker nations of the earth, which may disappear from its surface, though no very extraordinary causes conspire to produce such a result. The Hawaiians are far from resembling the Anglo-Saxon nations; which will generally rise and flourish, with an elasticity and vigor exactly proportioned to the weight designed to crush them.

As you have seen, the ranks of this population have been greatly thinned. The aged have almost all disappeared from among us; and of the eighty thousand remaining, many have on them, even in youth, the infirmities of age. After such repeated calamities, it would be strange if the nation were not dispirited, and did not, at least for a time, show less zeal than they have hitherto manifested in making permanent improvements. They have seen that, compared with their white neighbors, they are but a feeble race; and the probability of their fading away, and of being blotted out from among the nations of the earth, has stared them in the face, as it never did before.

But with all these dark signs before us, we cannot give up the Hawaiian nation in despair. A large proportion of the people have been in a good measure enlightened, and accustomed to listen to the counsels of their religious teachers. Having seen the advantage of thoroughly civilized habits, over such of their customs as may be called a remnant from heathen days, will they not be quickened in their efforts to adopt all the salutary improvements of the most enlightened nations? Will not the less enlightened mass of the people have motives for reforming their modes of living, which they could not have understood before? As they love life, will they not hereafter avoid practices which have proved fatal to thousands? God has given them lessons against indolence, gluttony, and other sins, such as none can misunderstand. He has preached to them in louder tones than ever came from the human preacher. Our hope is, that the nation will be made wiser and better by God's dealings with them; and that good will come out of all these afflictions.

The relations of the Hawaiian people to other parts of the world are not to be overlooked.

Our proximity to the American coast has brought these diseases upon us. The Islands are now in closer connection with California, than they have ever before been with any foreign land. Vessels are constantly passing and repassing.

Many of the natives have gone to try their fortunes in the land of gold. Most of our foreign population has gone also. After a while we shall expect both classes to flock back in multitudes, bringing with them many who have never found their way here before. They come from a land where some of all the nations are congregated, and where we may suppose that all the diseases of the world, and all its moral pollutions, will be gathered together also. What will these multitudes bring down upon us? Some may have increased means to purchase property in the Islands. We fear that they will also bring the small pox, or other contagious diseases, to make a still wider desolation among the poor Hawaiians; or we may have an importation of California morals, more to be dreaded than the cholera or plague. With all these changes and revolutions going on around us, we feel that the future destiny of this people is still buried in deep obscurity; and we can only say, that we should do with our might what we can towards establishing the institutions of the gospel here, leaving the future to Him who will overrule all to his own glory.

The friends of missions, after reading this painfully interesting narrative, cannot fail to sympathize deeply with their missionary brethren at the Islands; and they will at once acknowledge the propriety of interceding, in behalf of the Hawaiian people, with Him who is wonderful in counsel and excellent in working. He has often interposed in their favor, in past years, to the glory of his holy name; and he can do it again. "The Lord is very pitiful, and of tender mercy."

Statistics of the Churches.

The following table brings together a number of facts which will throw some light on the progress of the gospel in the Sandwich Islands.

	STATIONS.	On examination past year.	Whole No. on examination.	Dismissed past year.	Whole No. dismissed.	Deceased past year.	Whole No. deceased.	Excluded past year.	Whole No. remain'g excl'd.	In regular standing.	Children baptized past year.	Whole No. baptized.	Marriages past year.	Average congregation.
Hawaii.	Hilo and Puna,	265	9,647	28	453	703	3301	25	387	5,906	108	3,906	91	
	Waimea,	96	5,955	12	812	264	1464	51	800	2,292	39	1,226	62	200
	Kohola,	26	1,791	19	188	139	500	23	80	1,264	27	793	80	900
	Kealakeokua,		2,694	16	841	59	574	14		1,265	23		46	300
	Kau,	97	1,294	26	236	130	377	2	51	924	25	395	40	
	Kailua,		2,339	67	466	139	575	33	95	1,465	12	1,092	22	450
Maui.	Hana,		262	2	20	58	98	10	51	566		276	78	
	Wailuku,	55	1,573	9	319	58	212	18		1,262	17	979	73	
	Lahainaluna,									*41				
	Lahaina,	90	1,119	48	222	126	363		20	762	53	1,105	55	
	Kaanapali,									*230				
Molokai,		276	1,401	8	45	85	235	40	16	1,129			52	
Oahu.	Honolulu, 1st,	306	2,280	18	184	164	486	14		1,595	34	636	134	1200
	Honolulu, 2d,	126	2,121	28	273	134	624	14	608	1,131	24	626	137	1000
	Ewa,	10	1,914	18	290	111	356	8	167	1,430	35	559	44	900
	Waianae,	5	256	8	21	49	79	6	13	334	4		20	
	Waialua,	151	924	5	70	52	155	8		610	36	654	35	
	Kaneohe,	36	326	3	22	27	90	1	22	203	2	151	37	450
Kauai.	Waiola,	40	292	1	29	20	78	4	17	259	12	102	40	
	Koloa,	8	269	1	79	11	56			201	3	160		
	Waimea,	7	403	2	82	32	131	2	29	233	8	179	58	350
	Total,	1594	36,860	319	4652	2352	9754	273	2356	23,102	462	13,439	1104	5750

* These numbers are taken from the report of the mission for 1848.

State of the Churches.

The subjoined statement will excite mingled emotions in the mind of all who are interested in the prosperity of the Hawaiian churches.

In reviewing the history of the Hawaiian churches for the past year, we find much occasion for gratitude to God. He still watches over his own heritage in these Islands. The gospel has been preached; its ordinances have been observed; its duties have been inculcated. The purity of the churches has been in a good measure preserved, and its discipline maintained. Christian doctrines are better known, and Christian duties better practiced, from year to year. Professors of religion make progress in knowledge and piety; and many give increasing evidence that they are the true followers of the Savior.

On some of our churches and congregations, the Spirit has been poured out during the past year. Our houses of worship, for a part of the time, were filled with attentive and serious hearers on the Sabbath; conference and prayer

meetings were well attended; many attended our meetings for religious inquiry and conversation; and some of them, we hope, have been truly converted to the Lord. The whole number added to the churches by profession, within the year, is 1,594.

The prevailing epidemics of the past year have been fatal in almost all our churches. Many have rested from their labors. The whole number of church members who have deceased during the year, is 2,352, a greater number than has died during any previous year. Many of these, we believe, have died to live again. Among them are some of our valued helpers in the work of the Lord. One licensed preacher, by the name of Kaili, has been numbered with the dead. He was a graduate of the mission seminary, and preached acceptably for some time to a congregation on Maui. At the time of his sickness he had the care of a congregation at Waititi on Oahu. He was a valued fellow-laborer in the gospel. His end was peace; his memory is precious.

Christian Liberality.

The duty of contributing for the support of the gospel is often inculcated upon the members of our churches. We teach them that they ought to lay by in store, as God hath prospered them, that they may have to give to him that needeth. We remind them that they have freely received the privileges and blessings of the gospel, and that it is their duty freely to give. Monthly or quarterly contributions are taken up in all the native churches. Most of the members contribute something; and many give cheerfully of their substance for the work of the Lord. Some give all they are able to give.

But we do not think that many of the Hawaiian churches will soon assume the entire support of their pastors. Perhaps none of them will, so long as they are under the care of foreign pastors; for a large majority of the church members are poor and destitute of means. Nor is there much prospect that they will acquire wealth fast. They now give out of their deep poverty. Most of them are far from markets; and it is difficult for them to commute their produce for money. Other objects of benevolence are often brought before them. Demands are made upon their scanty resources for the poor among them, for the schools, for the erection, completion and repair of their houses of worship, and sometimes also for sending the gospel to other lands. And much ought to be expended by them for their own improvement and the improvement of their families, in providing the means of living, and in multiplying the comforts and conveniences of civilized life.

But we shall continue to impress upon professing Christians their obligations to give for the support of the gospel; and we have reason to believe that we shall find, in most of our churches, a cheerful response to our appeals.

Education—The Seminary.

Through the divine goodness, our educational labors, during the year, have been crowned with success. In the former part of the year, uninterrupted progress was apparent in the various departments of this work. The only obstacles were those which have been reported, from year to year, in our previous communications; it is not necessary, therefore, that they should be detailed at this time. They are such as are incident to this species of labor, in all lands, and among all nations.

For the last three months of 1848, schools of every grade in the Islands had but little more than a nominal existence. The sudden irruption of epidemic disease, in October last, caused a simultaneous suspension of nearly all of them; the other complaints which followed, by repeatedly prostrating the population, necessarily protracted this suspension for several weeks, and even, in instances not a few, for several months.

The operations of the seminary at Lahainaluna have been greatly embarrassed, in consequence of long continued sickness in the family of the senior instructor; but none of the studies usually attended to by the scholars have been neglected. "During the year, ten young men have been sent forth, to enter upon useful labors, for which they were deemed qualified. One of them has been engaged as an assistant in the Hilo boarding school. He was a member of the theological class, and regarded as a very promising candidate for the work to which he was expected to devote himself." In the theological class, referred to in the preceding sentence, there have been twelve students during the year.

An important change has been made in the relations of this seminary. The Hawaiian government has assumed its direction and support, in accordance with the wishes of the mission, and with the approbation of the Prudential Committee. But Messrs. Alexander and Andrews will

continue at their posts as instructors, at least for the present.

Hilo and Wailuku Boarding Schools.

The Hilo boarding school is reported as in a prosperous condition. A new class was received in September, 1848, and the present number of pupils is sixty-two; one-half of them being professors of religion. They have given forty dollars for missionary purposes.

The native assistant, heretofore employed in the school, has died during the year. He was an intelligent and consistent Christian, and a valuable helper. "He bequeathed a part of his worldly goods to the cause of the Redeemer."

This boarding school is managed with strict regard to economy and to the highest utility. It has cost only six thousand dollars from the commencement; including the expense of the buildings. In June, 1848, forty acres of land were granted to the institution by the government; and it now has sufficient to furnish a supply of food for the pupils.

The female seminary at Wailuku has enjoyed its usual prosperity. The number of scholars reported is thirty-five, eight of whom are professedly pious.

During the prevalence of the diseases already described, five of the pupils have died, an unusually large proportion of the whole number, when compared with the mortality in our other educational establishments. One of these was a young woman of great promise, who was soon to become the wife of the native assistant in the Hilo boarding-school. Two others are also mentioned as having given promise of more than ordinary usefulness. But He, to whom we all belong, and to whom we would commit all our interests, has seen fit to remove them from us and from the nation, before they had entered upon the duties of mature life; and we may not murmur.

Royal School.

The general letter says but little respecting the school for young chiefs, as it was expected that the teachers would forward their report for the year. A single extract will be read with interest.

We regret the necessity that calls Mr. and Mrs. Cooke from the post, in which, under God, they have so indefatigably and so successfully labored for nine years past. In superintending the education of their pupils, they have encountered anxieties and cares and self-denials, of which few of us perhaps can speak; and they have endured all as good soldiers of Jesus Christ.

The providence of God which led the Chiefs of this nation to commit their children to such supervision, has produced results which those only can appreciate, who are conversant with Hawaiian history in years past. All the fruit which the teachers (and we with them) have desired to see, we have not seen as yet; but a remark of one of your first missionaries to these Islands will indicate, to some extent, one of the benefits which this institution has conferred upon the mission. He said that had the school done no more than prevent, as it has done, the pernicious influence which the oldest of the pupils had previously exerted, and would otherwise have continued to exert, upon the people subject to his control, the whole expense incurred on its account would have been appropriated profitably for the nation.

But the direct benefit which future years will declare to have been conferred upon the nation by this school, we may not now attempt to estimate. Mr. and Mrs. Cooke leave the school with the cordial approval and earnest sympathy of the mission.

Waioli and Punahou Schools.

The Waioli select school has been sustained with encouraging results. The number of pupils has been forty-eight. Thirteen have recently left the school, most of whom desire to enter the seminary at Lahainaluna. The Hawaiian government has paid the salary of a native assistant employed in the institution. Three afternoons of each week have been devoted to manual labor.

The report from the school for missionaries' children at Punahou is highly satisfactory. "Never was there a school more easily managed; and never have thirty children attended school for so long a time with greater harmony; and it may be doubted whether, considering that the pupils have been together but twenty-three weeks, more decided improvement has any where been made."

Common Schools.

The common schools of the Islands, as you are aware, are supported by the government; but they continue to demand and receive aid from the members of the mission, in every district of the land. Hence it is not improper that, as we have done in past years, we describe their condition in this letter.

That the interests of education are decidedly and (considering the circumstances) rapidly on the advance throughout the Islands, no one can doubt. The

public schools have probably never been so efficient, at any other time, as they were during that portion of the year which elapsed previously to the appearance of the epidemics among the people.

The suspension caused by these diseases proved, as we hardly need say, very detrimental. At the time of our assembling for this general meeting, however, they had rallied again, and made commendable advances towards their former prosperous condition.

The large and burdensome debt which was due from the government to the teachers, has been nearly canceled, under the vigorous administration of Mr. Armstrong, the Minister of Public Instruction; and the prospect is, that the revenue appropriated for the support of schools, will prove amply sufficient to carry them forward, on an enlarged and liberal scale. Our school-houses are getting to be nearer what they ought to be. The buildings now erected are generally on an improved plan; and they are of more durable materials than they have been in years past. The ordinary apparatus of common country schools in New England is gradually finding a place in Hawaiian school-houses. The blackboard has become a familiar object in many places; as are seats, tables, &c. Books likewise are more generally procured than formerly; and, as the natural consequence, they are more highly prized.

The experiment of devoting one-half of each day to manual labor has been successfully made in many of our districts. The proceeds of the labor, performed by the pupils, have been laid out for their benefit, in procuring books, slates, and such other articles as they may desire, for their convenience or comfort. This plan of uniting work with study, it is hoped, will have a happy influence upon the character of the rising generation. Indeed, this effect is already apparent, wherever the experiment has been fairly tried. But the mass of our teachers are but imperfectly qualified for the work which they have undertaken. The school-houses are often unsuitable; the books used are insufficient; the needful apparatus is wanting; and multitudes look supinely upon the whole subject of education, because they are grossly ignorant of its utility and end. But these obstacles are steadily diminishing; and we look forward to the time, when here, as in every other country, true knowledge shall be increased, and fill and bless the land. Our present school system continues to recommend itself by its admirable simplicity, and by its adaptation to the wants of the people. It works well, so far as is known, in all the Islands.

Choctaws.

LETTER FROM MR. WRIGHT, JULY 17, 1849.

A new Church organized.

THIS communication of Mr. Wright, the missionary at Wheelock, presents a favorable view of the progress of Christianity among the Choctaws. It will be seen that his labors are abundant, as are those of his associates. In addition to the varied duties which he performs in common with other preachers of the gospel on missionary ground, much of his time is spent in prescribing and preparing medicines for the sick. He is also preparing a version of the Old Testament in Choctaw.

During the past year, a new church has been organized from members of this church, residing from thirty-five to forty miles north of Wheelock, in a broken, hilly, healthy part of the country. Mr. Fisk, a native licentiate, is settled among the people of that neighborhood, and preaches there and in the adjacent villages.

This church, which they have called Mount Zion, has now sixty-one members in good standing. It is but a few years since the gospel began to exert its transforming influence in that neighborhood. In December, 1844, nine of its inhabitants united with the church at Wheelock. From that time this small number has been constantly increasing, by accessions from the impenitent, and by the coming in of other members, till the number has become what is stated above.

The history of this little church is one of more than ordinary interest. The movement began in a family of six brothers, four of whom are constant and devoted members of the church, and two its faithful and useful elders. One other brother died in the faith, after being propounded for admission to the church. Four of these brothers had learned to read our Choctaw books; and they believed the truths taught in them, and felt their obligation to put in practice what they had learned. They gave up their amusements and began to keep the Sabbath. They wished to teach their offspring what they had themselves learned.

But, living in a neighborhood where the people were much given to ball-plays and other amusements, they felt that it would be impracticable for them to train up their children aright. They accordingly determined to remove to some unoccupied part of the country, where their little ones, freed from the contaminating influence of evil examples, could be more easily controlled and more readily brought under instruction. Though none of the brothers had at that time made a profession of their faith in Christ, yet they determined to have a school and the preaching of the gospel in their new location. And accordingly, when they went to look for a new home, Mr. Fisk, at their request, went with them; and from the commencement of their settlement, he has preached to them a part of his time, and for the last two years he has lived among them. They have also maintained a Saturday and Sabbath school, in which the children and many of the adults have been taught in the native language. The Lord has evidently smiled upon them; and perhaps there is no neighborhood in the nation, where the gospel has a more pervading influence.

The present number of communicants in the Wheelock church is 210. At the date of the last report, it was 255. Thirty-seven have since been added by profession, and four by letter. Four have died, sixty-one have been set off as a new church, and twenty-one have joined other churches in the nation.

Piety—Progress.

In regard to the members of the church, it may not be improper to remark that some, by their wavering, unsteady course, give us pain, and cause us to stand in doubt of them; but over much the larger part, we are permitted to rejoice, as affording evidence, by their humble walk and godly conversation, of their heavenly birth and heirship.

And the spirit of prayer which has characterized most of our members, gives us much comfort and encouragement. Their weekly neighborhood prayer meetings, where a few can meet together, have been well sustained. Still another evidence of their being called unto the fellowship of the Son of God, is their desire for knowledge and their love for the word of God. With scarcely an exception, the male members of the church can read; and so can most of the female members, some having learned after the use of glasses became necessary. It is pleasant to add, that from the reading of the Scriptures, and the teaching of the Holy Spirit, there is evident growth in grace and in the knowledge of our Lord and Savior Jesus Christ. And though, from their former ignorance and want of self-control, there is much imperfection, still there is an increasing maturity of Christian character.

From the records of this church, I find that there have been connected with it, in the old nation and in this country, 493 members. Of this number, 73 were received by letter, and the remainder on profession. Of the seventy-three, 28 were members of the mission family, and 45 were those who professed to have experienced a saving change in connection with other churches in the nation, leaving 420 who have united by profession with the church of which I have had the charge.

I entered the mission in December, 1820, more than twenty-eight years ago. The yearly average of admissions, therefore, has been 14.7. The yearly average in the old nation was 6.7. In this country, to the close of 1839, it was 7.1; and from the beginning of 1840 to the close of 1845, 22.3. From 1846 to July, 1849, it has been 46.3. The average increase from the commencement of the mission in this nation to the present time, is 20.6. Thirty-two have been excommunicated, seven of whom have been restored, leaving twenty-five unrestored, which is one-seventeenth of the whole number.

Schools.—Extent of the Field.

Of the boarding-school at Wheelock, Mr. Wright speaks as follows:

In no former year has the proficiency of the pupils in their studies, or the improvement in their general deportment, been more satisfactory. The teachers have been indefatigable in their exertions to promote, in their respective departments, the improvement of their pupils, and they have not labored in vain. There is, at the present time, a most interesting state of religious feeling in the school; and several of the elder girls express a hope that they have passed from death unto life. We cannot but feel that the Holy Spirit is operating upon the minds of not a few of the children under our care, and we trust savingly with respect to some at least. A similar work of the Spirit, I have understood, appears to be going on in the school at Good Water. These indications of the divine favor greatly endear the children to us, and lead us to set a high

value upon the schools as a most important means of extending our usefulness; and never have I (to speak only with respect to myself) felt so much reluctance to entertain the idea of giving them up.

The facilities for exerting a healthful influence upon the Choctaws have been much increased by the New Testament in the native language. "There appears to be a general impression of the importance of the work by the leading men of the nation; and the members of the church rejoice to have the word of God in their own hands. As an expression of gratitude for the gift, the members of the Wheelock church contributed forty-two dollars to the American Bible Society."

New York Indians.

ANNUAL REPORT.

Political Changes—The Churches.

THE labors of the brethren composing this mission, during the past year, have been attended with less apparent success than usual. This has been owing, in a great measure, to the political excitement which has pervaded the Seneca Indians. So contagious, indeed, has this excitement been, that church members have seemed to forget their first love, in many instances, and to be absorbed in questions pertaining merely to their temporal welfare.

In the last report of this mission, published in the Herald for September, 1848, it was stated that the way was rapidly preparing for the Indians to become citizens of the state of New York; but the missionaries did not look for such speedy developments as have since taken place. Within the last few months an effort has been made to set aside the government of hereditary chiefs, which has come down from time immemorial, and to introduce a system more analogous to that of the whites around them. The new party have accordingly adopted a constitution modeled after the institutions of this country, and have obtained for it the recognition of the United States Government, as also of the State of New York. The chiefs have not as yet acquiesced in this change; and hence the attention of the Indians is still diverted, to some extent, from their more important interests.

All the churches have diminished in numbers. No new converts have been received; while death and the work of discipline (where discipline could be enforced) have materially reduced the list of communicants. And it is a sad fact that several cases of delinquency have received no attention, either because it was impossible to bring the brethren up to the work, or because the state of party excitement was too great to make it prudent to undertake it, till time should be given for reflection and prayer to produce calmer feelings and more candid views. This has been the case more especially with the churches on the Cataraugus Reservation; where most of their male members have been more or less involved in political conflicts. It may, indeed, be hoped that some good results will follow; as when the oak takes deeper and firmer root in consequence of the rockings of the tempest; but, at present, the aspect of affairs is gloomy. It should be mentioned with gratitude, however, that a few wanderers have returned; in some instances divisions have been healed; and the minds of a few individuals among the impenitent have been more or less affected by the truth. Perhaps it will appear in the end, that some have experienced regenerating grace, though most of those who have seemed to be under the influence of the Spirit during the year, have apparently stopped short of conversion.

The attendance upon public worship, and the apparent interest in the services of the sanctuary, have been much as in previous years. On the Cattaraugus Reservation, however, there has been a diminution, both in the attendance and the interest, within the last few months, growing out of the political difficulties which have been already mentioned.

Schools—Social State.

In regard to schools, we are permitted to report less variation from our last year's exhibit, than in respect to the condition of the churches. As a general fact, the schools have been well attended; and have made commendable progress. In some of them the advance is quite encouraging; others remain in about the same state; while less interest has been manifested in some neighborhoods, in consequence of the extreme excitement on other subjects.

And here, again, it is probable that the general results will in the end prove favorable, by arousing the attention of many who have heretofore been indifferent to the education of their children. Indeed, there is already a manifestation of interest in new directions; and if we shall be enabled to sustain it, encouraging results may be hoped for. The amount of Sabbath school instruc-

tion, during the year, has been about the same as usual, and with the ordinary results.

Passing from the state of the church and schools, the mission proceed to speak of the social progress of the people among whom they dwell.

It is pleasant to watch the constant progress of the New York Indians in social improvement, notwithstanding the unfavorable influences by which they are surrounded. With the exception of the few families who are wholly given to drunkenness and debauchery, there is a manifestly increasing enjoyment of the common comforts of life. Every year we notice an evident gain in point of industry. Not only is there more labor, but it is more judiciously and skillfully expended.

Improvements are also taking place in their buildings and furniture, and in the mode of both in-door and out-door management. The attachment to home, to the social circle, in the case of many families, very obviously increases, as fresh comforts and endearments are accumulated. And as the number of such homes in the different districts increases, the tone of neighborhood sympathy and good feeling is seen to become more elevated; and painful developments of the mercenary feeling, so common every where among savages and half civilized people along the borders of civilization, are less and less frequent.

There is a slight gain in population in some neighborhoods which is quite noticeable; and there are not only fewer deaths in proportion to the number of the people, but there is less of suffering from disease. And it should be mentioned with devout gratitude, that the year under review has been one of unusual exemption from sickness and death on all the Reservations.

Another circumstance renders the social prospects of the people more hopeful, as demonstrating the increasing influence of Christianity; namely, the greater efficiency of family government. In some neighborhoods, where a few years ago the parents could not, or would not, take the trouble to enforce the attendance of their children at school, the little truants are glad to flee before the rod to the school-house. Children are also required to be industrious now, where once indolence was, as we might say, their only occupation.

But there is also a dark side to the picture. The condition of quite too large a portion of the people does not exhibit these signs of improvement. Idleness, intemperance, licentiousness, dishonesty, poverty, begging, a careless disregard of every thing but present gratification, and a marked aversion to any improvement, still characterize too many. And some are even growing worse; while a few are gradually coming under the influence of better motives, and beginning slowly to avail themselves of the benefits brought within their reach.

Discouraging Circumstances:

But our brethren feel that they cannot present a correct view of their field, without instituting a comparison between their encouragements and discouragements.

There are doubtless many things which, in one point of view, seem unfavorable; and yet, in other respects, they furnish ground of encouragement. Thus the litigious disposition which has prevailed among the greater portion of the people, ever since the acquaintance of the present missionaries with them commenced, has aroused the intellect, and urged on the work of preparation for important changes in the condition of the body politic. So also the sad defections among church members, over which we are at present mourning, are but the direct results of that sifting process which purifies the church, and separates the precious from the vile.

Still we cannot avoid the feeling that the present long continued season of coldness and declension is an evil to be earnestly deprecated; and the hypocrisy or self deception of so many once called brethren is no less so. It is a sore trial to have fondly cherished expectations blasted, and to feel that we have been deceived ourselves, where we thought the Lord had set his seal upon our labors.

Another discouragement is the disposition of too many, even leading members of the church, to sacrifice every thing to zeal for party, to make religion subordinate to politics, and to indulge a spirit of jealousy towards their best friends, if they fail to go all lengths with them in promoting party ends. It cannot be concealed, moreover, that the multitude have a very slight appreciation of any thing which tends to promote their spiritual welfare. Of course we meet very seldom with any thing which looks at all like gratitude for our exertions.

Some are still so far under the influence of heathenism, that they regard

every thing done to promote Christianity as an intrusion upon their rights of conscience. Many who feel no confidence in paganism, are also stupid unbelievers in the gospel, and live merely for the present gratification of their appetites.

Add to all this the fact, that missionaries and assistant missionaries lack the consecration and the deep spirituality necessary to sustain them in cheerful, patient labor under such discouragements; and are, most or all of them, troubled frequently with the question, whether it is not in vain to expect success, and whether duty does not point to their abandonment of the field to such as have not felt the withering influence of disappointed hopes of usefulness, or to those, perhaps, upon whom no frown of Providence will rest on account of past unfaithfulness.

The state of the congregations on the Cattaraugus Reservation at the present time, already referred to, is also mentioned as a discouraging circumstance; as is the difficulty of maintaining discipline in the churches.

Encouraging Facts.

Sometimes, however, we obtain relief from these sad feelings, by reverting to mitigating circumstances, and by looking at the few bright spots which stand out as exceptions to the general state of things. The church at Alleghany continues united in Christian love and fellowship, notwithstanding their divisions upon subjects of worldly policy; and the sifting process leaves still a goodly proportion who thus far continue steadfast in the faith, and appear to be constantly increasing in Christian knowledge and depth of pious feeling. There is on the whole, moreover, an increase of parental faithfulness, and a manifest effort to train up their children in the right ways of the Lord; so that a foundation has been commenced for a race of Puritans in the course of two or three generations.

One neighborhood, especially, exhibits a bright spot upon our field, which it is cheering to contemplate. Some forty years ago, the Society of Friends took into a boarding school under their charge most of those who are now heads of families in the neighborhood called Old Town, on the Alleghany Reservation. Habits of comparative industry and cleanliness, and a degree of intelligence quite in advance of every other neighborhood, and some little notion of family government and parental responsibility, were, under God, the result of this experiment; and their children are apparently a whole generation ahead of nearly all the other Indians. It does one good to see them in the day school or Sabbath school, and observe the intelligence which appears in their countenances, before it manifests itself in their answers; and also to notice the corresponding change in the form and dimensions of their heads, consequent upon the action of the brain developing itself so fully in the second generation. This neighborhood is at present quite as hopeful a field for Christian effort, as most of the school districts in the country towns of New England.

There is hope also in the civil changes through which the whole population are passing; in the general willingness of pagans to converse candidly upon religious subjects; in the desire of this class of Indians for schools, even though, through lack of parental authority, they may fail to secure the regular attendance of their children; and in the interest which many take in obtaining reading in their own language. There has also been a settlement of grave church difficulties on the Tuscarora Reservation; and occasionally there have been cases of seriousness on all the Reservations.

Here and there also, in all our churches, families are found who are a little in advance of the community around them in respect to questions of moral reform; and their children are growing up with hearts and consciences less utterly defiled than others; and they may be expected to divide their houses (whenever they build) into apartments appropriated for the married and the unmarried, and take the initial steps in restraining the hitherto scarcely at all restrained licentiousness of the heathen mind. The process will of course be slow, and require several generations before it shall be completed, unless an unlooked for blessing shall descend from on high.

Recent Intelligence.

BOMBAY.—A new station has been commenced at Satara, in connection with the Bombay mission. Mr. and Mrs. Wood removed thither on the 1st of June last. Under date of June 21, he says: "Last Sabbath I opened the doors of my house to preach to the people. Being in the bazar, it was not long before a crowd gathered around, and listened for two hours to the word of life. I hope to make this a regular preaching place. I have opened a vernacular school f

boys in the bazar; and we have repeated applications to establish one for girls." Mr. Wood inquires, with much earnestness, "Have you no more men to send us?"

CONSTANTINOPLE.—Under date of August 15, Mr. Goodell writes as follows: "On the 4th of this month, five of the children of our families were admitted to the mission church, and, for the first time, sat down with us to the table of the Lord. And on the following day, seven persons joined the Protestant Armenian church, five of whom are, or were, members of our female boarding school. Another of our pupils, who became hopefully pious in the late revival, has since removed to Broosa, where she has been propounded for admission to the church."

SOUTH AFRICA.—Recent letters from several members of this mission, show that the Lord is still gracious to our brethren in that field. In a letter dated May 23, Mr. A. Grout says, "The work is advancing, to all appearance, as fast as it can with safety; that is, it seems to excite as much opposition as can be endured without a violent outbreak."

Messrs. Abraham, Wilder and Tyler, with their wives, arrived at Cape Town, June 13, and were to proceed to Port Natal in the course of a few days.

WEST AFRICA.—From a letter of Mr. Wilson, dated July 1, it appears that the general health of the mission at that time was as good as usual. Mr. Preston was preparing a bamboo house in the Bakali country, about twenty-five miles from Baraka, in the expectation of taking up his abode there in six or eight weeks. He is already able to preach in the Mpongwe and Bakali dialects.

Mr. Wilson also says: "We have had some further additions to our church; and a few are under special instruction, with reference to their admission at the next communion. The opposition to the gospel which was manifested some months ago, has in a great measure subsided. Whether it will be rekindled again, or not, we cannot tell."

CHOCTAWS.—Mr. Hotchkin states, August 6, that sixty-six persons have been admitted to the Good Water church, since September 1, 1848. "The interest on religious subjects," he says, "is still increasing. Thus the Lord is gracious to us and to this people. Three captains are among those who have joined themselves to the people of God; and they are now leading the Choctaws in the way of truth and righteousness."

CHEROKEES.—In a letter dated July 27, Doct. Butler says that one person was admitted to the Fairfield church at the previous communion; and three others were subsequently examined and received as candidates for the same privilege.

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(Of wh. fr. C. N. Talbot, 250; s. s. of 11th pres. ch. 2,45; S. pres. ch. m. c. Brooklyn, 22,53; Armstrong juv. miss. so. for schs. under Dr. Scudder, wh. and prev. dona. cons. Miss MARY J. SMITH, of Brooklyn, an H. M. 27;) 403 37

1,368 10

C. A. D. 10; Albany, ladies of Rev. D. Kennedy's ch. for the mission to Syria, 22; Andes, pres. ch. 30,65; Barre Centre, cong. ch. m. c. 7; Brocket's Bridge, M. McA. 2; Canandaigua, H. W. Taylor, for debt, 10; Cannonsville, pres. ch. 7; Cleveland, M. A. B. 4; Colchester, pres. ch. 51,70; Dansville, m. c. for Sandw. Isl. m. 4,61; Delhi, pres. ch. 25,93; Rev. Mr. and Mrs. Wynkoop, 50; Deposite, pres. ch. 45,80; Elmira, 1st pres. ch. s. s. for *Solomon L. Gillet*, and *Mary Cleeves*, Ceylon, 30; Green River, ch. and cong. 7,20; Jefferson, pres. ch. 19,96; Martinsburgh, pres. ch. 15; Onondaga co. a friend, 5; Seward, a widow, 10; Smithtown, W. P. Buffett, 10; Troy, 2d pres. ch. miss. so. 115; Walton, WILLIAM TOWNSEND, wh. cons. him an H. M. 200; West Troy, A. Meneeley, for debt, 15; 697 85

2,065 95

Legacies.—Canandaigua, Walter Hubbell, by W. S. Hubbell, Ex'r, 40; Kingsboro', Mrs. Ruth Judson, by Rev. Dr. Yale, 172,78; Lyndonville, Mrs. Sarah Reed, by Rev. J. Hovey, Ex'r, 470,45; 683 23

2,749 18

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Bergen, R. D. ch. for debt, 55,26; m. c. 10,56; Middlebush, R. D. ch. 25; New Brunswick, 2d do. m. c. 9,51; Paterson, R. D. ch. 27,02; Pompton Plains, do. 14; Schralenburgh, do. for debt, 21,50; 162 85
G. D. for debt, 50; Fairton, 1st pres. ch. 21,92; Morristown, Mrs. C. B. Arden, 100; Newark, a friend, 1; Orange, 1st pres. ch. coll. and m. c. 129,20; 2d do. 131,94; West Bloomfield, coll. 30,16; Woodbridge, T. Morris, 10; 474 22

637 07

PENNSYLVANIA.

Minersville, 1st pres. ch. 23,06; Philadelphia, so. for ed. hea. youth, 125; Mrs. M. P. W. 2,50; Pittsburgh, 5th pres. ch. 31,20; Isaiah Dickey, 20; Reading, William Darling, for debt, 200; 401 76

VIRGINIA.

Shepherdstown, pres. ch. 10 00

DISTRICT OF COLUMBIA.

Washington, 1st col'd pres. ch. 4 00

GEORGIA.

Lexington, L. L. Bass, 2 00

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cheviot, Mr. Hannaford's chil's. m. c. 4,60; Cincinnati, Vine-st. cong. 80; 6th-st. meth. prot. ch. 22; Tab. ch. m. c. 13,97; Cleves, a friend, 5; Delaware, 2d pres. ch. wh. cons. Rev. Charles W. Torrey an H. M. 58; Sandy Springs and Rome, ch. 14,50; Walnut Hills, A. Moore, 30; Lane sem. ch. m. c. 15,50; West Union, W. F. Wilson, 5; 248 57
Western Reserve Aux. So. Rev. H. Coe, Agent.
Randolph, O. C. Dickinson, 10; Tallmadge, 8,50; Windham, Rev. Dr. Hough, 10; S. Scott, 10; a friend, 10; Youngstown, 30; 78 50
By T. P. Handy, Agent.
Claridon, ch. 7,90; Cleveland, 1st pres. ch. 230,87; 2d do. 97,25; T. P. Handy, 20; S. Amherst, ch. 17; Willoughby, ch. 2,28; ded. disc. 4,49; 370 81

697 88

Montgomery, ⋈ Roads, Rev. N. P. Day, 3; Painesville, 10; Rootstown, cong. ch. 12; G. Case, 10; 35 00

732 88

Legacies.—Cleveland, P. M. Weddell, by T. P. Handy, 100 00

832 88

INDIANA.

Evansville, pres. ch. and cong. 31,60; Greencastle, pres. ch. 37; Newtown, do. 8; Rob Roy, pres. ch 11; South Bend, pres. s. s. 10,50; Wabash, pres. ch. 4; 102 10

ILLINOIS.

By Rev. I. M. Weed, Agent.
Chicago, pres. ch. m. c. 19; 3d do. m. c. 10; wh. and prev. dona. cons. Rev. I. B. Walker an H. M.; Z. S. Ely, 10; Dupage, juv. miss. so. 3,61; R. S. 1; Monroe, Miss I. D. 5; 48 61

Albion, union fem. miss. so. of Edwards co. 20; Mendon, a. s. for sup. of two chil. at Madura, 12; Peoria, cong. ch. m. c. 3; Rockford, R. 5; 40 00

88 61

MICHIGAN.

Richland, pres. ch. and so. 40; Lansing, pres. ch. m. c. 5,50; 45 50

WISCONSIN.

By Rev. I. M. Weed, Agent.
Wauwatosa, cong. ch. 4; Caldwell's Prairie, cong. ch. 2; 6 00

IOWA.

Burlington, cong. ch. 11,26; Farmington, cong. ch. m. c. 5; Keokuk, s. s. miss. asso. 2,50; 18 76

MISSOURI.

Little Osage, m. c. 3,25; Palmyra, pres. ch. 19; St. Charles, pres. ch. m. c. 8,50; West Ely, s. s. miss. asso. of pres. ch. 10; 40 75

TENNESSEE.

Columbia, 83; Richland, 34; 117 00

MISSISSIPPI.

Louisville, Miss L. Keese, 50 00

MINNESOTA TERRITORY.

Fort Snelling, G. F. Turner, U. S. A. to cons. Robert S. Turner an H. M. 100 00

IN FOREIGN LANDS, &c.

Alleghany, N. Y. Rev. William Hall, 80 00
Batticotta, Ceylon, Native mems. of the ch. 48,12; Manepy, do. 14,40; Panditeripo, do. 7,32; 69 84
Doaksville, Choc. na. m. c. 10,44; col'd do. for African miss. 75c.; J. Cogswell, 5,75; 16 94
Sandwich Islands, A friend, to cons. Rev. Titus Coan, Mrs. Fidelia Coan, Rev. William P. Alexander, Henry M. Lyman, Frederick S. Lyman, and David B. Lyman H. M. 500; Hilo boarding-sch. to cons. Mrs. Sarah J. Lyman an H. M. 100; 600 00
Stockbridge, Choc. na. 1 45

768 23

Donations received in August, (of which to liquidate the debt, $511,98; prev. rec'd, $44,050 15;) $8,877 87
Legacies, $983 23

$9,861 10

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in August, $207 30

General Permanent Fund.

Newport, N. H. Rev. John Woods, rec'd in Dec. 1848, 6 00

DONATIONS IN CLOTHING, &c.

Amherst, Ms. Seraphine, fr. L. Sweetser, for Nestorian miss.
Stockbridge, Choc. na. 12 bu. corn, fr. C. Howell, 12; labor, fr. W. R. Harris, 1,50; 13 50

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. NOVEMBER, 1849. No. 11.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR L. GROUT, MARCH 19, 1849.

Locations—Place of Worship.

THE latest communications from South Africa are gratifying and encouraging in their character, being similar, in fact, to those which have been published in the Herald from the same mission, within the last few months.

There has been some apprehension that the locations heretofore assigned to the natives might be disturbed; and that a policy, less favorable to the interests of the African race, and designed more especially to encourage white settlers, would be adopted. Such fears, however, have subsided in part. Indeed, it is found that the country does not promise so much to the cultivators of the soil, as was formerly supposed. Mr. A. Grout says, in a recent letter, "More thorough experiments have been made in raising cotton; and instead of those splendid results which were anticipated, it is proved, beyond a question, that little or nothing can be expected from it. Land that was valued, one year ago, at a pound per acre, can be now bought for less than half that sum; and much that the Government then hoped to sell for a large price, will now, if sold at all, bring but little."

And the prospects of the natives, in other respects, are certainly improving. The Spirit of the Lord has evidently commenced a good work among them; and however reluctant they may be to renounce their sins, and be renewed in the spirit of their mind, he will accomplish his own good pleasure.

During the last year, little or no progress has been made in respect to locating the natives, chiefly in consequence of the measures proposed by Sir H. Smith in February, 1848. Almost nothing, however, has been really done to interfere with former arrangements; and it is now hoped that the slow but heavy line of march, introduced by the location system, may be taken up anew.

The few scattered people who are within the vicinity of this station, inform me that the body of their several tribes are soon coming to join them; and I infer the same thing from recent governmental movements, tending to the adjustment of matters between land-claimants and the natives, along the coast and elsewhere. When this is done, it is hoped that our influence will be, not only more extensive, but more deeply felt.

Within a few months past, we have been able, with the assistance of our native boys, to erect a new building, twenty-six feet wide and fifty in length, including a veranda of about five feet on all sides. One corner of the building is occupied as a study; while the remainder is consecrated to the service of God on the Sabbath, and to the daily intellectual and religious instruction of the pupils connected with us.

Such a building was greatly needed.

The preacher's physical ability, and the hearer's interest in the truth, must be a little more than ordinary, to incline them to stand or sit for several hours under the burning sun of Africa, or before its driving winds. And though we saw that the funds of the Board would scarcely allow us a third part of the amount of money actually needed to defray the pecuniary expenses of the simplest structure, we resolved on having some place of worship, with something less than the horizon for its circumference, and something more than the blue sky and a scorching sun for its covering. The house has been built, therefore, by the labor of our hands and by a deduction from our personal and family expenses. And since its completion, the number of our audience upon the Sabbath, and its attention to the truth, have been more than doubled. The number of those under daily instruction has been also increased.

Change in the Young.

The number of boys and girls, now residing with Mr. Grout, is eighteen, there being twelve of the former and six of the latter. Respecting them he says:

Some of these young persons, those especially who have recently joined us, are as wild and rude as you can well suppose even the offspring of an ignorant parentage and the descendants of a savage ancestry to be. They are as fond of beer, such as they manufacture from their grain, of tobacco, chiefly in the form of snuff, and of the dance, with all its iniquities, as though to revel in these things were the sum of good and the glory of man.

All are not such, however; and some, it is hoped, "are looking unto Jesus for cleansing and salvation." It will be understood, of course, that none residing upon the mission premises are allowed to indulge in sinful practices.

We have had several solemn and interesting meetings, for the examination of candidates who desire the privileges of the Christian church; and in view of their experience, wishes and purposes, we have felt it our duty to administer the ordinance of baptism to three young men, and to allow them to make a profession of their faith in Christ and his gospel. This was done on the first Sabbath of the present month; when also the love of Christ, and his death on the cross, were commemorated at his own table, for the first time, in the presence of some of the benighted sons of Africa. It was a scene of no ordinary interest. The people seemed to feel more than ever that religion was a personal and a practical concern; and when the services were closed, they retired with a silence and decorum which I had not noticed among them before. In the evening, the monthly concert of prayer for the coming of Christ's kingdom was observed with interest.

Trials of Converts.

Respecting the three young men referred to in the foregoing paragraph, whose names are Utambusa, Umcapayi and Utiatikua, Mr. Grout says, "They have been endeavoring to live Christian lives for many months; but they are as yet but feeble lambs in the flock of Christ, and need to be watched and led with much care and assiduity. And they need the prayers of all who have an interest at the throne of divine grace."

The mother of the youngest came to see him the other day, and endeavored to persuade him to leave the station and go and dwell with his friends. The whole family are obliged to remove from their present place of abode; and their purpose is to go as far from the missionary as the limits of the location will allow, lest more of their children should hear and embrace the truth. And the errand of the poor, ignorant, aged mother was, that her son might leave us and go with them. But the boy remained firm in his purpose to live where he could learn and obey the gospel. The interview was one of affecting interest. The spirit and language of each were kind, and expressive of strong natural affection; and, at the same time, great earnestness and determination were manifested. At length they bade each other a long and kind farewell, and parted. It was a heart-touching sacrifice which the lad was called to make; but he seemed willing to give up father and mother, brothers and sisters, for Christ.

Few in Christian lands know to what tests of Christian character some are put on heathen shores, when they purpose to renounce the world and embrace the gospel. The oldest of the three boys had perhaps a still more severe trial, at an earlier stage of his religious course; all his kindred and friends besetting him, at every point, to return to them, his father even refusing to see his face or to be seen by him, and threatening to disown and disinherit him, if he persisted in remaining at the station.

But the young man remained; and by a kind, consistent, manly bearing towards his father and friends, he has succeeded so far in removing their prejudices and opposition to the truth, and in securing their confidence, that they have come to build close by the station.

It is the hope of Mr. Grout that this whole family will hereafter be gathered into the fold of the good Shepherd.

Perils and Exposures of Females.

The subjoined statements cannot fail to touch the sympathies of Christians in this land, and excite an earnest desire that grace and strength may be given to these young inquirers, according to their obvious and urgent necessities.

There are others of the young natives connected with us, who seem more or less interested in religious truth; and one of them, a girl, has given some evidence of being a Christian, and has expressed a desire to join the people of God, by a public profession of religion. And if she continues to give this evidence, the privilege will be granted her. But the condition of females, especially the young, is so precarious in this community; there is so little of genuine decision of character and real independence among them, owing to the servile and degraded state in which they are held by their proprietors or parents; and their exposures to temptation are so numerous and strong, that more time seems to be necessary for them, than for the other sex, to test their own hearts, and give satisfactory proof of a radical change. This class of persons is, however, by no means an uninteresting or an unpromising one. We may hope, perhaps, to realize from them as happy results, with a given amount of effort on their behalf, as from any class in the community.

And as the girls and young women here learn the nature and extent of their religious rights and privileges, and find, as they are beginning to do, that they can be protected in the worship of God, we may expect that they will seek religious instruction in greater numbers and for a longer period than heretofore, and hence become better and better acquainted with their obligations and duties, and be able to exert a more commanding influence. And we are encouraged to expect these happy results from facts and events daily occurring. Two of the girls in our family, who have been on a recent visit to their friends at a distance, inform us of five girls of their acquaintance, who are desirous of putting themselves in the way of religious instruction. But their proprietors and friends have not only forbidden this, not even allowing them to attend worship on the Sabbath, but have also given them medicine, and performed various operations upon them, to cure them of their insanity and make them right. And we hear that it is the purpose of these girls to proceed together to the seat of government, and in person present their cause to the diplomatic agent for the natives of the colony. They have probably learned something of the favorable result of several applications to government, during the last few months, for the enjoyment of religious freedom, one of which was from this station, and has been already noticed in former communications. There is, moreover, at the kraal nearest to this station another similar case; where a girl, professing a desire to learn the truth, and making efforts to do so, has had her head shaved and cupped, and drugs given her to drink, to remove her madness and restore her to her right mind.

Light spreading.

Mr. Grout closes his communication in the following hopeful strain:

But their house is divided against itself, and it cannot stand. Some of their number have burst the fetters of superstition, and found their way to the source of light and love; and they are standing up in the presence of their kindred and their nation, and shouting, "Come, come, come, to the waters of life!" And the invitation is heard; and here and there a soul, poisoned with sin and stung with guilt, after making proof of all the drugs and incantations which man can furnish, and finding them of no avail, is looking to the great Physician for cleansing and salvation.

Even since I wrote the former part of this letter, the lad whose mother wished him to leave the station, and go far away with his friends, has come to converse with me, with a spirit burdened for his kindred according to the flesh, and asked that he might go and tell them of their folly and danger, and say to them, "Come with us, and we will do you good." He says that his heart is grieved, is broken, at the thought of their condition and prospects. And yesterday another of the boys went on a similar errand, in

another direction; and the day before, the third boy came and asked if he might go and visit the parents of a lad living with us, to see if they would like to hear the gospel, and be told about God. We cannot resist the conviction, that the Spirit of God is abroad in this dark land, and that we have some of his gentle influences at this station.

And I cannot close this letter, without begging our patrons and friends in our fatherland, to carry the undying interests of this benighted people to God in prayer; that those who have professed the religion of Christ, may be made victorious in their conflicts with sin; and that the weapons of our warfare, our imperfect exhibition of the gospel of Christ, may be made mighty to the pulling down of the strong-holds of iniquity and superstition, and to the recovering of this people to the love and allegiance of God.

LETTER FROM MR. ROOD, MARCH 20, 1849.

New Station at Ifafa.

THE commencement of a new station at Ifafa was announced in the April Herald. As this part of the colony is distant some four days' journey from Port Natal, and the road leading thither is often impassable and always precarious, European settlers have preferred other locations; so that, excepting Messrs. M'Kinney and Rood, there is but one white man on their side of the Umkomazi; and he has adopted, to some extent, the habits and customs of the natives. "But during the last two years," Mr. Rood says, "great efforts have been made to draw in people from the old country; which promise, in a measure, to be successful." And he adds, "If the colony increases in importance, and immigrants continue to come into it, I think some part of the territory about Mr. M'Kinney and myself may in time be needed for white settlers."

It was in August, 1848, that Mr. Rood went to Ifafa to make the necessary arrangements prior to its occupancy as a missionary station. The first thing to be done, was to prepare a temporary domicile. Mr. Rood describes the process in the following paragraph.

You have probably been fully informed by the other brethren, as to the manner of life we are usually obliged to adopt, while erecting the first buildings at a new station. I will only say, that the missionary is to obtain his wagon; load it with such articles for building as cannot be obtained from the forest, and a few of the necessaries of life; and then, with some native boys, make his way into the wilderness to the spot selected for his residence. Here he is obliged to put his own hand to the axe, saw and auger, as his boys have probably only learned to chop a little, and make mud for his walls. His wagon is, of course, his only home during the time; and from this he is often required to remove his mats and effects, that he may use it for the purpose of drawing materials for his work. The African wagon is wonderfully adapted to the circumstances of African life.

Immediately after the annual meeting of the mission, held in September, 1848, Mr. and Mrs. Rood prepared to remove to Ifafa. Accordingly, two wagons were hired to transport his effects thither; and as some circumstances occurred in relation to them, which served to illustrate the unprofitableness of breaking the Sabbath, as also the discomforts of traveling in Africa, Mr. Rood has furnished a brief sketch of his journey.

Journey to Ifafa.

As we wished to spend a few days with our brethren at Umlazi and Ifumi, we left the men who were to bring our goods behind us. They agreed to arrive at a junction of the road near Ifumi on Saturday, and go with us from that point on the following Monday. But having met with some delay, and having no fear of God or regard to our feelings, they did not hesitate to drive on the Sabbath, and pass near the station at Ifumi, just as the children of the Sabbath school were dispersing.

As it rained quite hard on Monday, I concluded to remain until the next day; the other wagons, however, went forward. Tuesday morning we parted from our brother and sister; and with feelings, I will not say of sadness or joy, but such as a young missionary who has been in like circumstances, better knows than any one else, set out for our field of labor in the wilderness.

A pleasant forenoon's ride brought us to the Umkomazi, where we found the wagons which we supposed far ahead of us. One of them had been in the river a day and a night; and the prospect was that it would have remained there as much longer, had we not arrived to assist them in getting out. We said in our hearts, "God who clogged the chariot wheels of Pharaoh and the Egyptians, can, in a thousand ways, hinder those who fear not to break his commandments."

While the other wagons were making arrangements to follow us, we started forward. But after riding two hours, as they did not make their appearance, we concluded to wait for their arrival, and sent a messenger back to inquire the cause of the delay. He returned at dark, with the information that one wagon had upset, and would not be in readiness for its departure until the morning. We were obliged, therefore, to make our arrangements for the night, and remain until the next day.

At eleven o'clock they came up, and we all went on together. In an hour we arrived at another river, which we were to cross at its mouth, passing over upon a sand-bar that had been thrown across by the waters of the sea. The tide had commenced running in, which caused the waves to pass entirely over the bar in one place. I deemed it safe, however, and crossed with little difficulty. A wave of the sea met the next wagon, as it entered, and caused the oxen to free themselves from their leader and turn up the stream, where the water was deeper, and where there were too many rocks to allow either the oxen or wagon to make their exit.

An attempt to bring the oxen to their places only increased the difficulty. Some were over the trektone, and some were under it; some were struggling upon slippery rocks, while others were in water higher than their backs; some striving to gain one shore, and some the other.

As the waves, becoming higher and higher, began to float the wagon and almost cover the oxen, I gave directions to have my own oxen taken from the wagon, and by means of a long chain attached them to the end of the trektone; which brought the wagon that was in jeopardy safely out. The other wagon, of course, waited until low tide the following day.

As we had already experienced much delay in attempting to accompany our goods, and as there were appearances of rain, we thought it best to leave the wagons behind and hasten forward. As the night closed around us, dark and threatening, we selected our encampment on the leeward side of a small cluster of bushes, upon the shore of the sea, whose ceaseless voice spake to us of the power and majesty of that God under whose protecting care we slept. It rained much during the night, and also the next morning. We had hoped to arrive at Ifafa in another day; but as the rain continued to fall, we were able to advance but a short distance; and at night we were obliged to camp where water could not be obtained for our tea, though a whole ocean was at hand, and the clouds were at the same time sending down plentiful showers upon the earth.

On the following day, September 29, Mr. and Mrs. Rood arrived at Ifafa; and on the succeeding day their goods were brought to them in safety.

Character of the People.

The whole country between the Umkomazi and the Umzimkulu Rivers, a distance of about sixty miles, and extending inland from ten to twenty or thirty miles, is thickly inhabited. I am surrounded by a population of three or four thousand; Mr. M'Kinney has a somewhat larger number near him; and there is room for two or three more large and promising stations near us.

The general appearance, character and customs of the natives are similar in all parts of the colony. They are naturally bold, manly, inquisitive and shrewd; yet they have so long lived and walked in the darkness, degradation and vice of heathenism, and so long obeyed the evil passions and vile affections of their depraved hearts, that every thing noble in their nature has become deformed; and the work of the Creator's hand is greatly marred. Are they bold? Yes, in war and bloodshed; in performing deeds of cruelty and oppression. Are they intelligent and shrewd? Yes, in planning and doing the works of darkness, in deceiving and overreaching each other.

Their hearts cling to their sinful practices with strong affection. Polygamy, with its train of untold evils, is the dearest sin at heart; for their licentious passions are unrestrained. Lying and deception are as common as the truth. Cases of stealing from each other are frequent, though rarely will they steal from a missionary. Murder is occasionally committed; and it creates but little excitement among themselves. Dancing, and singing impure songs, are universally practiced. Drinking beer, taking snuff, and filthy conversation, are daily indulged in by all. I might add to this, that almost every thing which relates to their manner of life, is very filthy, and tends to debase and degrade.

Still this brother is happy in his work. "I thank God," he says, "that I have been directed

hither. I would not exchange my situation for any this side of heaven, unless the Lord will."

So great is the distance of my station from the bay, that the natives have not felt, to their advantage or disadvantage, the influence of white men, as those living nearer are beginning to feel it. While the latter are supplying themselves with blankets and picks, it is rare that a person is here seen with any blanket, except such as is manufactured from the skins of their cattle. And a little nearer to the Umzimkulu, the people are almost entirely destitute of picks; but the cultivation of the soil is performed with small sharpened sticks. When you recollect that one of their chief sources for the supply of food is the garden, and that the labor of cultivation is wholly performed by the females with such implements, you get a glimpse of their degraded condition.

JOURNAL OF MR. IRELAND.

Monthly Concert at Umlazi.

Mr. and Mrs. Ireland embarked for South Africa in October, 1848, and arrived at Port Natal on the 17th of February. It will be seen, therefore, that the following extracts from his journal give his first impressions of the field in which the providence of God has called him to labor.

Immediately after reaching Port Natal, Mr. and Mrs. Ireland proceeded to Umlazi, the station which is in charge of Doct. Adams; where they remained till they went to Ifumi, as is mentioned below. He describes a monthly concert at Umlazi, the first which he attended in a heathen land, as follows:

March 5, 1849. The monthly concert occurred this afternoon; and it has been far the most interesting meeting which we have attended. Nine or ten prayers were offered by the native members; and their tones and manner were such as to indicate to an observer the deep interest which they felt in the world's conversion. Doct. Adams gave them a brief account of the conversion of Henry Obookiah; and their bright eyes and animated countenances betokened evident delight and satisfaction.

At the close of the exercise, a collection was taken up, or, rather, an opportunity was given to contribute; and each donor brought forward his gift. The amount contributed by the natives was about three dollars. To us it was highly gratifying, to see with what evident satisfaction these recent converts from heathenism cast their mites into the treasury of the Lord. Indeed, they regard it as one of their greatest privileges; insomuch that, not unfrequently, they give away their last penny. I felt that if Christians in America who are urging the excuse that they are unable to give, could have been present this afternoon, the treasury of the Board would not long be embarrassed with debt. They seldom contribute, at any one time, more than six-pence each; and yet at this station alone, during the past year, the aggregate sum has amounted to about twenty-five dollars, making, upon an average, about one dollar and fifty cents for each member of the church.

Visit to Ifumi.

Mr. Ireland subsequently made a visit to Ifumi and the two stations lying beyond. Concerning his arrival at Ifumi, where Mr. Bryant is located, and what he there saw, he writes as follows:

April 11. Yesterday we had a delightful ride from Umlazi to this station. Our track (for I can scarcely say road) lay through a more picturesque country than we had before seen.

Mr. Bryant and myself rode out this morning to the top of Ifumi mountain, whence I had the finest prospect I have yet seen in Africa. On one side, we had a view of the sea for more than fifty miles along the coast; and in the west and south-west, there lay some of the finest mountain scenery I have ever beheld.

In consequence of ill health, Mr. Bryant has been able to perform less missionary work than most of the other brethren. His lungs are too weak to permit him to preach; nevertheless he talks awhile to the people on the Sabbath; and he has one or two short religious exercises with the boys and girls in his family on the Sabbath. During the week he meets the members of his family, some four times a day, for religious and school exercises.

19. To-day Mrs. Bryant has obtained two more girls, the sisters of one of their boys. These are the first they have been enabled to obtain among the natives in this vicinity. The missionaries, I find, experience less difficulty in obtaining boys than girls. This arises principally, no doubt, from the fact that a man's daughters are regarded in the light of merchandise. When a young woman

becomes marriageable, her father receives from six to ten head of cattle from the man to whom she is betrothed.

Amahlongue.

On the following day, Mr. Ireland proceeded to Amahlongue, the station occupied by Mr. M'Kinney.

21. Yesterday we came to this place, which is about twelve miles from Ifumi. The road was rough most of the way, and but little better than a foot-path. The Umkomazi (the largest river in the colony) being much swollen by recent rains, we were obliged to cross it in a boat, which the mission has placed there for the convenience of the brethren on this side of the river.

Mr. M'Kinney has been at his station only about six months; consequently, he has only had time to make a beginning. He has a little octagon house, sixteen feet in diameter, containing but one room, and designed merely for a temporary abode. This serves at present as sitting-room, bed-room, study and school-room. As Mr. M'Kinney had no spare bed-room to offer us, the large ox-wagon was appropriated for that purpose.

23. Mr. M'Kinney preached yesterday to an audience of more than three hundred. As he has no chapel, and there are no trees in the vicinity, he was obliged to stand out in the open air, entirely exposed to the scorching rays of an African sun. The day was clear and very warm; and the sun appeared to send forth a more intense heat than I have felt since coming to Africa. It must have been greatly aggravated, however, by the fact that it was reflected and re-reflected from such a mass of dark and greasy bodies. The women often saturate their hair with fat; and yesterday several of them seemed literally frying, as they sat, nearly naked, upon the grass. However unpleasant and even disgusting these things are, it was interesting to see them listening, apparently with much attention and interest, to the truth. And I long more and more, every day, to be able myself to preach to this degraded yet (in many respects) noble people the glorious gospel of the blessed God. Mr. M'Kinney thinks he has good evidence that three boys and two girls, members of his family, have passed from death unto life.

Ifafa—A Sabbath at Umlazi.

On the 26th of April, Mr. and Mrs. Ireland, accompanied by Mr. and Mrs. M'Kinney, set out for Ifafa, where Mr. Rood has recently commenced a station. As it is about thirty miles from Amahlongue, a day and a half were spent in making the journey. Respecting this station Mr. Ireland writes as follows:

28. The prospect from Mr. Rood's house is, in some respects, finer even than the one at Ifumi, there being a view of the sea, with a back-ground of bold and picturesque scenery. From a high hill, about fifteen minutes walk from the station, may be seen a wide expanse of country, which has the appearance of an extended plain, dotted over with kraals.

This morning Messrs. Rood, M'Kinney and myself rode to the top of the hill, whence we counted about a dozen kraals, (the average number of persons in each kraal, including men, women and children, being generally about thirty;) and there were many more among the valleys. In one direction, Mr. Rood told us there were twenty kraals, and in another thirty, all very near each other.

The congregation at Ifafa on the Sabbath, Mr. Ireland says, consisted of about one hundred and seventy-five hearers. In the present condition of that remote station, this must be considered a large number.

On the 2d of May, the party returned to Amahlongue; whence Mr. Ireland proceeded immediately to Umlazi, that he might be present at the interesting services described in the following extract:

May 7. Yesterday was the time appointed for the celebration of the Lord's Supper at this station; and four persons were baptized and received into the church. As it was a cold day for this climate, there were but few present, except those who were more or less interested in the truth. The exercises were quite solemn and impressive; and I think that a happy impression was made upon the minds of all present. There are now twenty-one members belonging to the church at this station. And Doct. Adams thinks that six or seven more give evidence of having experienced a change of heart. The monthly concert has been held this afternoon. The natives, as usual, appeared much interested.

The last date in this journal is May 27. At that time Mr. and Mrs. Ireland were at Umvoti, studying the language, and expecting to commence a new station after the September meeting of the mission.

Ceylon.

LETTER FROM MR. HOWLAND, APRIL 4, 1849.

In a previous communication, Mr. Howland mentioned several cases which he once hoped might result favorably. Now, however, he says that he has been disappointed in regard to most of them. Some, it is supposed, had no real desire to understand the doctrines of the gospel; while others were not able to endure the opposition and ridicule of the enemies of Christianity. Indeed, all inquirers after the truth among the heathen, to say nothing of those in other parts of the world, have frequent occasion to recur to the prayer of the Psalmist, "Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud."

A happy Death.

Mr. Howland thinks that the members of the church at Batticotta are making some progress in spirituality; and the more he knows of the trials and temptations to which they are exposed, the better opinion has he in regard to their piety. Of an aged disciple, who has recently died, he writes as follows:

He was for a long time in the employment of the mission, for many years as principal teacher of Tamil in the seminary, and at different times as the moonshi of the missionaries. With them he read the Scriptures; and assisted in the translation of parts of the Bible; so that he became familiar with its doctrines, which he often pronounced excellent. Still he held fast to the shastres. Many an argument did the missionaries hold with him, to show him the insufficiency of his system for the salvation of sinners; and many solemn warnings of the danger of his course did they give him; yet he remained firm in his heathenism, frank and open in his professions, and apparently one of the most honest and ingenuous of heathen men.

When he was no longer employed by the missionaries, he commenced teaching the doctrines of his sect for his support, having several classes of disciples; while he himself pursued a systematic course of study and meditation, by which he was advancing to the higher stages of the Hindoo religious life. And he actually advanced so far, that it was pollution for him to eat in the presence of any human being, even of his own wife.

But the Lord visited him with a severe and protracted illness; when, as he afterwards said, the truths which he had learned from the Bible and the missionaries, were all brought to his mind, and he was made to see that he was going to hell with his family. He thought of all the faithful warnings he had received, and of his sin in rejecting them; and he resolved, if his life should be spared, to seek the salvation of his soul. As soon as he was able to walk, he came daily to the missionaries, with his New Testament in his hand, reading and conversing about salvation through Jesus Christ. This seemed a thing so strange and unexpected, that it was at first doubted whether he could be sincere; and it was suspected that he might have some sinister motive, even though such hypocrisy was altogether opposed to his known character. One of the first things that led to the conviction of his sincerity, was his bringing his two little girls, one in each hand, and requesting that they might be taken into the girls' school, and instructed in Christianity. All knew that he never would have done this, without a great change in his feelings.

After about a year had elapsed, during which time the spirit he continued to manifest seemed to leave no room to doubt his sincerity, he made a public profession of his faith in Christ, and was baptized by the name Nathaniel, chosen by himself as expressing his desire to be an "Israelite indeed." It was a scene not soon to be forgotten by those who were present, when he, who but a short time previous had been a proud, self-righteous heathen, thus came forward, dedicated himself and his children to the Lord in baptism, and sat down with the professed followers of the meek and lowly Jesus at his own table.

He has since maintained the same character of honesty and ingenuousness in the Christian course, that he formerly did as a heathen. He was able soon to overcome the prejudices of his wife, so as to induce her to attend church every Sabbath with her children. During his last illness, his greatest concern seemed to be for his family. He was an affectionate father, and not having been accustomed to appropriate the promises of God, it was not surprising that he felt unwilling to die at first, on account of his family; though he expressed no anxiety concerning his own safety. But he was at last enabled to say that he had given them all up, confident that the Lord would take care of them. His

great wish for them was that they might be educated as Christians. He constantly affirmed that all his hope was in the merits of Christ.

LETTER FROM MR. HASTINGS, JULY 4, 1849.

Changes in Batticotta Seminary.

It is the design of Mr. Hastings, in the present letter, to report the changes which occurred in the seminary at Batticotta, during the previous term.

At our last communion season, May 27, five persons from the seminary were received into the church. Their names are as follows:—George Reid, of the Junior Class, Christian Davis and Daniel Niles, of the First Class, together with Edward Spaulding and Henry M. Scudder, of the Second Class. Davis and Niles are sons of Christian parents, and were baptized in infancy.

All have been on trial, several months, as candidates for the privileges of the Christian church. Their general conduct during this period has been such as to lead us to hope, that they were really the disciples of the Lord Jesus Christ. Several others are very anxious to unite with the church; but the evidence that they are prepared for such an important step, is not altogether satisfactory; and we prefer to keep them on trial for a few months longer.

During the term, the following persons have been dismissed from the seminary, namely; Minot Sherman and Charles C. Chapin, of the Senior Class, for absenting themselves irregularly from seminary duties; William Worrell, at his own request, on account of ill health; and Joab Brace, for bad conduct. The two last named were members of the Junior Class. William Worrell was a member of the church in good standing. Two boys have been received into the Second Class, to whom the names of Nathaniel W. Sanford and James Smedley have been given.

The usual examination of two days occurred at the close of the term, June 7. "The boys," Mr. Hastings says, "appeared to have made commendable progress in their studies."

It is a matter of deep regret to us all, that our dear brother Hoisington, who has so long and so acceptably filled the place of principal, has been under the necessity of giving up his situation in the seminary. His feeble health rendering it impracticable for him to continue his labors, he felt it his duty to offer his resignation at a meeting of the board of trustees, held May 3. On this occasion, the following resolutions were adopted:

The board of trustees, having heard Mr. Hoisington's formal resignation of his connection with the seminary, do thereupon unanimously adopt the following resolutions:

1. *Resolved*, That we deeply regret the necessity imposed upon us, by the failure of Mr. Hoisington's health, of accepting his resignation of his connection with the seminary.

2. *Resolved*, That in accepting Mr. Hoisington's resignation, we desire to record, with gratitude to our heavenly Father, our sense of the very valuable services he has rendered to the institution, and to express our confidence in the wisdom, integrity and fidelity of his labors, and our love and esteem for his personal character.

3. *Resolved*, That we offer our cordial and sincere sympathy to Mr. Hoisington and his family, in these trying circumstances in which Providence has placed them, and would fervently hope that the means he may resort to for the recovery of his health, may, with the divine blessing, greatly prolong his life and usefulness.

Mr. Mills has been requested to assume the charge of the scientific branches in the seminary; and Mr. Hastings has been transferred from the English to the biblical department.

Meeting of Graduates.

Those who have watched the progress of the Batticotta seminary, from its infancy to the present time, will read the subjoined account of a convocation of the graduates with peculiar satisfaction.

It has been thought desirable, for some time past, to make an effort to awaken more interest in the cause of education, among those who have been connected with the seminary, and who can, to some extent, appreciate its advantages. To accomplish this object, it was proposed, some time since, to invite all the former pupils of the seminary to meet together, on some favorable occasion, at this place. The Queen's birth-day, May 24, being observed by Government as a holiday, was selected as the time for the gathering.

It was stated in the circular of invitation, that the object of the meeting was twofold; (1.) to afford Mr. Hoisington the opportunity of seeing his former pupils once more before leaving for America; and (2.) to endeavor to reunite and strengthen individual efforts for the education of the people. About one hun-

dred responded to the call by being present on the occasion.

Letters were received from several others, expressing their hearty approval of the object of the meeting, and their regret that they were unable to be present.

One of these letters, signed by persons whose names are generally familiar to the friends of missions in this country, is as follows:

Kandy, May, 1849.

To the Faculty of the Batticotta Seminary.

Dear Sirs:—Your circular letter of the 16th ultimo, inviting us, with other graduates of the seminary, at the institution on her Majesty the Queen's birth-day, May 24th, received our cordial acquiescence; but, located as we are, at a distance of about two hundred miles from you, it is a matter of great regret that we are unable to be personally present with you on the day appointed, and to participate with you in the pleasures of the occasion. Still, by way of mingling our feelings with yours, and for the sake of being remembered by all of you on this important occasion, we send you this letter, which we hope will reach your hands just in time.

The importance of the day is obvious to us, from the twofold object of your invitation; and we do most assuredly expect that the business of the day will be conducted in a manner, in the highest degree interesting, not only to the graduates and students of the seminary, but to all that are assembled on the occasion.

This brings to our recollection the scenes and events of our youthful days under your care; when we, as brothers of one family, ate and drank at one table, played together under the same cocoanut shades at Batticotta, attended the same school-room, and repaired to the same place of worship. And now, the idea of meeting each other once more with you, after the lapse of some long years, is a pleasure sweet in our imagination, though, situated as we are, it is impossible for us to enjoy it in reality.

It is the privileges of this seminary that have raised us in point of civilization, education and religion. It is *us*, we mean *our nation in general*, that the geographers and historians of the enlightened parts of Europe and America called barbarians or semi-barbarians. The generation before us cared very little, whether they were known by the whole world as barbarians or savages, or by any other name worse than this, if there be one. Since the establishment of this seminary and other schools, the people are greatly improved in their customs and manners; and deserve, we hope, in a few years to come, if not now already, to be ranked in a higher class.

In point of education, physical, intellectual, moral and religious, we owe our different degrees of growth to your labors. What during our childhood we had learned to be flat, we learned here to be round like a ball; and what we then had known as resting fixed on a serpent's head, we were here taught to perceive as moving with great velocity round the sun. The gods that our parents had taught us to worship, we here found out to be mere pieces of wood, stone or metal; and the sacred ashes which our parents had infused into our infant minds to revere and venerate, we discovered here as nothing but burnt cowdung. In short, we could say with the blind man in the gospel, "that whereas we were blind, now we see." Were it not for this institution, some of the young men who are now shining among our countrymen as so many lights, might have been left to remain in utter ignorance and absolute insignificance. How many men, of great natural abilities, have been lost to this nation for want of these advantages!

As regards religion, the true, the only true way of salvation has been taught to us, and followed by some hundreds. The religious education obtained in this seminary is not, as in other schools of the heathens, or as the lessons inculcated in the societies lately formed by the principal residents of Wannepanne, &c., where, he that travels fastest, only wanders furthest from the right way.

Unto us the sacred volume is given; and among us, the great miracle "unto the poor the gospel is preached" was performed. And some of our countrymen, we believe and rejoice, are now saints in glory at the right hand of God. We give you our heartfelt thanks for the results of your blessed enterprise. Your record is on high; and your reward will be there.

To the principal of the seminary, who is to leave Jaffna shortly, we wish to address individually.

Reverend Sir, the high esteem that we have had for you, since your intimate connection with us as principal of the seminary, makes any profession of attachment to you, on our part, altogether superfluous. Your name is dear to us; and we shall not forget to hand it down to our next generation. It shall outlive the desolations of time and death. Your labors will be a memorial for you on the earth; and in the other world will meet you with a glorious recompense.

Farewell. We beg to remain, Dear Sirs, your most dutiful servants,

L. Lawton.
J. S. Christmas.
E. Northam.
E. Rogers.
L. F. Dimmick.
J. Smith.
G. A. Stocking.
J. W. Weir.
N. S. Prime.

Prospective Results.

The exercises of the morning consisted of an examination of the Senior and Junior Classes, with an exhibition of a por-

tion of the philosophical and chemical apparatus, followed by a composition and dialogue in Tamil. Many of the heathen, and some of the foreign population, were present; and all seemed much interested. In the afternoon, a meeting of the graduates and students was held in the school-room; at which most of the missionaries, and some of the burghers, were in attendance. On this occasion, declamations and orations were spoken by members of the seminary; and an address was delivered by one of the teachers to the graduates. Several volunteer addresses were also made. All seemed to enjoy the day highly; and many expressed a wish that it might be an annual gathering. One said, "It was one of the happiest days he had experienced in his life." To us it was an occasion of deep interest, not so much on account of the exercises of the day, as for the promise it gave of future good.

We look upon such a meeting as one means, with the blessing of God, of uniting the Christian influence of the land to forward the Master's cause; and of enlisting those who are not decidedly Christians at least in one department of missionary labor. The importance of the first of these objects can be fully appreciated only by those who have an acquaintance with the state of this people. There is a strong clannish feeling in the country, which does not exist in America. Families are bound together by various ties of worldly interest; and there is a strong tendency, even on the part of Christians, to espouse the cause of heathen relations, or at least to sympathize with them. Every thing which tends to destroy this feeling, or rather to strengthen the Christian feeling between our church members, should be regarded with favor.

The importance of the second object will be apparent, when we consider the desirableness of throwing off, as soon as practicable, the expense of the educational interests of the land upon the people themselves. The fact that some of those who were present on this occasion, are already leading men, and that others possess talents and acquirements which will soon place them in the same position, is an interesting and encouraging circumstance.

To us, who have more recently come into the field, it was very gratifying to see the fruits of thirty years' labor performed by the elder brethren. There was something in the intelligent countenances and manly bearing of the young men who were present, and more in the expression of their thoughts and feelings, exhibiting the refining and elevating power of Christianity, which gave cheering evidence that missionary toil had not been expended in vain.

This was made more striking by a learned brahmin, who was present. It seemed as if the Lord had sent him there to give us visible evidence of the difference between Christianity and heathenism, in their effects upon men.

Madura.

ANNUAL REPORT.

For several years past, the annual report of this mission has been received and read with special interest. The field which these brethren occupy is one of very great promise; their work, for the most part, has been growing upon their hands, faster than they have been prepared for it by reinforcements from this country; and they have been called, from time to time, to pass through scenes of the most trying and painful character. The fearful havoc made by the cholera in the missionary circle, not quite six years ago, will not soon be forgotten. And more recently the caste question has been as a refiner's fire to the churches, which have been gathered with so much labor, and nourished and watched over with so much care and anxiety.

During the period embraced in this report, however, the mission have been exempt from trials of extraordinary severity; while, on the other hand, the perusal of the following extracts will show that their prospects have never appeared, on the whole, more satisfactory. The remarks on the "village congregations" are particularly commended to the notice of the reader, as worthy of an attentive perusal.

In reviewing the history of the mission for the year 1848, our brethren first speak of "the general good health which the mission have enjoyed." This they regard as the more remarkable from the fact that of the twelve families constituting the mission, the larger number have but recently arrived; and are probably, so far as constitutional vigor is concerned, passing through the most trying period of their residence in India. Respecting Mrs. Little, who died in the summer of 1848, they say: "Though she lived but a short time on missionary ground, it was long enough to secure to herself a worthy place in the number of those, who had it in their hearts to build the temple of the Lord in Hindostan."

Native Assistants.

After a brief notice of the various and impor-

tant labors which Doct. Scudder performed before his return to Madras, the brethren proceed to a description of the missionary force now in the field. Of the native helpers they speak as follows:

We are assisted at our stations by twenty-two individuals; all of whom are employed in distributing religious books, catechizing, and, in various ways, imparting to the people a knowledge of divine truth. They are termed by us "catechists," or "readers," according to their talents, education, or piety; or they are designated, more generally, by the term "helpers." Although none in our employment at the present time have received a license to preach, the greater number of these men are engaged in instructing the people in the doctrines of the gospel, and in exhorting them to repentance, not only in the less formal assemblies collected by the wayside, but also in our churches on the Sabbath, and at other times; so that, although technically they are not preachers, in reality they are such.

The nature of the climate, and more especially the peculiarity of the relation which we sustain to the people as foreigners, render the assistance of these individuals all but essential to the efficient discharge of our ministry. It is true that, with the blessing of God, we can do something without any help of this kind; but, all our operations, if conducted on such a plan, must be exposed to repeated interruptions, and hence lose much of their influence among the people.

It will be perceived that the number of helpers is smaller now than it has been in former years. Many have gone out from us, because they were not of us. The efforts which were made to purify the native church from the spirit and influence of caste, naturally and necessarily commenced with the catechists. For most of them, however, the trial was too severe, and they left the service of the mission. Though a few remain, the number is altogether too small. Whilst our work is increasing on our hands, and our borders are enlarging on every side; the question arises, What are we to do for help. In our present position, we cannot hope that Jaffna will lend us aid; some of Tanjore's best were among those that forsook us; and the men of the south are needed to reap the fields already white unto the harvest in that part of India.

Mr. Tracy, the principal of our seminary, reports, that the prospect of any efficient aid from that source, in the form of catechists and teachers, is postponed, for several years at least, by the stringent measures which have been adopted for the suppression of caste. The present first class contains but three students; and they will not be prepared to leave the seminary, with the prospect of usefulness, in less than two or three years; so that the first installment of help will be long in coming, and small when it does come.

The importance of adopting some special measures for stimulating the catechists and other helpers, who are left with us, to efforts for mental, moral and spiritual improvement, has been deeply felt by us all. Besides those exercises which are intended for the religious instruction of the catechists, in common with the converts and others who may attend, a class for the intellectual improvement of the helpers has been formed at one of the stations, and the establishment of others of a similar nature is contemplated by the brethren. In addition to these individual efforts, we have, as a mission, resolved on bringing together, at stated intervals, as many as possible, to encourage them, by various means, to seek their own improvement and fitness for the work in which they are engaged.

Native Church.

The next topic embraced in this report is the condition of the churches under the care of the mission.

The whole number of members reported is two hundred and forty-two, which shows an increase of thirty-five during the year. This result is encouraging to our faith; especially when we remember the fiery trial through which nearly all of them have been called to pass. With a very few exceptions, they have professedly renounced their caste distinctions, and, when required, have proved it by partaking of food prepared by pariahs.

Forty-one members remain under discipline; the greater number of whom have been deprived, for a season, of the privileges of church communion, on account of unchristian conduct connected with their unwillingness to submit to the mission regulations for the suppression of caste in the church.

The statistics of the native churches are presented in the following table.

	Seminary.	Madura Fort.	Out-Station.	Madura East.	Dindigul East.	Dindigul West.	Tirumungalum.	Periacoolum.	Tirupoovanum.	Poothacootta.	Sivagunga.	Total.
Children baptized,		6		4	1	1	4				3	19
Adults baptized,		6		1	3	1	3				1	15
Excommunications,											3	3
Dismissions in good standing,	1			5	6	3					10	25
Restorations to church privileges,				3		4	1					8
Added by profession,	7	2	5	3	3	1	4		8		2	35
Added by certificate,	1	5	3		2		2					13
Candidates for admission,		6		4	9	7	1				4	31
Suspended members,	8			12		3	5				13	41
Members absent,	7										4	11
Members present in good standing,	18	7	8	11	13	15	23	20	24	25	30	194
Whole number of members,	34	7	8	23	13	18	23	20	24	25	47	242
Whole number reported in 1847,	27			28	14	18	19		16	25	60	207

We have reason to hope that many of our church members have been advancing in piety and stability of Christian character. The trial of faith to which they have been exposed, seems to have been to some "more precious than of gold that perisheth." Mr. Rendall says, "I think those who are with us, have made some progress in the divine life." Mr. Taylor, referring to the influence of the caste measures on his church, remarks, "So far as they have been carried out, the effect seems to be the placing of the church on the foundation of the gospel, namely, submission to Christ, brotherly love, and separation from sinners. In proportion as the measures are cordially carried out by the church members, a heartiness and confidence in the cause are manifested, not before witnessed." Mr. Herrick, in reference to his church, writes, "I think I may indulge the hope, that a few have examined and decided the question conscientiously; while others, I fear, have done it selfishly, renouncing their caste merely for the sake of resuming their situations."

From Sivagunga the report of the progress of the church members in piety is less encouraging. Submission to the trial, connected with the giving up of their caste distinctions, seems thus far to have been a submission to the authority of man rather than to that of God; and has, by a natural consequence, given rise in many cases to dispositions the very opposite of those which we hoped to see. But the more calm and intelligent view of the case, which reflection, study of the Scriptures, and oft-repeated instruction on this subject, may induce, will eventually, without doubt, give rise to a better spirit.

Preaching.

A very full and satisfactory account is given of the labors of the missionaries, as also of their native assistants, in the preaching department. At the nine station churches, and at nine other adjacent localities, there are regular services on the Sabbath. Meetings are likewise held during the week in ten additional places. The whole number of weekly services is thirty-seven; and the number of those who receive instruction, is nearly, if not quite, three thousand, of whom about two hundred are in no way connected with the mission. Religious services are also conducted by native helpers, in the absence of the missionary, in fifty-eight villages. The number of persons who are ordinarily present, is about two thousand. Hence it appears that nearly five thousand persons are assembled to hear the message of salvation, from week to week. Of these one third are supposed to be adults, the remainder being for the most part connected with the schools.

Seminary—Boarding Schools.

Passing to the educational department, the mission first speak of the seminary. The number of pupils in this institution, at the present time, is twenty-seven; of whom five have been received during the year. Three have graduated, and one has left in good standing. In regard to the spiritual aspect of the seminary, the principal remarks:

There has been a very encouraging state of feeling among the members of our little church; and I have been much gratified by the efforts of the pious stu-

dents to grow in grace, and with the evidence they furnish in their lives, that their efforts have not been without success. They have shown a deep interest in the welfare of the impenitent students; and their endeavors to do them good have been unceasing. I have also noticed, with much pleasure, the interest they take in the distribution of tracts and portions of Scripture, and in conversation with the people whom they meet during the hours of recreation. They have distributed during the year three hundred and forty-five portions of Scripture, and three thousand two hundred and sixteen tracts. A habit is thus becoming formed, which, I trust, will be the means of much good in future years. The number of teachers, including two of the three last graduates, is four.

Next in order are the boarding-schools, male and female. The four established for boys contain seventy-nine pupils. Respecting these the mission say:

The object of the boarding-schools for boys is to commence the preparation of those who may, by the blessing of God, eventually assist us in the work of evangelizing their countrymen. The studies are both in English and Tamil. It is our desire that the most promising of the pupils may eventually become connected with the seminary. At present, none of them are members of the church; though one or two are candidates; and several of them, we have reason to hope, are interested in the subject of personal religion. It is the practice of all the brethren, having the care of these schools, to devote a portion of their time to their studies.

The female boarding-school, under the care of Mr. Chandler, has twenty-eight pupils. One of these is a church member, three are candidates for Christian fellowship, and several manifest more or less interest in the truths of religion.

Other Schools.

At the commencement of the year under review, three English schools were sustained by the mission. For want of pecuniary means, however, two of these have been suspended, leaving only the one at Madura Fort. The state and object of this school are partially disclosed in the following extract.

The chief difference between the English school and the town free schools is that, besides a more thorough course of instruction in Tamil, in the former the English language is taught. On this account, a class of boys is collected and brought under the influence of the missionary, which would otherwise be in a great measure out of his reach. Mr. Muzzy reports, in respect to the English school in his charge, "That the whole number on the list is one hundred and sixteen, and that the average attendance has been sixty-seven. Not being able, for want of funds, to employ a second teacher, many who have sought to enter the school, have been sent away."

There are also three day schools for girls in operation, containing seventy-two pupils.

The chief difference between these and the common free schools is, that the girls are taught in the mission inclosure during the entire day, under the direct superintendence of a female assistant missionary. On this account, and on account of the regularity with which they are required to attend, the instruction communicated is more full and thorough. Quite a number of the girls can read in the Bible with ease, and recite with fluency all the catechisms in common use

A single extract will show the state of the Tamil free schools.

The object of the free schools, as is well known, is principally to disseminate a knowledge of Christianity among the children of the heathen. The number of these schools has, for various reasons, been reduced more than one half, during the present year. The number of schools at the present time is but thirty; in which are eleven hundred children, one thousand and eight being boys, and ninety-two girls. From this statement it appears that thirty-eight schools, containing eleven hundred and eighty children, have been disbanded.

Besides the religious instruction which the children of these schools receive from the teachers and monitors, during the week, they attend the preaching and catechetical exercises on the Sabbath; and many are present at daily morning prayers on the mission inclosure. They likewise assemble monthly, to be examined in their lessons; on which occasions they are frequently addressed by the missionary.

Of the preparandi classes, the mission write as follows:

In these classes, twenty-five young men at the different stations are prepar-

ing, by a somewhat limited course of instruction in the Tamil language, to be employed as teachers or catechists, as they may be qualified, or as there may be occasion for their services in the providence of God. Thirteen of these are members of the church, and five are candidates for the same privilege.

By far the greater proportion of these young men are from the village congregations, connected with the stations at which they are studying. Many who have been members of these classes, are now profitably employed by the mission.

The following table groups together the principal facts illustrating the state of the schools.

	Pasumalie.	*Madura Fort.*	*Madura East.*	*Dindigul East.*	*Dindigul West.*	*Tirumungalum.*	*Tirupoovanum.*	*Sivagunga.*	Total.
SEMINARY STUDENTS,	26								26
MALE AND FEMALE BOARDING SCHOOLS.									
Pupils,			28		21	25	9	22	105
Average length of time in the school,			*3		*2	*1	†10	*2	
Removals to the seminary,					3	2	2	2	9
ENGLISH SCHOOL.									
Pupils,		116							
Average attendance,		67							
GIRLS' DAY SCHOOLS.									
Pupils,				23		24		25	72
TAMIL FREE SCHOOLS.									
Number of Schools,		9	3	5		7	1	5	30
" Boys,		333	125	110		190	45	205	1008
" Girls,		31	6	20			1	34	92
Total,									1100
PREPARANDI.									
Students,		3	3	5	4	4	4	2	25
Church Members,			2	4	3	2	2		13
Candidates,				1	1	2		1	5

* Years. † Months.

Village Congregations.

The term "Christian villages" was first employed by the Tinnevelly missionaries, to designate those little companies, scattered about in various places, who, from conviction of the truth of the Christian religion, had professed to renounce heathenism. When, by the providence and grace of God, a like movement commenced in the villages in our vicinity, the same term was adopted by us, and applied in a similar way; but, as mistakes in respect to the real character of the work appear to have arisen in the minds of many from the use of this expression, it has been dropped; and the term "village congregations" has been adopted in its place.

Whatever unintentional mistakes we may have made in describing this part of our work, or whatever mistakes our friends at home may have made in the apprehension of it, we are all most deeply and solemnly convinced that it is the work of God. Notwithstanding the strenuous efforts which have been made to infuse a more spiritual tone throughout these little village societies, by adopting more stringent rules, and by removing, as far as possible, every incitement to their natural cupidity and selfishness, they have grown astonishingly on our hands. We have now under our care sixty-nine different congregations, six hundred and ninety-nine families, in which there are two thousand six hundred and six individuals. Of this number seventeen congregations, containing eleven hundred and twenty-four individuals, have been added during the year. In all these villages, we have fifty-nine schools, containing eight hundred and ninety-six children. In fifty-eight of the villages, religious services are regularly held on the Sabbath, with an average attendance of about twenty-eight individuals in each, making in all sixteen hundred and twenty-four persons. These results are exceedingly encouraging to our faith.

It is also not a little pleasant to us to

report, that these congregations are evidently on a more firm and stable foundation than they have been in former years. Only two hundred and ten individuals have forsaken us, during the past year, or given us reason, by their improper conduct, to forsake them. By averaging the time during which each congregation embraced in the present report has been established, we find that it amounts to exactly three years.

The subjoined table will exhibit the actual condition of the village congregations in a condensed form.

	Madura Fort.	*Madura East.*	*Dindigul East.*	*Dindigul West.*	*Tirumungalum.*	*Periacoolum.*	*Tirupoovanum.*	*Sivagunga.*	*Poothacootta.*	Total.
Congregations,	10		1	7	3	6	19	13	10	69
Families,	56		4	174	27	120	166	92	60	699
Individuals,	258		17	675	114	431	602	304	205	2606
Villages added during the year,	2			4			5	4	2	17
Individuals in these,	66			450			400	151	57	1124
Villages dropped during the year,	5	2			1	1	5		2	16
Individuals in these,	34	15			13	20	19		38	210
Average time established, (years)	3		4	2	2	7	1	3	2	3
Catechists or readers,	5		2	7	3	6	6	3	7	39
Schools,	10		1	5	3	3	19	10	8	59
Children in schools,	126		20	75	44	50	179	164	238	896
Of these, belonging to congregation,	36		2	75	20	44	93	45	34	274
Sabbath services in villages,	10		1	7	3	6	17	4	10	58
Average attendance on these,	38		18	25	25	33	24	28	36	28
Church members in the villages,	11		2	13	4	20		37	41	128

Opinions of Missionaries.

The report closes with a few extracts, showing the opinions of different missionaries in regard to this branch of their labors.

Rev. M. M'Millan remarks, in relation to one part of his field, "Christianity is not only exerting a good influence on these villagers, but it also extends to the castes among whom they reside. At Monaloor, not only have our people omitted the annual sacrifice of a sheep to the jungle-god for good crops; but their neighbors have done the same. Such a thing was never known before. The persecutions they have been obliged to endure from the zemindar, have now nearly ceased, as he has been punished by the government. One of the catechumens at Battalagoondoo has died this year; and I am rejoiced to say that he died happy. He said that he believed in Jesus, and was going to him; nor was he afraid to die. I think upon the whole the cause of truth is advancing in my field."

Rev. Mr. Herrick reports as follows: "There is a general disposition in the villages directly around Tirumungalum, and in the village congregations, to listen to preaching. A part of the members of the congregations attend religious exercises, and learn the lessons set them with apparent pleasure. Others evidently regard the restraints and duties imposed upon them by the new religion as a heavy burden. The schools in the village congregations have been much reduced by my placing in them teachers of an established character as Christians. I have, however, some reason to believe that the usefulness of the schools has been much increased by the change."

The brethren at Periacoolum also report: "The state of our field is very encouraging. We have met with the people in the villages frequently, during the year; and they have always manifested a disposition to listen to the truth. The members of these congregations give evidence of a progressive knowledge of divine things, and of a growing attachment to the gospel. Many of these have been steadfast in their renunciation of idolatry, and in their attendance on the preaching of the gospel."

In regard to Tirupoovanum the missionary says: "The work presents a very encouraging aspect. Not that the people have become very wise in the Scriptures, or that those who come to us as proselytes, appear like enlightened Christians. The opposite is true.

But the idea appears to be prevailing, that our religion is true; and while some violently oppose, others submit, renounce their idolatry, and ask to be taught in the way of the Lord. Many, I doubt not, are sincere; though in respect to Christian knowledge and moral habits, they may not be materially changed. The Lord has brought them to us, and we must plant the gospel among them. Within two months, two entire villages, of about forty houses each, have come over and called themselves Christians. In other places I hear of similar movements. We need laborers, we need Bibles, we need God's blessing."

LETTER FROM MR. RENDALL, JULY 2, 1849.

Encouragement in Pulney.

MR. RENDALL spent the first two months of the present year on the Pulney Hills, for the benefit of his health. "By this short visit," he says, "my strength was greatly recruited." After his return to Dindigul, he made several tours among the people. Very few scoffed, or spoke against the doctrines which he taught; on the contrary, "hundreds listened attentively." The information contained in the subjoined extract will be received with pleasure.

When I was last in Pulney, I administered the Lord's Supper for the first time in that place. It was to me a precious season. I received eight persons to the privileges of the church, and baptized seven children. Of those who were admitted to Christian fellowship, two were the wives of helpers laboring in that region; and one was the wife of the schoolmaster at Pulney. The remaining five were a young man and his wife, two widows, and a young unmarried woman; all of whom procure their livelihood by day labor, the women at two and a half cents per day, and the men at five cents. They all have been members of the congregation for some time, and give pleasing evidence of piety. One family has been added to the congregation; and others speak of joining soon.

This number of believers seems small, in comparison with the thousands of heathen who throng this large city, and the tens of thousands who come annually, from all parts of Southern India, to pay homage to Pulneyarndy, the deity of the place. But I believe it is the commencement of a great turning to the Lord.

Pulney, or some town in the immediate vicinity, would make one of the most desirable missionary stations which I know in this region. Around the city, in every direction, are large villages containing from five hundred to three thousand inhabitants; and, as far as I can learn, about one-fourth of the population are low caste. Experience shows that our success at first will be almost entirely among this class.

Romanism.

Beside the girls' school under the supervision of Mr. Rendall, there is but one free school at Dindigul; and this is designed to operate upon the Roman Catholic population. It has been the means of diffusing much light among this class in past years.

During the past few months, when I have been out on tours at a distance, I have preached the gospel almost daily, in connection with Mr. Ford, either in Dindigul or in some village near by. This has occasioned much excitement, especially among the papists. When we preach against their idolatry, they generally hide themselves behind their priests, who, they say, are competent guides. Their ignorance is most deplorable. Not a single truth of Scripture do they seem to hold, except as it has been perverted by their priests. They look upon Mary as being equal to the Lord Jesus Christ, frequently asking me, "Why do you worship the Son, and refuse to worship his mother?" Some, indeed, say that she is God, and ought to be worshiped equally with Christ. Many, however, know better, and seem somewhat ashamed of their idolatry, making no other excuse for it than that it is the custom.

Of the three whom I received into the church, the latter part of last year, and mentioned in the annual report, one was the young man whom I referred to in my last letter. I regard his case with great interest and no little anxiety. He lives with his brothers, in a small village near Dindigul, and obtains his livelihood by weaving. Although he is the only Christian in the village, all his friends being papists, he remains firm. Regarding this and other cases somewhat similar as the work of the Holy Spirit, as I do, I am greatly encouraged.

It may seem strange that so few papists are inclined to come to us in this region, while so many are turning in

other parts of the field. The reason is obvious. When our missionaries first came here, they were followed by Jesuits; who, from that time to the present, have used every means to deter their people from coming to us. When any feel inclined to join us, all their relatives are at once stirred up against them, to persecute them, and prevent them from acting according to their wishes. Still, the people are hearing the truth, both from missionaries and from those who have left their ranks.

Madras.

LETTER FROM THE MISSION, MAY 10, 1849.

Extent of the Field.

THIS mission was commenced by Mr. Winslow and Doct. Scudder in 1836. Mr. and Mrs. Hunt embarked to join them on the 30th of July, 1839; Mr. and Mrs. H. M. Scudder followed, May 6, 1844; and Mr. and Mrs. Dulles, October 10, 1848. It will be seen, therefore, that there are only four preachers of the gospel in Madras, sent forth by the American churches, one of whom has but an imperfect knowledge of the native language. Let the reader turn now to what is said respecting the nature and extent of the field.

Madras is a city of cities, containing a population of more than seven hundred thousand souls. Here it is that Hindooism is systematized and fortified. Here are to be found the learned and the influential, congregated together for the express purpose of endeavoring to extinguish that light which Christianity has begun to shed upon the darkness of heathenism. They have taken counsel against the Lord and against his Anointed; and, principally through the press, they have been unwearied in their efforts to vilify the only name given under heaven by which men can be saved. Through this channel their poison is diffused far and wide. And yet, to stem this tide of pollution, there are only four missionaries representing the American churches; one to about one hundred and seventy-five thousand souls! Until of late there has been but one to more than three hundred and fifty thousand. For this diminished ratio, we thank God, and take courage.

The mission have been very anxious, in past years, to commence operations in other places, particularly in Arnee. An interesting communication on this subject was published in the Herald for June, 1847. The following paragraph will show why their wishes have not been realized.

Since the arrival of Mr. Dulles, and the return of Doct. Scudder to the mission, the subject of commencing a new station in the country has been taken up and discussed; and though we have been impressed with the desirableness of such a movement, we have felt that the demands of this city (where there is, in reality, but little done to preach the gospel to the great masses of the people) are such as totally to forbid our taking this step at present. It is our unanimous opinion, that four other ordained laborers should be sent to us before we proceed further; two of whom should be stationed in the heart of this city, and two (if none of the present members of the mission can be spared) should be sent to form the new station.

Distribution of Laborers.

As we cannot now enlarge our borders, the next point to be determined is, "What is the best disposition of our present strength?" The result has been that Doct. Scudder and H. M. Scudder, who have but few of the secular cares of the mission to divide their attention, and who can devote as much of their time as their strength will allow to the preaching of the gospel, have been requested to remove to Black Town, the fortified and most populous portion of the city. This request has been carried into execution. They removed thither on the first of the present month. From the multitudes of people who pass their doors, to hundreds of whom the gospel has already been preached, we doubt not that the place which they occupy, possesses many advantages for the dissemination of the truth, both orally and through the medium of the press.

In addition to his other duties, Doct. Scudder will attend to such as may call upon him for medical aid; thus making use of this instrumentality for the communication of the gospel. When the mind is borne down by bodily indisposition, it is in a condition to be peculiarly benefited by religious truth. However strongly men may be armed against it, in other circumstances, and however much they may be disposed to meet the missionary of the cross with their vain objections, it has been found, as a general thing, that in this situation they are subdued, and ready to listen, in silence

at least, to what is said to them. As there is a prospect that medicines will be gratuitously afforded, and as multitudes who otherwise might never hear the gospel, can hear it through the medium of a medical establishment, we think that this means of doing good should not be neglected. Preaching the gospel is our grand business; and just in proportion as our schools, our medical department, &c., will furnish us with materials for this work, we should use them for this purpose, as well as the materials which we find in our streets and in our highways.

Mr. Dulles has taken the place of Mr. H. M. Scudder at Royapoorum. He will be assisted, however, by Doct. Scudder and his son in the services of the Sabbath, until he shall have acquired such a knowledge of the Tamil as to render their aid unnecessary.

Appeal for more Missionaries.

We have thought it our duty to apply for four additional laborers; and in doing this, we can be chargeable with no extravagant request. We ought, indeed, to have this number for Madras alone, or at least one for one hundred thousand souls; and we would ask for them, if we thought that we should be successful; but we shall be content, if you give us the four whom we have requested. Alas, that we should be obliged thus to speak! Alas, that we should be obliged to express ourselves as contented with so small a number, when there is probably not more than one foreign missionary in India to half a million of souls!

As we previously remarked, our mission, commenced by two individuals, has received an accession of but two more ordained laborers in thirteen years. And are things to move on at this rate? Is this the way in which the conversion of the world is to go forward? What is the matter with the pious young men of America, that they will not come up in great numbers to our help? Have they not yet learned that the heathen have souls which must be lost forever, unless saved by the gospel? Surely they cannot be ignorant on this subject. How is it then to be accounted for, that they can stand still, and see all this spiritual carnage, and not even stretch out a finger to prevent it? Why is it, that the children of this world are so much wiser than the children of light? There is no difficulty in obtaining thousands of young men to come to India to fight the battles of an earthly sovereign. Why is it, that after waiting thirteen years, we have been enabled to obtain but two individuals to assist us in fighting the battle of the King of kings? Shall one storm a fort, or two subjugate an empire? Again we would ask, What is the matter with the pious young men of America, that they will not come up in large numbers to our help? Where are their consciences? Where is their professed love to their Savior? Where are those vows which they have made at the sacramental table, that they will do all that they can to promote the Redeemer's kingdom? Oh, how can they eat and drink and sleep, and even pray and read their Bibles, and go to the sanctuary of God on the Sabbath, with the least composure of mind, so long as the groans and dying agonies of hundreds of millions are sounding in their ears, and they put forth no effort to save them?

We cannot quietly see souls around us perishing, and not lift up our voices, and call upon these young men to come up to our help. We should be unfaithful to our trust, were we to be silent. How far our calls may be regarded, we do not know. Even should they be rejected, we shall have the consolation in our dying hour, and at the judgment seat of the last day, to reflect that we made these calls. The plague is abroad among the people; twenty millions at least are annually swept away into an awful eternity; and if these young men will not lay hold of the censer, and put fire therein, and put on incense, and run and stand between the dead and the living, that peradventure this plague may be stayed, we must leave them to answer for their conduct to God their final Judge!

The conductors of our missionary operations at home, the pastors of the American churches, the fathers and mothers in Israel, with the sons and daughters thereof in that highly favored land, as well as those of us who are far away among the Gentiles, have need to be reminded that our time to labor for the heathen is short. Who can tell, what are the responsibilities connected with every moment of the time which remains! Certain it is, that our lives are stamped with an influence, for good or for evil, of which we can form no adequate conception. This influence is destined to affect every nook and corner of the universe, down to the remotest ages of eternity, and add to the happiness of heaven or to the miseries of the

lost. A few years more, and the day of final reckoning will be at hand. We shall all be there; and the heathen will be there. Yes, the heathen will be there! And how will our very souls die within us, as it were, if we shall hear any of them say in that hour, We are lost because you labored not, because you prayed not, because you contributed not, as you should have done, for our salvation.

LETTER FROM MR. DULLES, JUNE 7, 1849.

Mass of Heathenism in Madras.

MR. DULLES arrived at Madras on the 20th of February, 1849. The following letter may be regarded, therefore, as a record of the first and strongest impressions made upon his mind, in regard to the greatness and difficulty of the work upon which he has entered. And it will form an appropriate sequel, as such, to the earnest appeal of the mission for an additional reinforcement.

For some days after landing at Madras, though strange sights met my eyes every hour, and strange sounds entered my ears, I felt that I was not astonished. But when, day after day, I saw new suburbs, of which this city is a vast cluster, each a hive swarming with life, I confessed myself amazed, overpowered! I have seen idols and temples, cars drawn by hosts of votaries, and men self-tortured; but none of these things so oppress my soul as the mass, the immensity of this heathen population!

This evening I have passed through a street, on which thirteen temples face within a mile; and my soul sank within me at the sight of this unceasing throng passing on to endless death. "What," I asked myself, "is the amount of instrumentality called for to meet the wants of Madras? When shall Christ reign here?"

When General Taylor, in 1847, with five thousand men was about to meet Santa Anna with twenty thousand, a tremor of anxiety thrilled the hearts of men, women and children, throughout the United States. Though the analogy between spiritual conflict and carnal is defective in many points; still, if we regard the city of Madras as a body of hostile men, to be subdued by the Church, what is the state of the case? The American churches have sent five men, to assist another little company from England in subduing seven hundred thousand souls! How is our force disposed? The main body of the enemy is within the city walls, two hundred thousand strong. Against these, two of our men are sent, with a third to prepare the munitions of war. Let it be kept in mind that these two (Doct. Scudder and his son) are the only preachers of the gospel to the heathen stationed in Black Town; that is, one to one hundred thousand! On the south side of the city one man (Mr. Winslow) confronts a body of fifteen thousand. On the north, a new recruit, unarmed, is preparing for the conflict. Before him is a column ten thousand strong; and other bodies of ten, twenty, thirty thousand men are posted on either flank, and in the rear. Thus stand the armies of the churches of America, and of Satan, the god and ruler of this Indian world! Yet Christians say, "Why is not India converted? Surely we are making slow progress." Oh, that they might see seven hundred thousand heathen, and know why India is not converted!

Nature of the Conflict.

But it is supposed by many, that these foemen, being poor slaves, and brought to the field in chains, will throw down their arms, and come over to us, if we properly set before them their wretched state, and the blessedness of our service. Never was there a greater mistake. Their hostility to our Lord Jesus Christ is most bitter and unrelenting. At the shrines of Saint Antony, Saint Lazarus, and the Virgin Mary even, brahmins will make offerings. They can do this, and serve Satan still. But to serve our Lord and Savior Jesus Christ is abhorrent to their feelings. "Do not mention that name," exclaimed a man from a crowd, (to which Doct. Scudder was preaching Christ crucified,) pressing his hand, with a distorted countenance, against his ear. "Do not mention that name; it is odious to my ear!" "You talk of hell," said another. "Hell! It is just the place where we wish to go!" Christ is despised, rejected, spit upon, both by Hindoos and Mohammedans. Speak of one God, and they will applaud. Lash the brahmins, and they will cry, "Lay on." Laugh at their idols, and they will laugh too. But speak of Christ as our righteousness, and the natural man rises in rebellion. Malignity and cold contempt glance from the eye, and wreath the curling lips.

It will be said, "Have we not been told that Hindooism was waning?" I

firmly believe that it is waning. Though I have seen new shrines of massive granite going up in honor of devil gods, the car drawn by its thousands, and one almost unbroken mass of men, marching to eternity with heathenism painted in red, white and yellow signs upon their foreheads, still we know that the leaven is at work. But have the churches patience to wait till a little leaven shall have leavened all the lump? If they would see the temple fall speedily, they must arise in their might, and, Samson like, grasping its pillars in the name of the Lord, cast them down.

Inadequate as are the present agencies, God is blessing them. Madras is not what it was ten years ago. There are many who have no faith in idolatry, many by whom Christianity is understood, and doubtless believed; but caste binds them to the great Hindoo mass. Others fear to inquire, lest they should be compelled to believe. "Do not speak to me of Christianity," they have said to the missionary, "I must not believe it." Several thousands of children daily read the Scriptures in mission schools. A few have come out before their countrymen and acknowledged Christ as their Lord and Savior. This last is a wonderful thing. Few sights are more strange than that of a man, born and reared in heathenism, trusting to Jesus Christ for salvation. Here is a system, venerable by its age, and inwoven with every fibre of his soul. It has grown with him as a part of his mental frame-work. True it is hideous in some things; and in some ridiculous; but it is that which his ancestors have believed. All of his nation, its holiest and wisest sages, have trusted in it, and handed it down for his reverence. Yet on the word of a foreigner, with a book which, he says, came from heaven by men of whom he never heard to a nation whose existence he never knew, he breaks from his old faith; denies the gods he once worshiped; defies the demons whom from infancy he has dreaded; degrades himself and disgraces his family; and becomes the offscouring of the earth! What but the Spirit of God can work so great a change in the soul of man?

First Trophies.

On Sunday, April 21, I was permitted to sit down with some who have thus learned to call Jesus their Lord and Master. To our little mission it was a family gathering. Doct. Scudder welcomed to the table of the Lord his wife, son, daughter-in-law, and daughter; Mr. Winslow, his wife, daughter, and son-in-law. The services were in the Royapoorum church, a plain building, neatly plastered, containing a single room. The mission sat on benches against the wall; and the natives on the matted floor, the male church members being on one side in their white robes, on the other the women in colored mantles. On entering, they bowed with their faces to the ground in prayer. Behind these were the school children; and nearer the door were some forty men, heathen or Mohammedan; whilst others stood at the door and windows. One young man was admitted to the church; and another was baptized on a profession of his faith, but through a mistake he was too late to be received into the church. I had not previously sat at the Lord's table since the meeting of the American Board in Boston. There thousands bowed before God and his Christ; among them the rich, the wise, the honorable of the land. Here were thirty-three despised outcasts, confessing the same Savior in poverty and reproach. Yet here was a work of God as impressive as that. Surely, if we are willing in all things to be the instruments of God, he will use us for his glory, and fill this and all lands with the knowledge of Christ the Savior.

Nestorians.

LETTER FROM MR. STOCKING, JULY 28, 1849.

Changes at Mosul.

THE recent visit of Messrs. Perkins and Stocking to Mosul has already been mentioned in the Herald; but hitherto no account of the journey of these brethren has been published. A record of the various incidents of the tour was made by Mr. Perkins, from day to day, which is now on its way to this country. This may be expected to furnish interesting extracts for a future number of the Herald.

In the mean time, Mr. Stocking has prepared a brief notice of the journey, in accordance with the wishes of his associates; in which he has embodied some very encouraging facts in regard to the progress of evangelical sentiments at Mosul. And the friends of missions in the United States will read these statements with peculiar satisfaction, because of the painful interest which they have felt, in past years, in efforts and trials that seemed at the time almost fruitless. When the mission to the Mountain Nestorians was sus-

pended, after the death of the lamented Doct. Grant, the question may have arisen in some minds, "What has been really gained by the sacrifice of so many valuable lives?" And it was then difficult to point to any result which would silence such an inquiry. Now, however, we are beginning to understand the designs of Providence, in taking our brethren and sisters to a field on which they were to fall so early. The little that was done at Mosul, in such sorrowful circumstances, was not in vain. The shout of the reaper, distant but cheering, has already come. Our Nestorian brethren have been permitted to see the first fruits of the harvest. And the end is not yet!

Our visit of eleven days at Mosul was rendered exceedingly interesting, in its religious aspect, by the number, intelligence and character of the persons whom we found sincerely disposed to embrace evangelical sentiments. It is believed that there are more than a hundred individuals, including their families, who are under evangelical influences. A few of them are regarded as truly pious; many more are much enlightened; and all would be favorably disposed to receive religious instruction from a Protestant missionary, were one settled there.

Most of these persons are enlightened Jacobites; but a few are papists, who have either read the Scriptures, or listened to their teachings from the missionaries who formerly resided among them, or from some of their pious helpers surviving them, in whose minds and hearts the truth has taken deep root, and is now extending its influence over a large community. These reformed Jacobites and others, owing to their rejection of the current superstitions, and their adherence to the Scriptures as the only rule of their faith and practice, are looked upon with a jealous eye by the respective sects to which they belong. And though there has been as yet no formal separation from the churches, they are regarded as likely, ere long, to form a distinct community.

Messrs. Perkins and Stocking had repeated opportunities of preaching the gospel to those who were interested in its doctrines; and on one occasion the number assembled was nearly fifty. It is mentioned as a very significant fact, that more than twenty persons have learned to read the Bible in the Arabic tongue; such was their desire to gain access to "the lively oracles."

A Jacobite Helper.

One of the most useful and active leaders in the Protestant community is a Jacobite, by the name of Meekha, a young man of intelligence and piety. He formerly assisted Messrs. Grant and Hinsdale, whose memory he still cherishes with much affection; and subsequently he was teacher of Arabic to Mr. Laurie, from whom he acquired, in a short time, such a knowledge of the English language, as to converse intelligently in it, and to read many of our books. What interested us most, was his apparently deep and consistent piety, based on profound views of man's natural depravity, and the necessity of a thorough work of the Spirit to regenerate the soul. He has maintained a correspondence with missionary brethren, and particularly with Mr. Laurie, which has evidently been a great comfort and blessing to him in his almost solitary efforts to do good to the people. He has sold and judiciously distributed religious books from the missionary press at Beirût to those who have wished to obtain them. In this and other ways, particularly by personal conversation with inquirers after truth, he has contributed much to promote the present extended religious interest in Mosul.

Enlightened Romanists.

It has already been stated, that a desire to know the "more excellent way" is not confined to the Jacobite Syrians. Others have manifested a degree of earnestness and solicitude to be taught the truths of the gospel, which, all things considered, was hardly to be expected.

There has been of late a remarkable movement in the monastery at Elkoosh, the seat of papal learning and influence in that region. This convent, which a few years ago embraced one hundred and twenty monks, now contains but twenty-three; and the number is still diminishing, with no immediate prospect of increase. Of the few who remain, six or eight are desirous of leaving, being inclined to adopt evangelical sentiments; but they are guarded with vigilance by their overseers, lest they should make their escape. Two priests and two deacons, formerly monks in the convent, are now active in disseminating the principles of the gospel in Mosul and in the papal villages. One of these priests was for a time an assistant of Bishop Southgate at Constantinople; but is now stationed at Mosul, where he labors in a general way for the diffusion of light, under the direction of Mr. Rassam, receiving his support from Bishop Southgate. He is said to be liberal in his

views, and to co-operate with others in a friendly way for the promotion of the truth.

A new Coadjutor.

Another instance of conversion from Romanism to Protestantism, of a more recent date, and of a very interesting character, is also mentioned. This individual has held the office of deacon among the Chaldean Nestorians. His residence is in the village of Unkawa.

He entered the convent, when he was fourteen years old, and continued there nine years. His grandmother was one of the remaining few in the region of Mosul, who withstood the efforts of the papists to convert her to their church; and she lived and died in the faith of her fathers. This deacon belonged to an influential and respectable family in a large village; and his friends designed him for the ministry. Being more industrious and persevering in his studies than his fellows, he excelled most of them, and became a teacher in the convent. He was afterwards selected, for his superior knowledge of the Arabic and Syriac languages, to teach a school in Mosul, under the direction of the French priests. Here he had several interviews with Mr. Rassam, the English Vice-Consul; and he was led to examine, in the light of the Holy Scriptures, the claims of the papacy. Finding that the doctrines and practices of that Church, as he had been taught them in their books, and as he had seen them exemplified in the corrupt lives of the monks in the convents, were utterly opposed to the Scriptures, which till then he had never had an opportunity of examining carefully, and ascertaining that the Pope's name was not to be found in the New Testament, and that Simon Peter was not mentioned as the constituted head of the Church, he became much troubled in mind. Being of an ingenuous disposition, and inclined to yield to the claims of the truth in opposition to private interests, he was subjected, on his return to the convent, to imprisonment and much personal suffering; and every means was used to reclaim him from his new opinions, but to no effect. He was no longer considered a safe person to be employed, as he had been previously, in bringing over to the Roman Catholic Church such Nestorian friends and others as should visit the convent. His knowledge and powers of address were all turned into a new channel; and many were led, by silent and unobserved interviews with him, to embrace evangelical doctrines. It only remained for him, therefore, to leave the convent and separate from the papacy, in a way consistent with personal safety. Communicating his wishes and plans to an English gentleman who visited the convent with his pious lady, and receiving the co-operation of the English Vice Consul, he was enabled, under the operation of the new toleration law of the Turkish empire, to effect his purpose; and he went to Mosul, where, on our arrival, we found him teaching a Jacobite school. He had also married into a respectable Jacobite family, of evangelical views; but being much annoyed by the Bishop for teaching the gospel more than the traditions and canons of the Church, and being desirous of perfecting his knowledge of religious truth, he requested leave of Mr. Rassam, who had given him his support, to accompany us to Oroomiah.

He is now employed in translating some of the best works from the Arabic press into the Syriac language, and is doing much by his interesting addresses to enlighten the Nestorians on the subject of the errors of Rome. He is an amiable, intelligent man, a superior scholar, and apparently "not far from the kingdom of God." He will be a valuable auxiliary in conducting the missionary work among the papists of Mosul, whenever a mission shall be established there for their benefit.

There are persons in other places, Mr. Stocking says, who have become more or less interested in the truths of the gospel. Some, indeed, have been excommunicated for their known adoption of Protestant opinions.

Return through the Mountains.

Our return from Mosul through the mountains, though the most trying and difficult journey we ever performed, was accomplished without any serious accident, but not without imminent danger, owing to the natural roughness of the country and the want of roads. On the entire route from Mosul to Oroomiah, including the two or three first stages, when we lodged with papal Chaldeans, we spent every night with Nestorians; to whom we thus had an opportunity of preaching the gospel. Messengers and letters from Mar Shimon had every where preceded us, warning the people against us as deceivers, particularly Deacon Isaac, who accompanied us, and who, it was said, had become "English."

But notwithstanding the opposition of the Patriarch, we were every where received and treated with kindness, and had attentive listeners to the message of the gospel. It was obvious, however, that the mass of the people, especially in Tiyary, from their great ignorance, wildness and superstition, are very much under his control; and they still revere him as a Pope.

Our observations in Tiyary, owing to our brief stay, were necessarily limited; but we learned nothing, even there, that need damp the zeal of any one who is intent on introducing the gospel among the people. Our impressions of Tehoma, Bass and Jeloo, where we saw more of the inhabitants, were more encouraging; and the difficulties of going from one village to another appeared less in the latter districts than in Tiyary.

All the mountain districts of the Nestorians are now open, and accessible to the preachers of the gospel. And, judging from the uniform civility and kindness which we received from the Turkish officers, in the different places where they were stationed, we infer that the Government will throw no obstacle in the way of our labors, or those of our native helpers. The country is now completely subjected to the Turks; and there is no reasonable ground of jealousy or opposition to missionary labors, judiciously conducted.

Mr. Stocking says that Mar Shimon is now in Kochanis, his former mountain home; where, contrary to his recent fears, he is permitted to reside in quietness, having received much kindness and attention from the local government.

Fruits of the late Revival.

The progress of truth and pure religion, in our immediate field of labor, has never been more rapid and gratifying than since the late revival. The salutary influences of this season of refreshing, upon the subjects both of the former and the recent work of grace, are still visible, in their consistent walk, their increased knowledge and stability of character, and in their continued efforts to do good. It has thoroughly waked up the native mind, and given it new energy and efficiency. The great doctrines of salvation by free grace, without the works of the law, are having a practical exemplification, in the relinquishment of long established customs and practices which have hitherto characterized them as Nestorians.

In the large village of Geog Tapa, where the whole body of ecclesiastics are on the side of truth and purity in doctrine, the reformation has been steadily advancing. Indeed, the work of expurgating the huge volume of church liturgy, the standard of Nestorian orthodoxy, has begun there in earnest; and prayers and invocations to the saints are practically expunged, together with every thing which violates the simplicity and purity of the gospel, as revealed in the New Testament. The ordinary fasts of Wednesday and Friday are beginning to be dispensed with; and this village is acquiring the reputation of being thoroughly Protestant. There is no error of doctrine or practice in the church, which is not publicly and boldly assailed, and its inconsistency with the Bible laid open before all.

These outward changes and indications of progress are the result, both of light received into the mind, and of grace in the heart. Our work as a mission hitherto has been directed to a spiritual regeneration of the heart, rather than to an outward and zealous attack on customs and practices, not forbidden in the Scriptures, such as fastings and kissing the cross; and the consequence is, as we anticipated, an outward reformation, proceeding from an inward regeneration.

It should not for a moment, however, be supposed, that in our preaching, or intercourse with the people, we have failed to present the whole truth, or boldly reprove error, in accordance with the spirit and requirements of the New Testament. The tendency of our labors to modify the doctrines and practices of the Nestorian church, is now too obvious not to be seen by all. And the Nestorians generally, as they become enlightened by the divine standard of truth, rejoice in a return to the primitive simplicity and purity of the gospel.

Syria.

LETTER FROM MR. WILSON, JULY 30, 1849.

Opposition in the Mountains.

THE principal object of Mr. Wilson, in the present letter, is to describe the failure of the station to secure a residence in the mountains, during the most unhealthy portion of the year. Such an incident would have little or no interest for the readers of the Herald, were it not a strik-

ing illustration of the feelings which are still entertained by the Maronite ecclesiastics, in respect to missionary efforts.

As early as May 29, we visited a village four hours distant from Tripoli, in a north-easterly direction; but we found the accommodations so miserable, that we abandoned the idea of seeking a summer home in that part of the mountains. After many inquiries and consultations with our older brethren, we resolved to try Ehden, a place yielding to none in desirableness of situation, excellence of water, &c. We were aware that Mr. Bird was driven from this village, some twenty years since; yet we hoped that even papists themselves had learned something during that long period, and that we should be allowed to reside there in peace.

Accordingly, with the Vice Consul of Tripoli and our Arabic teacher, I visited the village, June 27, and hired two houses, paying part of the rent of each. We were treated with kindness by the people; and nothing occurred to indicate any ill will on their part. But on the 29th of June, our Vice Consul received a letter, written by a priest, and brought by one of the owners of the houses, stating that Protestants were not wanted in the place. Our money was offered to us, and refused. Our Vice Consul then wrote to the sheik of the village, asking if he would protect us, should we occupy the houses which we had hired. The sheik replied that he would be glad to do so, but could not, as both he and the people must obey the Maronite Patriarch. We then applied to the Pasha at Beirût, and through him to the Emîr, from whom we obtained a strong order, addressed to the sheik, for our protection and good treatment.

On the 20th of July, I went with the Vice Consul to Ehden, where we met Mr. Carr, the American Minister at Constantinople, who had an interview with the sheik, reminded him of the good treatment which the Roman Catholics received in the United States, and expressed the hope that the few Americans in Syria would not be molested, especially the two families who proposed to spend the summer in his village. The sheik replied that he would do all in his power to make our stay a happy one. At the same time we left the order of the Emîr in his hands. On the part of the people, I noticed no change of feeling toward us. I received the keys of the two houses, and paid the rent remaining due on one of the houses. The sheik promised to send a letter to our Consul, as soon as he could speak with the people; and learn the state of feeling among them.

On the 27th of July, three days ago, Mr. Foote and myself, with our families, ascended the mountains to occupy our houses. We found both occupied, however, though I had left them locked seven days before. We were warned not to enter, as the house (at which we stopped) was not ours. I succeeded in opening the door; and our ladies, much fatigued with their seven hours' ride, reclined upon a mat within.

A Mob.

In the mean time, a crowd had collected about the door, and had become very boisterous. Some priests seemed disposed to keep them away by beating them with their cudgels; but the crowd increased; and a leader arrived who claimed the house, on the ground that he had bought it previous to our renting it. We replied, "Very well; but as the keys are in our possession, we must keep them till a better claim than ours shall be established; and when that is done, we will cheerfully give up the keys, should it be to-morrow." But this did not satisfy the mob; and we were asked whether we would give up the keys to the young man on the spot. We answered, "No."

Several attempts were then made to fire the house; all of which failed. Their next attempt was to tear it down; a work which they began in good earnest, rolling stones off from the walls. The confusion now became very great; and our ladies left the house, while heavy stones were falling near the door through which they must needs pass.

As there was no hope of our occupying the houses in peace, we asked them why we must leave. "Is it because of the claim of the young man to the house, or on account of opposition from the Patriarch and priests?" The young man, who but a moment before had been urging his claims, replied, "It is on account of opposition from the Patriarch and priests." With this answer we were satisfied, because we knew it to be true. We then went out of the village, and camped on the ground in the open air. On the 28th we returned to Tripoli, where we hope to spend the summer, or rather that part of it which still remains.

I should have said that we took a let-

ter from the Vice Consul, addressed to the sheik at Ehden, which we delivered to him in person, as soon as we arrived. Soon afterward, however, it was reported that he had left the village; though we have no doubt he was there during the whole disturbance. Yesterday a letter without date was received, which should have come to hand a week earlier. In this he tells us that he has conversed with the people, and that they are determined in their opposition to us; and they say that they will cut down their trees, burn up their houses, and flee from their country, before a Protestant shall be allowed to live among them. He also admonishes us not to come among them, as we value our welfare and the welfare of the village. Had we received this letter some days earlier, we might not have made the attempt to occupy our houses. The keys are still in our hands, though we were strongly urged to give them up.

The Maronite Patriarch.

We regard the people of Ehden as the mere unthinking instruments in the hands of the Patriarch. What they did, they were instigated to do by him. On the Sabbath previous to the mob, an order was read in all the churches of the village, ten or twelve in number, requiring the inhabitants not to speak with us and not to sell any thing to us. The meaning of their order was understood to be, that we must not be allowed to stay in the place. Priests were in the mob, and were heard to say, "Protestants cannot live in this village." To ourselves, individually, the Maronites have no sort of objection. The opposition has all arisen from the single fact that where we go, the Bible goes.

Our Greek friends profess to sympathize with us in our expulsion from Ehden; but when we recollect the order of their Patriarch, which awaited us on our arrival at Tripoli, the mantle of our charity is too narrow for them. The truth is, the disagreement between these old sects and the word of God is so broad, that no power on earth can reconcile them. Should we veil our religion from the gaze of the world, and remand the Bible to its cell of darkness, we might, as our English friends have just done, live in Ehden and among Maronites in peace. But this we cannot do; and as a consequence we must suffer persecution for Christ's sake. That there is any earthly power which is likely to secure to us our rights in these mountains, or which can do it, we are by no means certain. An order for our protection from the Sultan would be of no more value than the paper on which it would be written.

In speaking of the prospects of the station, Mr. Wilson says, "The people of Tripoli are beginning to understand the fundamental principles of our faith. Their prejudices are giving away; and we see enough to make us interested in their behalf, and to make us hope for better times. The two great obstacles in the way of our success are the pride and ignorance of the people."

Constantinople.

THE SEMINARY AT BEBEK.

Past Influence of the Seminary.

Messrs. Hamlin and Wood have embraced in their annual report on the condition of the seminary at Bebek, a greater variety of topics than usual. This institution is now in the ninth year of its existence; and they have deemed it proper to recur briefly to its past history, and also to inquire into the influence which it may hereafter be expected to exert upon the Armenian community. In pursuance of this plan, they make the following statement, in regard to its value as a connecting link between the mission and the people.

Our seminary was once the most important medium of communication, which we had with those who were not openly known and marked as the friends of evangelical sentiments. Many fearful and anxious minds were earnestly desirous of ascertaining the truth, but had not courage to visit the missionaries' houses in Pera, or the places especially designated for religious inquiry. As every body, however, comes freely to visit such an institution as this, either from idle curiosity, or a desire to learn something new, it became to these timid inquirers like the night to Nicodemus. And some have died in the faith, and are now in the realms of light, who once came, with a trembling heart, to see if any thing satisfactory could be alledged, why the Church, the Saints, and the Virgin should not be trusted in for salvation. At one of our examinations, a person present took one of us aside, to inquire if he who receives the gospel, cannot worship the Virgin, or trust at all to her intercession; and we afterwards saw him on his death-bed, relying on Christ alone,

and leaving the world with a hope full of immortality.

Some of you will recollect the time, when as a mission we were able to preach the gospel to more individuals through the instrumentality of this seminary, than through all other channels combined. In that preparatory work, it accomplished sufficient to justify all the labor and expense of its maintenance. And as a general fact, in the early history of a mission, a school is a missionary church. It has all the elements of all the future operations of the mission within itself. It furnishes the best opportunity for the direct and formal preaching of the gospel; for more informal intercourse with the people; for awakening, directing and satisfying a spirit of inquiry; and for preparing a body of educated youth to be future assistants in the work of evangelizing the people.

Mr. Hamlin thinks that the objection to the establishment of schools by missionaries, entertained by some, is erroneous. He regards this instrumentality as not only important, but as indispensable to the most efficient and successful prosecution of the work intrusted to their hands. "Schools," he says, "must be used for the preaching of the gospel and the conversion of youth; and the missionary can abandon them only when his labors have been so far crowned with success, that the institutions of the gospel and of education have become organized and distinct among the people, and the objects of their affectionate regard and support." He also says: "By the blessing which God has been pleased to bestow upon this mission, we can already see our labors advancing to this result. Our institution has become more purely educational and theological in its character; and it will continue so, until the Protestant Armenian community shall be prepared to receive it and support it as their own."

Its present State.

The hopes of teachers on missionary ground, as elsewhere, are often disappointed in regard to the character or capacity of their pupils. Messrs. Hamlin and Wood are not wholly exempt from such disappointments.

Occasionally a student has promised well for a time; but afterwards he has developed characteristics, or been guilty of acts, which in our judgment have made him unworthy to be continued as a beneficiary of the American churches. Two such cases have occurred since our last report.

One of our pupils has been dismissed for downright dishonesty, and another for downright and obstinate indolence. Two others have been dismissed for more general and less definite incompetency and inefficiency. Such instances, however, we regard as inevitable, a part of our work, a trial of our faith and patience, and designed to show us how worthless are our efforts, unless God adds to them his divine and efficient blessing.

In all other respects, the report is favorable. It proceeds as follows:

The attention of the pupils to study has been uniform and good; and they have exerted a more direct religious influence on the community than at any former period. We have been highly gratified with the development of the missionary spirit among them, sending them forth into the khans and workshops of the city, to seek out the unsought and uncared-for multitudes which are there congregated. One of them, during the recent vacation, has made a tour around the shores of the Marmora with encouraging success. Others keep up a constant correspondence with various places in the distant interior.

While we have not, in the ordinary meaning of the term, been blessed with a revival, we feel that the Spirit of God has been present with his renewing and sanctifying power. Some, in respect to whom we once stood in doubt, have become decided in their religious character; and others, we believe, have experienced the saving power of the truth and grace of the gospel.

Sickness and Death.

Though the health of the students has been generally good during the past year, there have been some painful exceptions.

In July last one of the senior class died very suddenly of the cholera. He was at his home, eight or ten miles distant from the seminary; and the attack was induced by imprudence in diet, connected with very great fatigue and long exposure to extreme heat. No medical aid could be obtained till the case had passed the reach of medical skill.

He died, however, in the exercise of an unwavering faith in Christ. He called to his bedside his pious mother and sister, and remaked to them that he was dying; but added that, though called so suddenly, his soul was in peace, trusting in Christ. He told them that, first of

all, instead of weeping, he wished them to unite with him in offering special thanksgivings to God, for calling them out of darkness to enjoy the hope and peace of the gospel. They all united in earnest thanksgiving and prayer. He then said, "Kiss me, dear mother and sister; bid me farewell; live for Christ. You will soon come to me." And then death sealed his lips, only a few hours from the commencement of the attack.

Another of our students, a youth of fine talents and interesting character, is rapidly approaching the close of life, his disease being consumption. He also has a good hope through grace; and for many weeks he has expressed a willingness and readiness to depart and be with Christ. His experience and conversation have given his Christian friends great satisfaction; and on the last Sabbath he was admitted to the communion of the church.

Still another is in Trebizond, his native place, whither he went for the recovery of his health; and we are not entirely without the hope that it may be restored. Since he has been in Mr. Powers's family, he has experienced, it is believed, a change of heart, and is prepared to serve Christ, either in this world or in heaven.

We regard the two last mentioned cases as having originated in those frequent attacks of cholera, or cholerine, to which our students were exposed during the prevalence of the cholera. This disease returned four successive times to our village, in little more than a year, and was the cause of many sudden deaths. In every case which occurred on our premises, there was an apparent recovery; but these persons, constitutionally delicate, never actually attained their former health, and always suffered from the slightest exposure.

Prospective Influence.

Messrs. Hamlin and Wood next consider the prospective influence of the seminary. This, they suppose, is to flow mainly through three channels.

1. *The ministry of the gospel.*—This is the chief and direct object for which the institution exists, and towards which our labors are directed. Nor have our efforts been in vain. Five who have received a preparation for this great work, more or less thorough, have already proved themselves workmen that need not be ashamed. A sixth, now engaged in the work of translation, we regard as well qualified for licensure; and of four more, one has commenced, and three are about to commence, a course of theological study. It is not theory, merely, but demonstration, which convinces us of the great importance of raising up a well disciplined and pious native ministry. How feeble, comparatively, should we now be without our co-workers of this class! And how hopeless would be the prospect of the churches already formed, and of those numerous places where the spirit of inquiry is just beginning to rend the thick veil of superstition! Judging from all the developments of Providence and the methods of divine grace, wherever we can send a native pastor, there will speedily be gathered a church of Christ, and the way will be opened for further advances. A complete system of education lays the foundation for the complete triumph of the missionary work; as it looks, not only to the formation of churches, but to supplying them with pastors, and making all the institutions of the gospel spring up and flourish from among the people themselves, without depending forever upon foreign aid.

2. *The department of education.*—Every pious youth is not necessarily fit for the ministry, although he may be highly useful as a teacher. As the school-house and the church go together, so must the teacher and pastor. And it is not a slight service to the cause of truth, learning and civilization, to raise up a body of competent and faithful teachers. In conducting missionary efforts on practical principles, and with the expectation of soon realizing the object of our labors, we can no more dispense with teachers and education, than we can with pastors. What God hath joined together, let not man put asunder.

One of our pupils has recently gone from the seminary to take charge of an interesting school in a neighboring city; and his usefulness is second only to that of the pastor. Many of our students are usefully employed as teachers, translators, or interpreters. They are not all known as Protestants; still their work is not lost to the cause of truth. They are the pioneers of a better work which will follow them.

Mr. Hamlin mentions, as an interesting fact, that the common schools of the mission have become models to other schools with which they have no connection. Teachers who have been trained by our brethren, moreover, are often desired for other institutions.

3. *The useful arts.*—The Protestant community, cut off from their accustomed employments, and meeting in the organized trades of the capital an opposition which it is vain to contend against, must seek new fields. The arts, machinery and modes of labor which are known to Europeans, being to a great extent free from this oppressive organization, are available to them. It is very evident that their healthful progress and independence as a community depend, in a great measure, upon developing an enterprising spirit of industry and reform in the arts. To commence a new era in this respect, requires intelligence, judgment and perseverance. We believe that many of our youth are peculiarly fitted for this work. Four of them are already in the United States, with the design of preparing themselves for the introduction of new departments of labor into this city. Another will soon follow; and should these succeed, others will doubtless join them, from time to time.

Mr. Hamlin states, in this connection, that manual labor has been successfully introduced into the seminary, since the last report; and that the students now provide for their clothing and incidental expenses with their own hands.

LETTER FROM MR. WOOD, JULY 11, 1849.

State of the Church.

In continuing the history of this station, Mr. Wood says, first of all, that no place of worship has been obtained in Constantinople proper. The vigilance of the Patriarch and his agents has been successful in defeating every effort made by the missionaries and their friends, since the house of his brother was given up, as mentioned in the Herald for June last. Still Mr. Wood has no doubt that in due time suitable accommodations will be found, inasmuch as he believes it to be the will of God that his people should assemble in that part of the Turkish capital for the worship of his holy name. Meantime most of the church members, belonging to the city proper, have been residing on the island of Prote, which affords a desirable retreat during the summer months, or have gone there to spend their Sabbaths. Mr. Avedis, the new associate pastor, has devoted most of his time to this portion of the Protestant community; and it has been, Mr. Wood thinks, a more important field for him than any in the city.

The difficulties in the church at Constantinople have been mentioned occasionally in previous communications. It is gratifying to learn that a favorable change has taken place in this particular.

The state of the church is more happy than it was during the winter and a considerable part of the last year. There is more harmony and unanimity of feeling; which inexperience in matters of church government, and mistaken views of personal duty on the part of some, had in a measure interrupted. A want of lively zeal and spirituality is too prevalent, however, and the onward progress of the work of God is thereby stayed. But to some at least in the church this is matter of grief and earnest prayer.

Monday of this week was observed as a day of special prayer, with fasting, for the more abundant outpouring of the Holy Spirit. It was an interesting season; and I trust acceptable prayer went up before the throne, which will return in blessings upon the people. The addresses of the pastors were appropriate, searching and solemn; and there were weeping eyes, and hearts full of emotion in the assembly. While we deplore the coldness and undue conformity to the world of some, and are tried with more serious improprieties in the walk of others, we have still new proof that this church is a vine of the Lord's own planting; and that if he does not in these days visit it with the abundant showers, neither does he withhold the gentler dews of his grace.

At the last communion season, on the second Sabbath in June, three new members were added. One of these was received at Proté, where the communion was observed simultaneously with the one in Pera, about thirty communicants being present, and a congregation in all, that day, of about sixty-five. The number of communicants present in Pera was over sixty, and the congregation consisted of nearly one hundred and fifty. Mr. Avedis officiated at the table, for the first time, and in the reception of new members, in Pera; and Mr. Simon administered the ordinance in Proté.

The individual received in Proté was a youth, recently a member of our seminary. He left us a few months ago in feeble health, and he has since rapidly declined with the consumption. Last week he was called, as we humbly hope, unto his eternal rest. While he was in the seminary, we did not regard him as pious, although he was thoughtful and serious, and at times the subject of religious impressions. As his health failed, he developed a change of feeling in re-

gard to spiritual things, and during the last weeks of his life he seemed to give evidence of his being truly a believer in Christ. His mind was calm in view of death, and he professed to trust only in the Savior. He was told of the danger of self-deception, and affectionately warned to take good heed to the foundation on which he built his hope; and, so far as man could judge, he did commit himself into the hands of Christ, and found him to be a Savior in very deed.

This, it is presumed, is the individual mentioned in the preceding communication, as having received a serious injury to his health in consequence of an attack of the cholera, and as having just been admitted to the church.

Six others, four of them being members of the female boarding-school, one the wife of Mr. Avedis, and one a man in middle life, have been propounded for admission at the next communion. There are others, also, who are candidates for examination. We do not know of any who give satisfactory evidence of having very recently passed from death unto life; yet we may hope that the all-conquering Spirit has begun a good work in some hearts.

Interest in the Truth.

The number of new hearers of the gospel has increased very considerably of late. Every Sabbath new faces are seen in the congregation at Pera, which, notwithstanding the absence of so many of the church and Protestant community from the city, remains undiminished. Several who were first drawn in but a few weeks or months ago, have become regular attendants. It is proper to mention, in this place, the labors of one of our theological students; who, during our late vacation, found his way into a circle of his countrymen from various places in the interior, and has since gone down to spend his Sabbaths in trying to do them good. He is himself a native of Angora; and they are from that region, and various parts of the empire. Besides conversation with individuals, he has several times had meetings with them in the khan which they frequent, the number present varying from eleven to twenty-five. He has persuaded some to attend the service in Pera, in the afternoon, a distance of from two to three miles. Several who were very inimical to the Protestant name, have become softened in their feelings; their prejudices have been in a great measure removed; and they have repeatedly attended on our preaching. One among them in particular, who was the leader in disputation with the student, appears much changed.

Another student made a tour, during the vacation, to several places on the Sea of Marmora, which are seldom visited by teachers of evangelical truth. His reception was encouraging. "Where he expected only opposition, the Lord raised him up friends." The effort on his part, Mr. Wood says, was altogether voluntary; and it is hoped that the fruit will hereafter be manifest and abundant.

An evangelist, supported in part by the church in Constantinople and in part by our station, is now making a tour in the region of Sivas and Arabkir. We have recent letters from him, in which he gives an account of a few individuals in the former city, who profess themselves Protestants, and appear to be sincere inquirers after the truth.

In Arabkir, as you already know, there are many who have become enlightened, and a considerable movement has taken place. Our evangelist found, however, that the Protestants (so called) are in general timid, and waiting for assurances of protection, before coming out and taking a decided stand. We hope that Doct. Smith may visit them from Aintab, when we shall be able to judge more accurately as to the character and value of the movements in that important region.

New Theological Class.

We have just organized a new theological class in the seminary. Of the first class, three are laboring successfully as pastors of the churches in Constantinople or Trebizond; and the fourth is a licentiate and successor to Mr. Avedis as teacher in the seminary. The new class consists of four. It will interest you to be informed, that some of them are from the most distant parts of the empire; one being from this city, one from Nicomedia, one from Angora, and the fourth from Moosh.

The one from this city is a brother of Mr. Simon. That family is one of the most highly blessed in the land. Two of the sons have already been brought into the ministry of reconciliation; the third is a promising candidate for the same sacred service; while the only daughter is a pious member of the female boarding-school, and one of its brightest ornaments; and the father and mother both bear a name among God's people.

The young men who compose the theological class are of decided, active piety, and of much intellectual promise. They devote two days in the week to systematic theology, two to biblical history, one to writing on theological topics, preparing plans of sermons, &c.; and at the same time they carry on a course of reading in Upham's Mental Philosophy, Horne's Introduction to the Study of the Bible, and Butler's Analogy. In the last two works, besides the usual translation and oral examination, they present in writing a full abstract of the argument. This tests, of course, the accuracy and completeness with which they master the thoughts of the authors, and is an intellectual exercise of the highest value.

Salonica.

LETTER FROM MR. DODD, JUNE 19, 1849.

An open Door.

OUR young brethren at Salonica are evidently much pleased with their prospects of usefulness and success, among the large Jewish population in that city. Indeed, their letters have uniformly been cheerful and hopeful in their character. An extract from a letter of Mr. Dodd will show that he has taken a very encouraging view of his field.

God has set before us an open door among this people. We see at present no hinderance to the most entire freedom of access to them, and direct labor among them, as soon as we shall have acquired the languages. The battle for religious freedom has been fought and won, not for Armenians alone, but for all in Turkey, for Greeks and Jews, and for Turks too, we hope.

We see no more hinderance to direct labor among the Jews than among the Armenians; and every thing indicates that we may have the same speedy success as among them. There is the same inquiring spirit abroad among them, as that which introduced the Armenian reformation. It may not, indeed, lead to the same results; but there surely is hope.

The obstacles of a moral nature are the same—depravity; and those of an intellectual nature are the same. But the obstacles of a civil and political nature are much less; because, (1.) the rabbies have the failure of the Armenian priests before them, showing the impossibility of repressing inquiry. (2.) They have the fear of the British Consul before them, if they attempt such a course. (3.) The oppressive authority exercised by the rabbies has already been resisted for some time; and important suits are now pending before the Turkish courts, which tend to weaken rabbinical authority in Turkey. Though no one of these, or all of them, will hinder persecution, should any embrace the truth, the oppressor's arm will not have the force it had upon the Armenians. But whether this be so or not, the same God who wrought such a work among them, can do the same thing among the Jews; and he now gives many indications that the time has come to preach the gospel in this city.

And we appeal to you, as the agents of the churches, for fellow-laborers to come over into Macedonia and help us. This city was chosen as the place most fit to be the centre of a Jewish mission; and most judiciously, as being not only the centre of Jewish learning and influence, but as the place, above all others in Turkey, where the Jews are most sociable and accessible, and least suspicious.

LETTER FROM MR. MAYNARD, JULY 4, 1849.

The Teacher of the Missionaries.

THE English Consul at Salonica, who is the protector of the Jews, appears to have rendered the cause of religious liberty an important service. On learning that the injunction mentioned below had been laid upon the teacher of our brethren, he gave the Jews to understand that that they must abandon their bigoted and intolerant policy, or forfeit English protection. They immediately, it is said, removed the restriction.

Three or four weeks since our teacher in Hebrew-Spanish, Haham Israel, was prohibited from having any further intercourse with us. A few days afterward, the senior haham, who had authorized the prohibition, and who was a very aged and bigoted man, was called to his final account. An old man has been appointed in his place; while the real authority is vested in three younger men, who are said to be quite liberal. Certain it is, that the Jews have manifested more fearlessness, in their intercourse with us, since the death of their former chief haham.

Our teacher frequently spends three

or four hours at our house during the day. He sometimes brings other Jews with him; and they manifest no fear in taking the New Testament, and speaking of its contents. This, we are told by those who have spent years in the city, is a great advance in the removal of prejudice.

Our teacher, by his own request, was recently present at our English service. He does not understand our language at all; yet he seemed much interested, especially in the singing. He afterwards remarked upon the fact, that the ladies took part in that exercise. You are aware that the Jews do not allow their females to learn to read. It is forbidden in the Talmud; and they suppose it to be forbidden in the Bible. They quote Deut. xi. 19, in proof of their position. The verse reads, "And ye shall teach them your children," &c. The original word means literally "sons"; and they thence infer that sons only are to be taught. Bad as this reasoning is, it is of a high order for the Jewish mind.

Haham Israel came in, one day, while we were singing at our family devotions the hymn,

> There is a fountain filled with blood,
> Drawn from Immanuel's veins, &c.

He seemed much interested, and wished me to translate it into Spanish. I gave him the sentiment of the first stanza, as well as I was able, telling him that we believed Christ to be Immanuel. He seemed to be very thoughtful for a few moments; and he afterward requested me to teach him to sing "as the English do." This led to some conversation upon the necessity of an atonement. He readily admits that all are sinners; but how they are to be justified without the deeds of the law, does not seem to be clear to his mind; or if he has any belief, I did not learn what it was. Conversation is of course much embarrassed by our ignorance of their language. But if God gives us health and prosperity, we shall soon be able to converse more freely.

Last Sunday, my audience consisted of twenty-nine persons. A considerable number who attend my preaching pretty regularly, are students; several of them being from the University. I cannot but have some fears lest, as my audience increases, the attention of the public may again be directed towards me, as formerly.

I have still my Greek service on Thursday evening; and several students from the University attend this also. And not only so; they call on me at other times, to converse on the subject of religion; and I endeavor to declare to them, in the most full and explicit manner, the whole truth, and unhesitatingly point out those things in which the churches have most grievously wandered.

I have also regularly, every Sunday afternoon at five o'clock, a Greek prayer-meeting; in which two Greeks habitually take a part, reading the Scriptures, and offering an extempore prayer. I consider them as brethren in Christ, of whose spirit they seem to have received, and who mourn over the moral desolations that reign around us. One of them in his prayers often mentions the church in my house; and I feel that it is, indeed, a church; for where two or three are gathered together in the name of Christ, there he is in the midst of them.

A young man, a member of the University, has just been to see me. He called to make inquiries in regard to certain errors, or a certain error, in his church. Yesterday two students called, one a member of the Gymnasium, and the other of the teachers' seminary.

I feel it important to work while it is day, and while I have opportunity; for if I do not declare the truth here plainly, who will? And if I should again be obliged to flee, I trust that I shall have laid a foundation here, with the blessing of God, on which a superstructure will one day be seen to arise with strength and beauty, built in all respects according to the pattern showed in the mount.

Greece.

LETTER FROM MR. KING, AUGUST 28, 1849.

Encouraging Signs.

THE latest intelligence from Mr. King is contained in the following extract.

Recent Intelligence.

SIOUX.—Mr S. W. Pond, writing from Prairieville, under date of September 19, says, "In regard to the state of things at this station, I hardly know what to write. Since our school was broken up last spring, we have not attempted to re-open it. So long as the Indians feel as they now do, our attempts to teach their children ap-

pear to do more harm than good. I think about one-half of them are friendly to us, and would be unwilling to have us leave; but they are afraid to frequent our meetings, or allow their children to be instructed. This is the largest band of Sioux this side of Lac-qui-parle; and the chief of the band has probably more influence than any other Indian on the Mississippi or St. Peters. For this reason special pains have been taken to keep this band from listening to our teachings. But though very few attend our meetings, we have friendly and familiar intercourse with many of them, and endeavor on all suitable occasions to hold forth the word of life. I have frequent opportunities for religious conversation with many of those who are most opposed to the truth; and I believe that some of them think more favorably of missionaries than they did when we first came here."

Commissioners have been appointed by the President of the United States for the purpose of making a treaty with the Sioux, the effect of which shall be an extensive cession of the Indian lands lying on the Mississippi and St. Peters to our government. Should the sale be made, a great change must necessarily take place in the condition of the Dakotas, as also in the prospects of the mission; whether for good or for evil, time only can show.

Oregon Indians.—The efforts of the Board in behalf of these Indians may be considered as at an end. It was decided by the Prudential Committee, more than a year ago, that it was inexpedient to resume operations at Clear Water, Waiilatpu and the Dalls; the murder of Doct. Whitman and others, and the events which followed, having destroyed all hope of a successful prosecution of the missionary work at those stations. And it was the impression of the Committee that it was not advisable for Messrs. Walker and Eells to return to Tshimakain; but they did not come to a final decision, inasmuch as they were not confident that they had all the materials for forming a correct opinion. From a recent letter of Mr. Eells, however, it appears that Mr. Walker and himself agree with the Committee as to the inexpediency of returning to Tshimakain. Under date of May 21, he says, "Events which have transpired since we left the upper country, have rendered it certain to my mind that it would have been impracticable, if not impossible, to prosecute missionary labor at Tshimakain."

It is not expected that the brethren composing this mission will return to the Atlantic States. Mr. Eells has taken charge of Tualatin Academy, where he will remain for the present. Messrs. Spalding and Walker hope to be permanently useful to the white population of Oregon, the former having already settled upon one of the tributaries of the Wallamette.

Sandwich Islands.—Mr. Conde represents the state of religion at Wailuku, where he is now stationed, as less hopeful than it was last autumn. Then "the church generally appeared to awake to new life and energy, in the service of their divine Master; and a large number of the impenitent expressed more or less solicitude for the salvation of their souls; and some, it is hoped, became the sincere followers of Christ. About thirty have been received into the church. But the prevailing sickness cast a dark cloud over these cheering prospects." At the date of his letter, June 25, the congregations on the Sabbath were large and attentive; but the week-day meetings were not well sustained. "A few of our church members," says Mr. Conde, "are always rejoicing in hope, always hungering and thirsting after righteousness, and always letting their light shine before the world. But the mass, in the church and out of it, are painfully indifferent to the interests of the soul."

Amoy.—From a letter of Mr. Doty, dated July 13, it appears that the blessing of God continues to rest upon this mission. The attention given to the Word is encouraging; those who profess to be renewed in the spirit of their mind, especially, seem to be growing in the knowledge of divine things. "The mother and her two sons," writes Mr. Doty, "of whom we have given you so many pleasant notices, have not yet been baptized. I have had many private interviews with them, and have endeavored to examine them as searchingly as possible. The result is a conviction that there is really no good reason for further delay; and, accordingly, I hope to admit them to the fellowship of the church, either on the last Sabbath of this month, or the first of next." Mr. Doty is evidently overtasked by his labors, having no associate; but he is sustained by the hope that relief will soon come. His health continues to be good. "I am truly," he says, "a wonder to myself."

Canton.—Mr. Williams says, under date of July 23, that the preaching services of the mission have been generally resumed and most of them are well attended. "Last Sabbath," he writes, "we had the pleasure of seeing a Chinese come forward to acknowledge himself a Christian before a large number of his countrymen, and receive baptism from one of the brethren of the London mission."

Ahmednuggur.—The seminary at Ahmednuggur is in a very interesting state at the present time. Five of the pupils have expressed much solicitude to Mr. Wilder respecting their spiritual condition; and three have professed to believe in the Lord Jesus Christ, one of them having privately broken caste. "The state of feeling in this institution," it is added, "is so

marked as to be quite observable to all who are praying for the divine blessing. One of our native preachers remarked yesterday, that he thought this must be what we mean by a revival."

AINTAB.—The congregation in this place has become so large, that our missionary brethren have been obliged to resolve upon the occupancy of two places of worship hereafter.

SALONICA.—Under date of September 12, Mr. Dodd wrote that his fellow-laborer was apparently near his end. In August last, finding that he needed some relief from the ordinary routine of his duties, Mr. Maynard made an excursion to Mount Olympus and the vale of Tempe. But the weather was very warm, and he did not obtain the benefit which he anticipated. About the 1st of September, he became seriously indisposed; and when Mr. Dodd last wrote, there was but little hope of his recovery.

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RECEIVED IN SEPTEMBER.

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80 71

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172 71

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337 91

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NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Belleville, R. D. ch. 71,88; Boundbrook, 1st do. for debt, 10; Pompton, R. D. ch. for do. 26,56; Raritan, 2d do. for do. 85; disc. 22c. 193 22
Bloomfield, pres. ch. (of wh. for *David Seabury* and *Sarah L. Dodd*, Ceylon, 40,) 250,99; Newark, 1st pres. ch. a lady and her two sons, for debt, 5; 3d pres. ch. young people's miss. so. 20,36; a bro. and sis. 1; a lady, for debt, 10; Orange, 2d pres. ch. M. O. Halstead, 50; 336 65

529 87

Legacies.— Newark, Keziah Keene, by A. Nichols and P. H. Porter, Ex'rs, 291 50

891 37

PENNSYLVANIA.

Athens, pres. ch. m. c. 14,79; Carbondale, 27,44; Erie, pres. ch. 100; Mercersburg, African s. s. for African miss. 5; Montrose, pres. ch. m. c. 13; Mt. Joy, 1st pres. ch. 20; Northern Liberties, Central pres. ch. B. D. Stewart, 50; Philadelphia, James Smith, (of wh. for debt, 100,) 300; M. W. Baldwin, (of wh. for debt, 100,) 250; A. White, for debt, 50; J. M. Atwood, for do. 30; N. S. first fr. off'g, 5; Reading, s. s. No. 1, 70; m. c. 60; W. Strong, 25; W. Darling, wh. and prev. dona. cons. Edward P. Darling and Mrs. Mary S. Wilcox of Williamsburg, Ms. H. M. 25; Miss B. 10; S. Bell, 10; J. McK, 5; indiv. 18,77; Smithfield, cong. ch. m. c. 17,41; 1,106 41

DELAWARE.

New Castle, fem. miss. so. (of wh. fr. a friend, for *Jane Black*, Ceylon, 25,) 75; Wilmington, inf. s. s. of Hanover-st. ch. for sem. at Batticotta, 20; 95 00

MARYLAND.

Emmetsburg, E H. 5; S. H. 5; J. W. 5; J. H. 3; M. H. 1; J. N. 1; 20 00

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. Rev. J. C. Smith, 50 00

GEORGIA.

Lexington, Union so. 3 60

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, Union m. c. in 1st ortho. and Vine-st. cong. chs. 11,70; 3d pres. ch. m. c. 5,66; H. C. Grosvenor, 30; 2d pres. s. s. for Mr. Bushnell, Gaboon miss. 32,50; L. E. A. for Dr. Scudder, 1; D. B. A. for do. 50c.; Cleeves, an aged lady, 5; 86 36

By Rev. F. Bartlett, Agent.
Alexandria, Mr. Rose's ch. 16; Barlow, (of wh. fr. chil. 35c.) 14,32; Belpre, ch. 31; s. s. 3,25; Chillicothe, 2d pres. ch. 27,25; s. s. for Mr. and Mrs Coan, Sandw. Isls. 16; Concord, (of wh. fr. chil. 1,85,) 7,20; Harmar, m. c. 11,71; Homer, Mr. Beach's ch. (of wh. fr. chil. 3,25,) 31; Huntington and Racoon, (of wh. fr. chil. 1,13,) 18,60; Kingston and Porter, ch. 15; J. Van Sickle, 10; Jersey, Mr. Putnam's ch. m. c. 5,10; s. s. 5,90; Little Muskingum, 3,03; Marietta, a friend, for Mr. Preston, W. Africa, 36,25; E. H. 41c.; sew. cir. 3,41; so. of inq. 1,70; fem. sem. for Gaboon miss. 31,20; McConnellsville, s. s. 6; inf. s. s. 1,05; Salem and Fearing, ch. (of wh. for debt, 3,) 27,19; South Fork, Mr. Howe's ch. (of wh. fr. chil. 70c.) 43,70; Watertown, Village ch. 5,40; juv. miss. so. 2,85; 374 52

Western Reserve Aux. So. Rev. H. Coe, Agent.
Charlestown, 8,76; Cuyahoga Falls, 18; Elyria, 12,80; Florence, 1; Freedom, 27,10; Garretsville, 3,25; Greenfield, 6,13; Hinckley, 9.07; Hudson, 17,25; H. Baldwin, 13, (of wh. for debt, 3;) Huntington, 1,50; Mantua, 7; E. S. C. 7; J. H. 5; Rev. S. Lee and fam. 10; Nelson, 3,75; Plain, 10; Plymouth, 1; Rev. I. Cochran, 10; Randolph, Rev. I. M. 1; Ravenna, 12,45; Streetsboro', 1,58; Sullivan, 15,50; Tallmadge, 32,08; Mrs. C. Fenn, 6; Vermillion, 10,47; Wellington, 7,25; Windham, 35; la. 2, (of wh. for debt, 50c.;) av. of articles sold, 1; 295 94

756 82

A lady, 3; Columbus, 2d pres. ch. s. s. miss. so. 25; Edinburg, cong. ch. and so. 8; Milan, pres. ch. 100; Windham, S. Wales, 50; 186 00

942 82

INDIANA.

By G. L. Weed, Tr.
Crawfordsville, miss. asso. of Wabash college, 12; Danville, pres. ch. m. c. 24,05; Livonia, pres. ch. 5,05; Logansport, do. 9,95; Rockville, 2d do. 30; 81 05

Indianapolis, James W. Yandes, wh. and prev. dona. cons. him an H. M. (for debt) 50; Terre Haute, 1st pres. ch. juvenile miss. so. for Gaboon miss. 29,50; Vernon, A. G. D. 3; 82 50

163 55

ILLINOIS.

Bunker Hill, cong. ch. m. c. 5; Woodburn, do. 20; 25 00

WISCONSIN.

Beloit, 1st cong. ch. m. c. 20; la. 40; 60 00

IOWA.

Granville, cong. ch. 3,75; Muscatine, 3; 6 75

MISSOURI.

St. Louis, 1st pres. ch. m. c. 31; R. K. 10; W. Budd, for miss. to China, 2,50; 43 50

MISSISSIPPI.

Louisville, L. Kesse, wh. and prev. dona. cons. him an H. M. 50 00

ALABAMA.

Mobile, C. V. R. Hale, 10 00

IN FOREIGN LANDS, &c.

Choctaw na. Norwalk sch. miss. so. 20 00
Oroomiah, Persia, Rev. J. Perkins, 50; m. c. 69,24; 119 24—139 24

Donations received in September, (of which to liquidate the debt, $734,56; prev. rec'd, $44,562 13;) $9,485 26

Legacies, $987 27

$10,472 53

☞ TOTAL from August 1st to September 30th, $20,333 63

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in September, $432 65

DONATIONS IN CLOTHING, &c.

Arcade, N. Y. Clothing, fr. indiv. for Tuscarora miss. 38 76

Campton, N. H. Album quilt, fr. Charles Shedd, for Rev. H. Willey.

Portland, Me. 100 Parson's Analytical Spelling Book, and 36 Putnam's Introduction, fr. W. Hyde, for Sandw. Isls. miss.; Payson's Works, fr. do. for Constantinople.

Stephentown, N. Y. A watch, fr. S. P. Rollo, 30 00

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, stationery, slates, shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled-cloth, flannel, domestic cotton, etc.

THE

MISSIONARY HERALD.

VOL. XLV. DECEMBER, 1849. No. 12.

American Board of Commissioners for Foreign Missions.

South Africa.

LETTER FROM MR. L. GROUT, JUNE 26, 1849.

AT the commencement of his letter Mr. Grout speaks of the many labors calling for his attention, and the impossibility of doing, in each department, what seems necessary to be done. The number of youth under instruction at the station is twenty, and about three hours' time each day is all he finds to devote to them. "I wish it were in my power," he says, "to do more, and when actually engaged in teaching, I often feel that I must, and will, at least double the time given to the instruction of these youth. And then, when I am visiting this wretched people at their miserable kraals, and looking upon the universal degradation of their undying souls, it seems to be my first and chief duty to labor for the moral deliverance and elevation of the mass, and I resolve to see them oftener and spend a longer time with them at their own homes" He then refers to the great amount of labor and care required to provide for temporal wants, to preserve life and health, and adds, "None but a missionary knows the number and variety of his cares and labors."

Importance of Education.

I think the importance of educating this people is strongly impressed upon our mission; and that it can hardly be overrated. But it is a work beset with difficulty, and some of the obstacles to its progress are peculiar and great. Education, in the ordinary acceptation of the term, is not known among this people, and how can it be prized? There is every where a curiosity to see a book, and to read in it, at least for a few times. But the wild roving Zulu, all decked with beads and feathers and furry thongs, and delighting in the chase and the dance and the indulgence of his appetite and passions, neither knows the nature of an education, nor desires the reality of it. And then again, among this people, the value of a man is measured chiefly by the number of his cattle and wives; and the value of a woman, by her ability to dig in the fields, and to bear burdens. The object of pursuit and the end of life, their idol and their curse, is polygamy. Hence the little boy must commence his career by herding cattle, carry it on by obtaining them, and complete it by exchanging them for wives; and the little girl must commence hers by preparing herself for the market, and end it in serving the pleasure of her purchaser. This is their education and the end of their life. The cultivation of the intellectual and moral powers would be to them of no service in the pursuit of these things, and they are quick enough to see it. Children and youth may, to a certain extent, be profitably employed in our service. Some are indispensable, and these may be brought under instruction. Perhaps some of the

children living very near a station, can be gathered, almost daily, to read; especially if they are too young to be of any value at work. And a few may now be found who begin to feel the power of religious truth, and are desirous of cultivating the heart and mind, that they may be fitted to serve God and enjoy him. But an idle and fleeting curiosity, a stupid indifference, or an hearty opposition, must be encountered in the mass of the people, before they can be brought into any permanent and uninterrupted system of instruction. These are some of the obstacles which meet us in the work of education; but they ought to be so many incentives to the work and not dissuasives from it, for they are but so many demonstrations of its importance.

I have said that some have begun to feel the power of religious truth, and to see the value of moral and mental cultivation; and a few of these are able, and more are willing, to give their time and strength to it. They have an insatiable thirst for knowledge, and are ready to give up all other pursuits that they may acquire it. And we hope that some of them have a portion of that spirit of self-denial and love for souls, which guided the Master whom they profess to serve. This is solid ground of encouragement, and calls for onward movement. They need to be called out and trained for God and his service. If properly educated and directed they will make valuable co-workers,—the best means by which the great mass of the people may be reached and their apathy or opposition removed. These young men are now connected with several different stations, and need more instruction than the missionary at the station can find time to impart while attending to his other duties. Hence the necessity of attempting to establish a *seminary;* some place of intellectual, moral and religious instruction, where a course of education may be instituted for the more advanced and hopeful pupils in our families; that they may be elevated and trained to teach others, and to preach the gospel; or to engage, successfully, in any other work to which, in the providence of God, they may be called. It is in this light that we have, as a mission, felt ourselves called upon to take immediate measures for establishing such an institution, and have appointed a committee to take up and prosecute the work, trusting that our friends and patrons in America will heartily approve the measure, and, with a ready hand, sustain us in it.

Appeal for a Printer.

You will also be officially informed that the mission are in pressing need of a printer. Nothing, save the power of God sent down from heaven, is more needed by us, at the present moment, than an intelligent, industrious, missionary printer. We have now a mission of nine men and are expecting more soon; we have family schools and are about establishing a seminary; we have a few readers of the Scriptures in their own tongue; we have pupils ready to take up various branches of useful study, and we have a good printing-press. But we have no printer and next to no books. A small book of sixteen printed hymns, a little spelling book of about thirty pages, and two tracts of selections of Scripture, of about sixty pages each, make up the substance of our catalogue of available books in the Zulu language. Our press has done nothing for two years and our mission is already suffering the sad consequence. We have several productions nearly or quite ready for the press, but we have nobody to print them. And, unless we can get a printer from home, we must see our hands tied and all our energies crippled; or we must cast lots and call one of our missionaries to give up his station, learn the printer's art, and take charge of the press. Shall we suffer this paralysis? Shall we make this sacrifice? Printers, friends and servants of God! will you not come, one of you, and devote the remainder of your powers, and all your attainments, to the noble work of giving the Holy Gospel, and other precious books, to these perishing sons of Africa? O come, and in the day of final reckoning many clothed in garments of light and love shall stand up and call you blessed, and tell of leaves from the tree of life scattered by your hands, and sanctified by God's grace, to the healing and saving of their souls.

JOURNAL OF MR. BRYANT.

The following extracts from the journal of Mr. Bryant will be found to present interesting matter upon a variety of topics, and will aid the careful reader to form correct impressions in regard to the circumstances of our missionaries in South Africa.

Jan. 17, 1849. Heard a wailing for a man who died a miserable death from a disease which cannot be described. During his sickness, which lasted several

weeks, I visited him frequently, and generally found him seated on a mat, under a small tree, near his house. At one of my early visits he seemed somewhat interested in the truth, listened with attention to my remarks, and made some inquiries about repentance and prayer; which gave me a little hope that this dark-minded heathen might yet be enlightened and receive the Savior; but at each subsequent visit he seemed as careless as ever. He would talk with interest about his corn and hens, his goats and cattle, but when I recalled his thoughts to his condition as a sinner, and pointed him to the Savior, he sat in silence, as if he felt compelled to give respectful attention to an unwelcome message. Two days ago I heard that he was worse, and hastened to his hut, to point him, once more, to the Savior of sinners. It was perhaps eight or nine o'clock in the morning. A few rods from his hut I met his son, some twenty years of age, and inquired for his father.

Son. "Father is very sick; not as well as usual."

Missionary.—"I have come to see him."

S.—"He is very sick, he can talk but little and you cannot see him."

M.—"But I have come on purpose, and wish to speak only a few words."

S.—"Father is in the hut, not able to go out."

M.—"I am willing to go into the hut and see him there."

S.—"No, the calves are yet there, the hut has not been cleaned out, and you must not go in."

I pressed the point no farther, but having spoken a few words to the son, turned my horse, and rode slowly away. And such is heathenism. This poor man, as long as he was able, sat under his little tree, with no other clothing than two filthy rags suspended about his loins; at night his only bed is a blanket and a rush mat spread on the hard earth; and even his little circular hut, some twelve feet in diameter, must be shared in common by the dying man and his calves. Hard, often, even in this life, is the condition of the heathen, but darker still the prospect that frowns over their coming eternity.

21. (Sabbath.) After preaching to his own congregations, Dr. Adams rode over and held an afternoon service at this place. The congregation was not large, but was more than usually attentive, and we had some evidence of the presence of the Holy Spirit.

Feb. 4. (Sabbath.) So obvious to-day were the indications of the Holy Spirit's presence and agency that I appointed an inquiry meeting for those of my young men and boys who felt disposed to attend, and was gratified to meet ten, all of them more or less impressed, and some of them deeply convinced of their sinfulness.

Serpents—A Superstition.

9. Two days ago a lad in my employ was bitten in the foot by a poisonous serpent. In a little time he was seized with nausea, vomiting and dyspnœa, but was relieved by the use of ammonia and other remedies, though his foot still continues swollen and painful. A few weeks ago a person near one of our stations died from a snake bite. I improved the present occasion to remind our youth of the dangers to which they are constantly exposed, and the necessity of being always prepared for death. The occurrence seems to have been the means of deepening the religious impressions not only of the individual bitten, but of several others.

17. To-day two boys came and told me they had discovered a boa constrictor, about half a mile from my house. I asked them why they did not kill it, when one of them replied, "We dare not; if the snake is killed some person will die." I told them I had no such fears, and calling together my ten boys we armed ourselves well with clubs, one person taking along an assagai, or iron spear. Thus equipped we started off, a brother missionary being present and accompanying us. Arriving at the place we found a tall growth of grass and weeds and a few bushes; and, carefully looking about among the grass and bushes, we soon discovered the object of our search, coiled up, quietly taking his rest. The boys closed around, and with their clubs and spear soon achieved what they seemed to regard as a great victory, after which, cutting a hole through the serpent's head, they put a club through it and dragged him home in triumph. He was found, by measurement, to be thirteen feet long, and two feet nine inches in diameter. He was larger than usual, having lately swallowed a kind of antelope, the head and feet of which were easily distinguishable through the serpent's skin. The lower jaw of this boa was divided in front, so that there were in fact two lower jaws, one on each side of the head, by which arrangement the

orifice of the mouth was greatly enlarged. The teeth were sharp and strong, all pointing inwards, towards the throat, thus facilitating the entrance of animals into the throat, but effectually preventing their escape. The whole apparatus of the head was admirably adapted to the purpose of holding and swallowing large animals, without mastication. The boa constrictor is said to be the only serpent in this part of Africa whose bite is not poisonous.

A few words will explain why the boys who found the serpent were afraid to kill him. The people are very careful not to offend the spirits of their ancestors, believing that those spirits (particularly that of their father) have a powerful interest over their destiny. If a snake finds its way into a hut the people seldom kill it, as they believe the reptile is tenanted by some spirit which would be greatly offended by any injury done to the serpent. The souls of common people are supposed to inhabit common snakes, but the ghosts of departed chiefs enter the boa constrictor. The lads who found the boa, believed (as they had been taught by their parents) that the soul of some chief was in the serpent, and, if it were killed, the offended spirit would avenge its death by inflicting death on some person.

Opposition to the Truth—A Marriage Contract broken.

21. A young man in my employ is engaged to be married to a girl who lives a few miles distant; and, according to native custom, he has paid four cattle and is to pay six more. Since he began to feel interested in religion he has been very desirous that the girl should be taught; and at his request we consented to receive her into our family, provided he could obtain the permission of her parents. To-day he went to ask their consent, at the same time frankly avowing to them his religious convictions, and his abhorrence of polygamy. At this avowal the father was greatly enraged, and forbade the young man to marry his daughter. The cattle which had been paid for her were accordingly returned; the young man drove them away and put them with the cattle of an elder brother.

22. Early this morning a messenger came to tell the young man that his cattle must be taken away, as the elder brother was not willing that the cattle of an *umkolwi*, (believer) should go with his cattle. The young man, finding himself thus disowned by his friends, took away his cattle and put them with mine.

24. To-day a messenger came from the girl's father, telling the young man that if he would return the cattle he might marry the girl, and she might come and live with us after harvest. On the strength of that promise the young man returned the cattle; but now arose a new difficulty. The girl obstinately refused to marry him, because he was an *umkolwi*, and had forsaken the customs of the people. The cattle were therefore again brought back and put with mine. Thus this courtship is terminated, very much to my satisfaction. I have feared it might prove a snare to him, but the die is now cast, and I hope the last cord is sundered which bound him to heathenism.

A First Prayer Meeting.

If the reader will place himself, in imagination, in the situation of the missionary, surrounded by degraded heathen, for whose salvation he is laboring with intense anxiety while very few give any heed to his instructions, he will be able, perhaps, as he reads the following paragraph, to enter, in some good measure, into the missionary's feelings of joy and gratitude.

25. (Sabbath.) To-day, after meeting, I went to a retired rocky glen, a little distance from my house, to enjoy a season of meditation and prayer. Arriving at the spot, I was surprised to see two of my boys there, on a large flat rock, and they seemed as much surprised to see me. As they rose up to go away, I asked them what they were doing, when, with a little hesitation, one of them replied, "We have come to pray." I told them I had come for the same purpose, and if they had no objection we would all kneel down and unite in prayer together. They assented, and after I had prayed they both followed. In that glen, on that rock, overshadowed by tall branching trees, was held the first prayer-meeting which I have had the happiness to attend with native converts at this station. Could the friends of this mission have listened to those lads, pleading for the salvation of their benighted countrymen, they would have said, "Surely, God is in this place;" and they would have shared something of the joy which I felt, as I gave them some Christian counsel, and then retired from the glen, leaving them to resume their devotions.

Superstitions in regard to Ghosts.

April 2. This morning a woman came to my house looking very sad. In the night she had seen a ghost; it was the spirit of her departed husband, and was black like him. It pierced her side, entered her body, and was then within her, consuming her vitals and destroying her life. In consequence of this visitation, she was afflicted with pain in the head and chest, and an occasional rumbling sound in her stomach and bowels, which she supposed was occasioned by the ghost moving from one part of her body to another. Knowing that ridicule would not eradicate her superstitious fears, while perhaps it might confirm them and close up the only avenue of relief, I assured her that I had sometimes had the same symptoms myself, and had observed them in others, who had never been troubled with ghosts. I explained to her the cause of the rumbling sound, of which she spoke, and reminded her that God was more powerful than all the ghosts in the world, that no evil could come near his people without his permission, and therefore it is well to fear him and pray for his protection; but not to fear the ghosts and pray to them, as the people often do. I then gave her some medicine, expressing at the same time my confident belief that it would help her; and, repeating with some addition the good advice already given, I sent her home. This people, through superstitious fears, "are all their lifetime subject to bondage." When a person is sick, they say, "The spirit calls him," and they not unfrequently slaughter an animal to appease the inexorable ghost. When a person dies, an animal is usually slaughtered, particularly for the benefit of the family of the deceased, that the deadly disease may not cleave to them. On such occasions, however, none of the meat is offered as a sacrifice, but *somehow* the people contrive to appease the ghost, and yet keep all the meat, with which they gorge themselves till it is consumed. It is surprising how soon a company of people will annihilate an ox. Persons sometimes wear on their arm, as an amulet, the gall of an ox or cow; which is supposed to be a preservative against malignant spirits and diseases.

When a sick person recovers, or a traveler returns safe from a journey, the friends return thanks to the propitious spirit for its aid. But since missionaries have come and made known the character and providence of God, some of the people return their thanks both to him and to the ghosts; thus reminding us of those liberal people, of a former age, who "feared the Lord, and served their own gods." These, and sundry other superstitions, have planted their roots deep in the hearts of this people; and however frivolous they may appear to us, we can hardly expect to see them entirely eradicated during the present generation.

5. The woman spoken of at the last date came again to-day, looking much more cheerful. She said the medicine which had been given her relieved her in part and she wanted more. No further allusion was made to the black ghost.

10. Large numbers of people have passed our house to-day, going to a native dance. The girl who has been already spoken of, (Feb. 21 and 24,) has shown her determined attachment to heathenism, by marrying another man, who already had one wife and several children. She has gone to her new home, and the dance is to be attended this afternoon and evening. Scores of people have passed, dressed in all their savage finery; that is to say, the women wearing about their loins a cow-skin blanket, the edges of which are often bound with beads of different colors; the men having strips of skin fastened around their arms, hips and ancles. The most popular skins for these occasions are those of the monkey and leopard, but in default of these, strips of calfskin, or goatskin, are made to answer the same purpose. Many, of both sexes, have also a profusion of beads fastened about their head and neck, their arms and bodies. Every woman carries in her hand a club from four to six feet long, and many of the men carry in one hand a shield made of some hard, thick skin, and in the other a few sticks, or small clubs.

The dancers generally arrange themselves in a circular, or semi-circular, form, and the dancing (if such it can be called) consists chiefly in stamping lightly on the ground, swinging the hands up and down in unison with the movement of the feet, and chanting a kind of tune. The men grunt out a kind of hum-drum base, while the women shout and scream, varying from high to low, or from low to high, as ease or custom may dictate; and sometimes all break forth into shouting and yelling, which may be heard a considerable distance. These orgies frequently commence early in the after-

noon, and continue into the night. The sport is sometimes heightened by introducing a bullock into the ring, and as he goes round and round, one pulls his tail, another seizes his foot, or performs some other fool-hardy feat. If the ox breaks through the circle, as he sometimes does, the whole company set up a new and louder shouting, as they rush away, trying to surround the animal and bring him back to his place. At these dances the people often shout themselves hoarse, and by exposing their nearly naked bodies, bathed perhaps in perspiration, to the cool night winds, many of them contract rheumatic and pulmonary diseases, which serve to embitter and shorten their days. But the physical mischiefs of these dances are among the least deplorable. If we may credit the testimony of converted natives, these dances are often occasions of the most revolting licentiousness; and while some of the company are dancing and shouting, others retire from the circle and engage in the commission of wickedness, the bare allusion to which is hardly tolerable. "It is a shame even to speak of those things that are done of them in secret;" and the story of their depravity must remain untold until published amid the revelations of the final judgment. Oh, when will this people be as active in the service of God, as they now are in the service of Satan?

"*Can the Ethiopian change his skin?*"

The truthfulness of the strong expressions in the second paragraph below, will be more readily felt by those who have been upon missionary ground, and have made efforts to civilize and elevate barbarians, than by others. But the missionary enterprise is doing much to enlighten the Christian community upon this subject; and it is of great importance that the community should be enlightened;—should understand and feel that the Gospel is the only efficient civilizing agent.

12. The ordinary dress of the people is much like the dancing dress already described, omitting the beads. The apparel usually worn by men is simply strips of skin, fastened by one end and hanging down about the hips; though, in cold and stormy weather, such of the men as can afford the luxury wrap themselves in a blanket. The dress of married women consists of a cowskin blanket doubled, and worn round the hips; in addition to which some females near our stations, wear a piece of cotton cloth over their shoulders. It is very evident that the mass of the people want no other clothing. "It is our custom to go naked," they say, and this they seem to think a sufficient answer to all the arguments that can be used in favor of wearing clothes. We require all in our employ to be decently clad; but I have known young men, on leaving our service, to throw off their clothing and go naked from choice.

Of fourteen young men who have left my employ within two years, one has since been converted at another station, and of course clothes himself; thirteen have returned to their heathen friends and go as naked as ever. Some of these young men had remained with me only one or two months, and some had remained more than a year. These are painful facts, and I mention them to show how utterly futile is the attempt to civilize these people without first converting them. Wash a pig, shut him up in a parlor, and you may perhaps keep him clean for a while; but as soon as he is free, he will return to his wallowing in the mire. Change him into a lamb and he will at once abandon some of his filthy habits. To think of civilizing the heathen without converting them, seems to me about as wise as to think of transforming a drove of swine into lambs, merely by washing them and putting on a fleece of wool. If in twelve months, a young man will not become civilized enough to clothe himself, how long will it take to civilize a nation? The gospel being the grand remedy devised by God for the elevation and salvation of the degraded, the attempt to find a better way is a virtual impeachment of his wisdom; and never will he endorse with his blessing any scheme of social or moral elevation which dishonors his gospel and himself.

An interesting case of Conversion.

This *one* case serves to exhibit the power and sovereignty of the grace of God; while the fact that there has been *but one case* out of the family of the missionary, shows the importance of bringing the heathen under a *continued* Christian influence.

24. Only one person out of our family has indulged hope in Christ during the late religious interest at this station; and his case is so peculiar as to merit a brief description. He is nearly blind, being just able to distinguish black objects from white, and sunshine from shade. Ten or twelve years ago he lived with some of our missionaries, and treasured

up in his memory many of their religious instructions. About eighteen months ago I noticed him occasionally at meetings. As time passed on he came more and more regularly, listening, often, with deep interest and attention. Near the close of the year 1848, he brought his little son, wishing me to receive him and teach him. As he said nothing about the pay for the lad's services I was a little surprised, this request being (if I mistake not) the only one of the kind that I have received in Africa. On entering into conversation, I found him far more intelligent and candid than I expected. About that time he also wished me to take into my employ two young men, his friends, for whom he expressed a strong desire that they might be instructed. As I could not then conveniently take them, he would not be satisfied till I had promised to receive them into the first opening that should occur. Much to his joy I was able to fulfill that promise a few weeks after. During this time I had frequent conversation with him, and was encouraged, by his conversation, to hope that he was indeed feeling after the way of life.

A few weeks after the commencement of the present year, he procured clothing for himself and wife. This was taking a great and good step. It showed that his mind was moved in the right direction; he had come up to the point of renouncing heathenism; and if he was not then a child of God, he soon after gave clear and satisfactory evidence that he had become such. Since that time he has come to this station regularly on Saturday night, and remains till Monday morning; that he may enjoy Christian society and attend all the services which we hold with and for the youth in our employ. And that he may not be burdensome to us, he usually sends over his food before he comes himself. He lives several miles distant, and as he comes along the people often jeer at him, and reproach him for leaving the customs of his people and adopting the customs of white men; but he seems decided in his attachment to the gospel. On one occasion I asked him how he felt when men thus derided him and called him names. His reply was, "I am sorry for them in my heart, and pray to God that they may be enlightened and saved."

May 10. The blind man has left his old kraal and companions, and is now building near this station. He can easily follow the beaten foot-path to the bush, where he feels of this tree and that, till he finds one that suits him, which he cuts down and draws to the place where he is making his hut and his cattle-fold.

Opposition because of the work of the Spirit.

May 18. While we rejoice in seeing some among this people born into the kingdom of God, we are greived to see others arraying themselves in opposition to the truth, and cleaving to heathenism with a still stronger grasp. With great effort we sustained a school at this place till the Spirit of God was poured out, and then our school was immediately broken up. It was in vain that we conversed with the people and urged them still to send their children; their work had suddenly accumulated on their hands to such an extent that not a child could be spared to attend school. The young men who were inquiring the way of life were said to be "crazy," or "mad;" and the people obviously were afraid that their children would catch the contagion and "be made to repent." The opposition, thus far, has not been open and violent, but efforts have been made to annoy the converts and to get them away from my service. So strong has been the feeling that one small tribe, of about one hundred people, have just removed to a region about forty miles distant. Different persons assigned different reasons for removing, but the great motive evidently was, hatred of the truth, and a desire to escape from the light that was poured upon many of their wicked practices. Looked at with the eye of sense these things may appear discouraging; but we have never expected to see this people converted and these strong holds of satan demolished without opposition. This opposition, therefore, does not frighten or dishearten us, for we regard it only as the throes and groans of heathenism, which has already received successive wounds from the sword of the Spirit. It is our aim, meekly yet pungently, to press home the truths of the Bible on the conscience of these heathen, and leave the issue with God.

A Monthly Concert.

June 4. This evening (it being the first Monday of the month) we held the monthly concert of prayer, as usual. About twenty-five persons were present, and several of our young men led in prayer. From the Dayspring for Sep-

tember, 1848, I read an article entitled "A Converted Cripple," showed them the picture of the man who had neither hands nor feet, and reminded them of the superior facilities they enjoyed for learning and obeying the truth. All listened attentively, and from their subsequent prayers it was evident that the narrative had made some impression on their hearts. At the close of the meeting we took up, for the first time at this station, a collection, amounting to about $1 33, which was contributed wholly by the youth in our family.

At the close of these extracts from his journal, under date of June 20th, Mr. Bryant says, "There are nine or ten persons of whom we have hope. I have not received any into the church, but if they continue to appear as well as they have done, I probably shall receive some of them in two or three months. There are no new cases of interest."

Madura.

LETTER FROM MR. HERRICK, AUGUST 8, 1849.

Mr. Herrick first acknowledges the goodness of God in the preservation of his life and health. During the three years he has been at Tirumungalum, he has "scarcely been hindered at all by sickness," and says "I know not but my health is now as firm as when I left America." His labors in the villages continue much the same as heretofore, and he has recently taken a new village under his care. Some notice of the boy referred to in the following paragraph, will be found in the Herald for June, 1849, page 207.

The little boy in one of my village schools, of whom I spoke in my last, continues to appear well. The next time I visited that village after writing that letter, I found proof that what I had heard was not without foundation. The father of the boy had become alarmed and had removed both his sons to a heathen school. The little boy came to see me and told me he had rather attend our school, but that in the heathen school he did not practice heathen ceremonies. He and his brother have since returned to our school. When at the village a short time ago, I had an interview with him, and was much pleased both with his modest deportment and the propriety with which he answered the questions put to him. I think he has as correct an idea of the fall, and plan of salvation, as many children of his age in America who have the advantages of Sabbath school instruction. After repeating the fifth commandment he said of his own accord, "If our parents tell us to do what is contrary to the commands of God, we must not do it; we must not worship idols though they tell us to."

Pleasant Visit to a new part of the Field.

Last week I spent three days in a part of my field I had not before visited, and I do not know when I have passed three days more pleasantly. I was permitted to address large numbers of people, most of whom listened attentively, and some with much apparent satisfaction. In a village six miles from here, my attention was attracted by a boy, fourteen or fifteen years of age, who had no heathen marks about him, and who, the people told me, was accustomed neither to worship idols nor perform other heathen ceremonies. I afterwards learned that he was once a monitor in a school formerly supported in the village by the mission, and was gratified to find that he could readily answer any question in a small catechism usually taught in our schools. I visited a village fifteen miles from here, in which there are twelve or fifteen families who have requested Christian instruction. They are mostly Roman Catholics, and, as they are far away from Roman priests, and have not for many years received a visit from one, I have hopes that we may be able to exert over them an influence for good. In returning home, I halted in a village on a back road, about ten miles from here. More than a hundred people immediately assembled, to whom I preached Jesus Christ. After I had closed my remarks, a man exclaimed with great earnestness, "Never from the beginning has any one been here before to tell of these things." I promised that if my health was spared, I would come again before long and tell them more.

Should not the fact be pondered by Christians, that 'never from the beginning had any one been there before to tell of these things?' Who is responsible for this?

Ignorance and Superstition.

I was often impressed while on this tour with the child-like ignorance of these poor people. I will mention but one instance. Near the centre of a village I visited, stands a large tree, around which has been raised a mound of earth.

Inclosed by a mud wall built upon the mound, stands a wooden post, three or four feet in height, and near this a hewn stone, about three feet long, and three or four inches in diameter. The post has become black by having been often besmeared with oil, and bears the dignified appellation of swamie. The top of the stone has been hollowed out so as to form a cup capable of holding a small quantity of oil, and serves as a lamp to give light to the god. Several iron staples, to which small chains are attached, have been driven into a limb of the tree. Fastened to the chains are from fifteen to twenty small bells, and about the same number of large hooked knives. I asked the object of the bells and knives, and was told that the god is accustomed to go on hunting excursions at night; that the bells are needed to startle the animals from their hiding places, and the knives to attack them with.

At our last communion season the oldest boy of our boarding-school was received into the church. I have never felt more encouraged than at present, nor more happy in my work. Should the Lord continue to me life and health, and enable me to be faithful in my work, I have no doubt that I shall yet see many of these poor people casting away their idols and turning to the worship of the true God.

Ahmednuggur.

LETTER FROM MR. WILDER, JULY 21, 1849.

Religious Interest.

THE following extract from a letter from Mr. Wilder will be read with interest. It will awaken gratitude, and should call forth fervent prayer.

Just at present we have much to encourage us from the increasing religious interest in the seminary. A little band of five or six Christian youth, most of them connected with the seminary, have long been accustomed to meet me in my study one evening in a week, to pray for the youth connected with our schools. These meetings have gradually increased in interest, and the earnest prayers of some show true anxiety for the salvation of souls; and though we rejoice with trembling, yet we have the joy of feeling that some mercy drops are descending.

Some weeks ago, one young man in the seminary came, voluntarily, to converse about his soul. He repeated his visits, evincing a most gratifying earnestness, and soon there came another and another, and the number has now increased to *five*. Three of them profess true repentance and faith in Christ, and ask to be received into the church. One has privately broken caste, and thus given proof of his firm purpose to renounce heathenism.

The state of feeling in the seminary is so marked as to be quite observable to all who are praying for this object. One of our native preachers yesterday remarked that he thought this must be what we meant by a revival. Had we a different state of society we might hope, with the blessing of God, soon to see the whole school share in it, manifesting a deep and general interest for the salvation of their souls. As it is we feel the most trembling solicitude. Of the five who come to me so frequently, no two are aware of each other's feelings. They come singly, and late at night, each supposing himself alone in his anxiety about his soul. Christians in America might suppose this to result from improper fear, and want of courage to confess Christ before men. But they will think differently when they know that the mere suspicion of these young men's state of feeling would lead their parents to remove them forcibly from our school and influence, and do all in their power to prevent them from ever professing Christ. It is this fact which dictates caution. Were the feelings and purposes of these youth known beyond the gates of our compounds, a sad excitement would result. The whole city would be in an uproar. The consequences would be fatal to our hopes in regard to others, if not indeed in regard to those already anxious; and many interesting youth would be removed forever from the reach of our influence. This state of things, rightly viewed, will give you a correct impression of the painful caution and extreme anxiety, to which we are constantly subjected in all our direct labors for the salvation of souls. [It should be understood that these remarks refer to the conversion of those of good caste. When mahars are converted, there is no excitement. Few notice or care about it.] We have now quite a number of promising and well-educated youth in our seminary, whose consciences are enlightened and convinced of the truth, and who seem balancing the momentous question, hesitating

whether they will yield to conscience, and the claims of God's word, or go back to the darkness of idolatry, or choose the third alternative and become absolute infidels. This third class is daily increasing in India, and we must expect it as an unavoidable result of an increase of knowledge, unsanctified and unaccompanied by that truth which alone can make wise unto salvation. Could we speak to your circles of praying Christians we would say, Pray, pray earnestly that the Spirit of God may come and consecrate this talent, and save these precious souls. We have great hopes that there is mercy in store for us, and that the faithful labors of so many years in this seminary are not to be without precious fruit.

Nestorians.

LETTER FROM MR. COCHRAN, AUGUST 27, 1849.

THE following communication will show that this mission, though not at present favored with the converting influences of the Spirit as in former months, is by no means left without tokens of good. The testimony at the close of the letter, in regard to the deportment of the recent converts, will be noticed with gratitude.

There is at present quite an unusual interest in the preaching department of our labors. The Lord has, the present season, given us access to a large number of villages that have, especially during the late disturbances occasioned by the Patriarch, been nearly or wholly closed against us. And the recent revival has called into the field several new, and quite gifted and zealous, preachers of the word. All the native preachers in our employ, and a few members of our male seminary who are spending their vacation in study, unite with ourselves in preaching regularly, once or twice every Sabbath, in the villages near us. In all places regularly supplied, very respectable congregations are gathered, and generally in places occasionally visited, the people readily assemble, and attentively, if not eagerly, listen to the messages of life. On the plain of Barandooz adjacent to Seir, there has been, for some months past, a very pleasing increase of interest, in the observance of the public means of grace, and, consequently, a corresponding abatement of prejudice and opposition to our work. This season Dr. Perkins and myself, in connection with the young men of the seminary, and pious helpers resident at Seir, have regularly supplied six of these villages, and also occasionally visited several others. The last Sabbath ten villages were visited. The average congregations, in all these places taken together, for the last two months has been about forty-eight adults, at least twice as many as could have been gathered three or four months ago; and a very respectable number considering that the Nestorian portion of the inhabitants in these villages is not large. A few Sabbaths ago I preached in Disattica, a village of Barandooz ten miles distant from Seir, to a congregation of about a hundred, assembled in the church at the call of the priest. This village, in connection with many others in that vicinity, last year espoused the cause of Mar Shimon, opposed the establishment of a school, and shut out the preacher of the gospel. But now that the Patriarch has left the country, they seem to have come to a better mind, and are particularly desirous of regaining the favor of the mission, and of enjoying the benefits of our labors. The priest related an incident to Meerzu, our gate-keeper, who accompanied me in this instance, somewhat amusing in itself, as well as an illustration of the power of trivial incidents to sway the minds of this ignorant, superstitious and fickle people. During the excitement of the last season, a satellite of Mar Shimon assembled the people in the church, on one occasion, for the purpose of uniting them in opposition to the mission. There happened to be a crazy man in the village who intruded himself upon the assembly, and requesting permission to speak a word, proceeded as follows: "My friends, I am crazy. You all know I am crazy. But I wish to tell you one thing. *Mar Shimon, our Patriarch, is more crazy than I am.* He, a stranger, weak, and without a single weapon in his hands, hopes to conquer the missionaries, and with them all the English in the country, for the English are one. He is a crazy man, and his counsels will come to nought." The effect of these words was probably not lost at the time, but of late they have come to be regarded not only as truthful, but even prophetic; and the people seem more willing at present to abide by the counsels of the lunatic, than to listen further to the crafty and malicious designs of their Patriarch.

The last Sabbath I preached in a village adjacent to Disattica. The principal man of the village, a for-

mer friend of the Patriarch, but one of the many that abandoned him even before he left Oroomiah, promptly assembled the villagers, and himself, and all the congregation listened to the truths of the gospel with grateful interest, and even marked seriousness. Three or four of the inhabitants of this village are very humble, consistent Christians, converts of the last and of the previous revivals.

The increasing readiness of the inhabitants of this portion of the Plain to hear the word of God, (a fact doubtless attributable solely to the more abundant labors bestowed here the present season, and not to any peculiarity in the field itself,) although it does not indicate a "special spirit of inquiry," nor a saving interest in the truth, is, nevertheless, a very encouraging circumstance, as showing a cessation of hostile feeling, and the prevalence of more enlightened and less bigoted sentiments. We know also that "faith cometh by hearing, and hearing by the word of God." This people all need the gospel, and how much they need it! They have indeed the form of godliness, but they have long since lost the power, and are groping in darkness, the victims of destructive and self-justifying error, to which they cling with the greater tenacity, on account of the worthy name they bear and the semblance of truth they inherit. But though far from a saving knowledge of Christ, yet with "line upon line," and "precept upon precept;" and especially, with the quickening energies of the Holy Spirit, shed upon them from on high, we may hope and firmly believe, that they will yet be raised up to life and salvation. May the Lord hasten this blessed work in his own time.

The present season has been one of political and general quiet, and the saints among us have consequently "had rest," and we trust have been "edified." The converts of the recent revival, with very few exceptions, continue to give us a good degree of evidence of genuine piety, and continued growth in grace; and while they are perhaps less stable, and less uniformly consistent in their walk and conversation, and, in this respect, inferior to young converts in more enlightened lands, they nevertheless furnish some traits of Christian character that are peculiarly encouraging and worthy of mention. Their habitual prayerfulness and humility are worthy of all praise, and their attachment to the ordinary means of grace is remarkably strong and controlling in its influence. Ordinary hinderances are not often found sufficient to keep them from the house of prayer. In Geog Tapa, aside from the daily morning and evening prayers in the church, there is a prayer-meeting held every evening in the week, at which an average of sixty or seventy individuals are present. This meeting is held rather late in the evening, and on the roof of a house in an elevated and central part of the village, and the exercises are conducted in a tone of voice sufficiently loud to be heard by most of the villagers, who are on the roofs at this hour, and who listen and enjoy the service.

The quiet and solemnity during this meeting is strongly indicative of the great and important change that has been wrought in that village. Last season similar meetings were interrupted, and nearly broken up, by the vile songs and the tumult of individuals of the "baser sort." But now, partly, perhaps, through fear of the Malek—a subject of the late revival who always attends the meetings, and partly, it is hoped, from a better sense of propriety, all are overawed and kept in silence. Deacon John thinks the converts of Geog Tapa are very exemplary in their "walk and conversation," and are truly lights and guides to the blind around them.

JOURNAL OF JOHN.

Deacon Guergis and John had just completed a preaching tour of about ten days through the mountain districts of Tergawer, Gawar and Jeloo, and Mr. Cochran sends the following extracts from the journal of John.

Leaving Gawar we went to Ishtazin, in Jeloo, and entered into the house of a brother, whose name is Marogin; a man poor in this world's goods, but rich in faith and good works. From the depths of his poverty he treated us kindly and hospitably. He heard our words with gladness; also others assembled, and listened to us attentively. We requested Marogin to find a man to conduct us to the summer encampment of Saat. It was necessary that we have a protector, because the tents of a tribe of Koords, called Ormerai, who are not perfectly subject to the Turks, were pitched on our road. But our host, although he inquired much, could not find a man to accompany us, and seeing our necessity, he said, "For the sake of the cause of Christ, and not for money, I will go with you."

He is a man bent down with rheumatism, and we wondered when we saw that he, so

infirm and crippled, was willing to go a day's journey with us. We arose the next morning very early, and set out on our way. Thanks to God, the Koords, whom we feared, showed us mercy and also gave us bread. A little after we set out two men from Jeloo overtook us, and ascended to the summer encampment with us. We quickly began to speak with them about spiritual things, so that our ascent, although very steep and difficult, did not appear long or tiresome. Being not accustomed to wear snow shoes, I slipped much in the most rugged and snowy places, and was scarcely able to ascend; but one of these men that had overtaken us and had become our companions, walked so as to set his feet by the side of mine, to prevent me from slipping, until we reached the summit. These individuals rejoiced much that they could hear from us the words of life and salvation. After a long journey we arrived at the encampment, and found that Deacon Guergis was acquainted with this people, having seen them once before when preaching on this route. They were much pleased with our errand and our words. They told us that their priest, and all the people of the district with the exception of three or four families, had become Catholics. We were much grieved, and spake earnestly with the men of the tents concerning their foundations, that they might be established in the true faith. We also made known to them the errors and idolatries of papacy. We then left the tents, and descending into the valley of Saat we came to the house of the priest of those villages. After some friendly salutations we began to speak to him about the first and second commandments. We discussed with him the doctrines of papacy, and overcame him, and he received our words. When the people heard that strangers had arrived they came to us. Those that had gone over to papacy with their priest, when they saw that he was conquered, relented and turned back, and received our doctrines with much joy.

On the following morning we went with the priest to a neighboring village. There the people were assembling in great numbers from morning till afternoon, and we sat in our place, eating breakfast and dinner without rising up, so constantly were we preaching to the people. Both Nestorians and Papists assembled, and there was a great dispute among themselves when they heard the true doctrines of the Bible. Some believed, and others disputed with those that were persuaded by us. Several times we requested them to listen in silence, while we preached to them from the word of God. At other times, when they fell to disputing, we brought references from the Bible till they received our words. There remained only one very proud and stubborn man, whose name was Sleeva, who would not be silent.

Our companion, Marogin, who had remained in a village above us, came to us at this time, and when he heard our discussion he began to speak to Sleeva with much boldness, concerning salvation by Christ, until that proud man became silent. The assembly wondered much that a poor man from Jeloo, a district less learned and less jealous for the ordinances of the church than any other among the Nestorians, could speak such words. Our discussion, and our preaching on that day was concerning the mediation of Christ, the sin of worshiping saints and images, and the necessity of repentance before God and faith in the Lord Jesus Christ in order that men may be saved. Those that had been firm in the belief of the doctrines of papacy were greatly shaken by the references we brought, and those that were halting between the two religions were firmly set on the foundations of the old faith. The priest also received our doctrines and renounced the errors of papacy.

In the afternoon we arose and returned to the village of the priest. In the evening we went to the church and preached concerning the *prodigal son*. The people heard our words with much eagerness. After we had finished preaching we returned to the house of the preist, and again the people came together and we spake with them. Early on the morning of the holy Sabbath we went to the church and again preached. They were saying, "What are these words that we hear; they seem to us as a dream." Again we went to the house of the priest and sat under some trees. Very many men came unto us and received our words gladly. Until the middle of the afternoon we continued speaking and preaching to the different classes of men that came to us from the villages.

We departed from that place and went to a village situated in the valley above. There was only one Nestorian house there, and we spent the night in it. All the others were Catholics. The villagers assembled and listened to our words, and did not permit us to sleep till a very late hour. They besought us to remain with them longer, but on account of their poverty we did not dare to make them trouble.

The next morning, at dawn, we arose and returned to the village of Marogin in Jeloo. On account of the distance, and the extreme difficulties of the road, we did not reach the village till after sunset. We went to a retired place to pray, and when we had finished our prayers our host came unto us and said, "Behold, Hasan Agha" [the Turkish officer] "has sent for you." We arose, fatigued by a whole day's travel over the snowy mountains, and descended by moonlight to another village, the residence of the officer. [John states that the descent of this mountain was in many places so steep and difficult, that they could not retain their foothold, and were obliged to prostrate themselves on their backs and slide down. Old father Marogin, however, was so bent over by rheumatism that he could not lie on his back, and was obliged to slide on his side, with his head resting upon one hand. Such are mountain highways!] When we had

reached his house and had sat down, he inquired what men we were. Providentially those two young men that had overtaken us when crossing the mountains to Saat, and had heard and received our words with gladness, had now returned to Jeloo and were sitting in presence of the Turkish officer. One of these, and another grey-bearded man, answered the officer saying, "They are some deacons and teachers and admonishers of those who have departed from the true faith." The officer answered, "That is the business of their Patriarch and not mine." He asked us if we had passports. We replied, We are not acquainted with the customs of your country. When we came to your land no man told us we must take passports, therefore we have none. A Nestorian Malek, who was present, said to us, "Your feet must be put in the stocks, because you are going about deceiving our people and persuading them to depart from the truth, and to become English. Have you a letter from Mar Shimon, that you may come among us?" We answered, "Sir! not one span have we departed from the Bible. Have we done an evil thing that we have preached repentance before God, and faith in the Lord Jesus Christ, that you may not perish in your sins?" The officer then asked us, if we were traveling by permission of Mar Shimon? We replied, "It is now sixteen years since the missionaries have been laboring in Oroomiah, establishing schools, distributing books, and preaching the words of the holy gospel; and this is the fifth time that I have come to the mountains. Four times under the government of Noorally Bey I have safely traveled here." The officer continued, "We and Mar Shimon are one family; if you have not his permission you have not ours." We replied, "Honored Sir! have we not done well that we have been turning to the old faith these hundred families in Saat that had become papists?" He said, "Perhaps you are thieves that have come into the country of our Sultan." We answered, "We will bring witnesses from these villages who will testify who we are." "Oh," said he, "since you are known here I will not punish you, but will send you to Gawar, to the superior officer. He will do with you as he pleases."

He then dismissed us for the night, that we might be ready in the morning to go to Gawar. In the morning very many men came from the villages and entreated the officer that he would not punish us, nor send us to Gawar. For their sakes, thanks to God, he released us. We understand that a bishop, who had passed through the village where we were sitting on the first day we came to Jeloo, and who had gone to this officer, caused our arrest. We also heard that Mar Shimon had sent messages to the people that they should not receive preachers if they should come among them. We much wished to spend many days in the mountains, but through fear of certain Koords who had not yet submitted to Turkish authority, and because we had no passports, we returned to Oroomiah.

Trebizond.

LETTER FROM MR. POWERS, SEPTEMBER 4, 1849.

Death of Mr. Hohannes.

WITH the missionary's feelings, both of sorrow and of joy, in connection with the circumstances mentioned in this communication, there will be many to sympathize. May there be many to pray that much good may result to the widow and to the church from this affliction.

The little church in Trebizond has recently sustained a severe loss in the death of one of its most valued members, Mr. Hohannes, who died on the 15th ult. His death was occasioned by a terrible sore under his left arm, which first made its appearance, one or two years ago, as a very slight swelling merely. Months passed without his taking the least notice of it, the swelling meantime gradually increasing. At length he had recourse to a quack, who attended upon him two or three months, and brought his patient nearly to the grave. A regular physician was then applied to, but it was too late. He gradually wasted away till the morning of the day on which he died, when a bleeding from the sore commenced, doubtless from the opening of a blood-vessel, and he died about sundown. It is said among the Armenians themselves, though I do not vouch for the correctness of it without further examination, that this sore was occasioned by the cruel treatment Mr. Hohannes received, a little more than three years ago, from the Armenian Primates, when he was subjected to imprisonment, cold, hunger, and the bastinado, for the truth's sake. This much is certain, that at that time he was cruelly treated and suffered much; and when released from his confinement was scarcely alive, being in a state of insensibility, unable to speak or open his mouth even. I recollect myself sending a physician to his relief, with all speed, at the time.

The character of Mr. Hohannes as a Christian, has been one of the—perhaps *the*—most unexceptionable among us. I know of no one in this church concerning whom so few things derogatory might have been said. If there was a member of this church to whom we might apply the words "diligent in business, fervent in spirit, serving the Lord," that member

was Mr. Hohannes. His reason was unclouded to the last moment, and his faith never wavered. He conversed freely during all his sickness on the concerns of his soul, and the interests of Zion; always cheerful, always resigned. By working day and night he had just got out of debt for his house, had been married about a year to a woman, who, with the utmost tenderness and fidelity, has attended upon him during his trying sickness, and whose confinement is daily expected. Yet he never intimated that it was hard for him to be called away just at this time, when, if ever, life must seem desirable. Many times did he bless God for having given him so kind a wife to take care of him. On the last day of his life he saw, with a smile, his life's blood flowing in almost a constant stream from his sore; and to his weeping parents and other friends who stood around him, he said, "When I was born, you smiled, and I cried; now I smile, why do you weep?" He gave many and faithful exhortations to his sorrowing wife, who is not pious, though thoughtful, and to others also as he had opportunity, not only on his dying day, but during previous weeks. On his own account he felt no regret at dying. About ten minutes before he breathed his last I said to him, you are going only a very little while before us; we shall soon follow you and meet you, I trust, in heaven. To which he replied, "I hope so." And then, with a view to ascertain how long we thought he might live, inquired, "Do you think in the course of an hour I shall see my Lord?"

Mr. Hohannes has suffered much from his parents, who have never ceased to trouble him for his adherence to the truth. But he will suffer no more. All his sufferings, whether from persecution or sickness, he has borne with a meekness and patience that have won the admiration of all. He lived the life, and has died the death, of the righteous. Two things, in view of his death, give me great satisfaction. First, That in this church, where so many things have given us grief, there should have been one so signal instance of the power of divine grace. It is full of comfort and encouragement to us in our work. We have not labored for naught and in vain. The salvation of one such soul is a rich reward for all the missionary labor that has been expended in Trebizond. Secondly, That the surviving members have had so bright an example of a living faith in a dying hour. We can now point them to an example of the power of faith and of religion, of which they have been eye and ear witnesses.

This is the first death which has occurred in the church at Trebizond since its organization, more than three years since.

Aintab.

LETTER FROM DOCT. SMITH, AUGUST 1, 1848.

The object of this letter is to communicate the most important facts brought to light by a recent visit to Arabkir. "The trip occupied the interval between June 21st and July 27th." Doct. Smith had for his companion in the journey, a devoted member of the Aintab church, who speaks the modern Armenian fluently; "which, though not used at all in Aintab, is spoken as the main language in all the Armenian communities which we visited."

Beleren.

After three days ride we reached the village of Beleren, where we spent the Sabbath among a population of sixty or eighty Armenians. Having no priest to prejudice their minds, this people were easy of access, and much of the day was spent in instructing them in divine truth. Two men informed us that since the reports of the evangelical movements in Aintab reached this village, they have been reading attentively the ancient Armenian Scriptures, for the purpose of investigating the alledged views of the Protestants; and that they now greatly rejoiced in the privilege of seeing some of them. After passing over the field of doctrinal inquiries, among questions of practice they seemed most tried as to the course they should pursue in the education of their children; and one of them inquired whether it might not be best to remove to Aintab for this purpose. We have, in our church, an active brother of fifty or more years of age, who is well known and much respected by the inhabitants of this and the neighboring villages, and who might be useful among them as a colporteur; but we have been prevented thus far from sending him there, solely for the want of twenty or thirty dollars, the expense incident to a trip of two or three months.

Malatia.

Four days farther brought us to Malatia, where is a population of three to five thousand Armenians. We spent

nine days in this city, and during the whole time, if we except two or three persons, were in constant, unrestrained intercourse with this large community. The individuals excepted are persons who have avowed their Protestant sentiments in times past, and were cautioned privately by the Vartabed against visiting us or receiving us into their houses. One of these men became enlightened in Aintab, during a stay of some weeks which he made here in 1848, and since that time he has been an attentive reader of the New Testament which he bought then. About two months before our visit, he wrote for and obtained from us, by a mulateer, a copy of the Old Testament; and in this short interval he had become familiar with many important passages in the Psalms and prophets. As an aid in his investigations, one of our brethren furnished him, a year ago, with a list of proof passages upon important doctrines and duties; and these he has wielded with great power, in his intercourse with his nation. Various attempts have been made to annoy him, but his extensive friendship with Mohammedans has made them of little avail, and lately the Vartabed, to prevent his formal separation from the Armenian church, has foregone, in case of his daughter, a large marriage fee, and ordered the priest to tie the knot gratuitously. Through the Vartabed's personal efforts, however, this man and two of those who are known as his disciples, were prevented from being with us as much as they desired, though he came repeatedly, and afforded us many proofs of his warm and intelligent attachment to the truth. Probably we conversed on the subject of religion with two or three hundred Armenians during our stay in Malatia, and among them several manifested a deep interest in what they heard. I cannot refrain from recording one incident in detail.

A Merchant's Prejudice Removed.

A merchant from Caisarea, who was occupying a room in the khan where we were, was so prejudiced against us from reports, that when others were constantly calling, he kept aloof from all intercourse with us. One day the Vartabed requested him to bring my companion to the episcopate, and as a former acquaintance was given as a reason, I advised our brother to accept the invitation. After usual salutations the merchant addressed the Vartabed,—"Holy Father, I have heard much of this new sect, (Protestant,) will you do me the favor to question this man on some of the points of difference between his church and ours,"—and thus the way was opened to a discussion of two hours. In its progress the Vartabed evinced a commendable degree of candor, and where the errors of his church are gross he confessed them so; and on one or two important points where he declared the Armenians were not in error, he admitted that "the fathers" were their only authority. After leaving the episcopate the merchant avowed his full conviction that all he had heretofore heard against the Protestants was calumny, and he evidently was shocked at the guilt of their ecclesiastics, who, knowing the truth, contended against it. Subsequently his intercourse with us was frequent, and, on leaving, we sold him a book on Christian doctrine, and he declared his intention to test all its teachings by the Scriptures, of which he has a complete copy.

Arabkir.

Three days from Malatia brought them to Arabkir, where they remained twelve days. The visit to this place had been induced by the report, which was current some months before, and which has been several times referred to in previous letters from the missionaries, that some hundreds in the place had openly avowed evangelical views; and by the fact that their Vartabed had publicly espoused Protestantism, and joined the Protestant community in Aintab. Arabkir is about two hundred miles in a north-north-east direction from Aintab.

We found that the excitement of last winter was a simple struggle between two parties for their candidate for the episcopacy; and that their former Vartabed only commenced preaching Protestantism, when he found that he could no longer hope to retain his elevated position in the Armenian community. But though we may not look upon this ecclesiastic as a self-denying defender of the truth, who forsook voluntarily a lucrative and honorable post to protest against the errors of his church, we cannot but admire the grace of God which convinced him of those errors, so that, when driven from that post, the occasion was made use of by him for preaching publicly the true way of salvation. Many, probably hundreds, thus heard evangelical truths, who would otherwise have died without ever having a doubt excited but that

water baptism was spiritual regeneration, and that confession and penance, without repentance, secures the forgiveness of sins.

We found the number of friendly-disposed persons much larger than it was two years ago, and frequent kind greetings in private places convinced us, in connection with reliable information, that there were many anxious to listen to our instructions. But the efforts of the Vartabed and priests were constant and unwearied to prevent every kind of intercourse with us, and we only received calls from about thirty Armenians, seven of whom avowed themselves evangelical. No one however has yet been separated from the old church, and all therefore stand in fear of its persecutions. They feel much their need of spiritual food, and yet in their present circumstances they could not make up their minds to go in quest of it at the danger of their ease and worldly gains. It was sad so to leave them; but the strong contrast between the cries of the people of Aintab and vicinity for "Bread," and this turning away from it through fear in Arabkir, was so great, that I deemed it my duty to return home without spending a third of the time which I had originally intended. For the present, the Scriptures and other influences going forth from Erzeroom, through the individuals from Arabkir who reside there, and through the Vartabed of Geghi, who occasionally writes the brethren paternal epistles, are the main hope for the evangelization of Arabkir. From their former Vartabed, who is now with us, we may not hope much; for he is not a learned man, and we have great fears that his principles are not well established.

As his loss of his former honors, and his present position in regard to the truth, seem to have been forced upon him, time alone will show what he is at heart. He has engaged in business for his own support, and while in the pursuit of his worldly concerns, may do much by proclaiming his former views as errors, and his ecclesiastical practices as subversive of the gospel scheme of salvation. His mingling on an equal footing with the large company of devoted brethren found in Aintab, and the Spirit's blessing upon the instructions which he hears from us, may be the means of bringing him, at an early day, to the foot of the cross, for pardon and eternal life, and we pray daily for this result; though his appearance thus far, we must confess to be that of an unbelieving worldling.

The place of worship at Aintab having become "exceedingly uncomfortably crowded for the summer months," and some persons being prevented from attending services from this cause alone, the missionaries have felt constrained to divide the congregation; "so that hereafter, we shall have in Aintab, two Protestant places of worship on the Sabbath, and two preaching services at each."

In the closing part of his letter, Doct. Smith refers to the many doors open around Aintab, and the loud call for the employment of more native helpers than they have means to employ; and makes an earnest appeal for increased pecuniary aid, that they may, more efficiently, prosecute their work. "The truth is, the Spirit of God has made this place a *centre of light*, and Providence calls upon us to let that light shine; and sad shall we feel if our influence is straitened for want of funds when God so signally invites us to go up and take possession of the land."

Salonica.

LETTER FROM MR. DODD, SEPTEMBER 18, 1849.

Death of Mr. Maynard.

It was mentioned in the last number of the Herald, that a letter had been received from Mr. Dodd, dated September 12, announcing the dangerous illness of his fellow-laborer, Mr. Maynard. There is now the painful necessity of stating, that he is no longer a fellow-laborer on earth. His missionary work, in which he was obviously much interested, has been short; but "God's ways are not our ways."

Mr. Maynard sailed from Boston, for his work among the Jews, on the 30th of January last, accompanied by Mr. Dodd. After spending some time at Constantinople, they arrived at Salonica, the new field which they were to occupy, April 2d. Both have been much encouraged by the appearance of the field, and have looked forward with cheering hope to their future labors. Mr. Maynard's own feelings are indicated in a letter dated August 29th, only a few days before his sickness "I have not lost a day," he says, "from my own ill health, since I have been here." "I believe we are at least ordinarily successful in the acquisition of this language." "Our English service is attended as well as usual." "There seems to be a prospect that we shall have preaching enough to do, as soon as we are able, in Hebrew-Spanish, Turkish and Greek. *But we want help, and shall want it more.*" "There is an encouraging state of feeling among the Greeks. Two or three young men manifest much friendliness, and seem to be sincere inqui-

rers after the truth." The short tour which he had taken he thought had been of service to his health; as well as by giving him a knowledge of the necessities of the people, and the way in which tours should be conducted for the distribution of the Scriptures.

He was, however, doubtless mistaken as to the real effect of this tour on his health. He went, in company with a clerical friend from Boston, into Thessaly, in the month of August, when the exposure to the direct rays of the sun on the burning plains, and sleeping in the open air at night, (an exposure which was the result of inexperience,) were almost sure to engender dangerous disease, especially in the head. And, in fact, both sickened of the same fever, and both died about the same time, the one at Salonica, as is now to be related, the other in the house of Dr. King at Athens. May other young missionaries profit in view of this painful experience and serious loss to the cause of missions.

This death, of course, does not indicate an unhealthy climate at Salonica, or an unfavorable situation. In a letter dated August 30th, Mr. Dodd had spoken very favorably of the climate, and of the situation they had been enabled to procure. "With the exercise of common prudence," he says, "no greater than would be required at home, we have had our ordinary health." "We have as much reason to expect good health as in any city of the East."

The following letter from Mr. Dodd, giving some particulars in regard to Mr. Maynard's sickness and death is dated September 18th.

I wrote to you last week informing you of the dangerous illness of brother Maynard and the slight hope we entertained that he would recover. Our fears are realized. He died Friday morning, Sept. 14th, half an hour after midnight.

As I think I wrote to you, Mr. Parker, an American clergyman, was visiting us, and desiring to visit Mount Olympus, was anxious that one of us should accompany him. As brother Maynard felt the need of some recreation, after being confined the whole summer, he consented to go. It was excessively warm weather while he was gone, and after his return he complained much of head-ache and sleeplessness, until Saturday, September 1st, when a strong fever set in, accompanied by inflammation of the head. Our physician, in whom we have great confidence, was immediately sent for, and by bleeding and the application of leeches, the fever was apparently subdued and we expected his recovery; but the fever and inflammation of the head broke out afresh, and on Thursday, the 6th, inflammation of the stomach was discovered also, and notwithstanding repeated applications of leeches, the fever raged on until Sabbath noon, when we thought him dying. But he continued apparently just at the point of death, until Monday morning. He then revived a little, and continued to afford us some hope of his recovery until Thursday night, when he fell asleep.

He was delirious during nearly the whole progress of the disease, sometimes violently so, requiring two at his bedside to take care of him. But this did not prevent our knowing the state of his feelings. His thoughts were mostly upon spiritual things, and his delirium was of these thoughts.

For a few days he seemed like Job, given over into Satan's hands for trial. His sins overwhelmed him. His hope was gone, and he would shriek in his delirium, "I am lost!" "I am this moment in hell!" But he gained the victory through our Lord Jesus Christ over his fears, and from Sabbath morning he seemed to be at rest upon Jesus's bosom.

During Sabbath night he called his wife to his bedside, and gave parting messages to his mother and brothers. On Monday morning he cried out, "Now blessed Savior, receive my spirit among the spirits around thy throne." "Blessed Savior, I trust in thee; though thou slay me, yet will I trust in thee; but thou wilt not slay me for thou hast promised." After this his reason left him, except perhaps at intervals, momentary intervals, of half consciousness. But his delirium showed that his mind was at peace and his fears driven away. He would at times break out into rapturous exclamations,—"What a glorious gospel!" "What a lovely Savior!" and then lay with his hands clasped, looking upward, and with a joyful smile upon his face, for some time.

During the last three hours before death he continued in a heavy stupor, motionless and insensible to any bodily impressions, only breathing. At midnight he gently ceased to breathe, and the spirit returned to God who gave it.

You will know how to sympathize with us in this bereavement. His widow most of all needs sympathy and prayer. We rejoice in the grace God has given her. Our infant station also needs much prayer. God has laid his hand heavily upon it, and taken away the eldest of its two members. I know he can give me grace and strength to perform all its duties alone, and I trust he will do so, and cause the station to prosper hereafter

more abundantly even by this stroke. And will not some of the brethren at home now hear the Macedonian cry? I can utter it with almost agonizing earnestness. Oh! let some one come and fill the breach, and not one only, or even two.

The English brethren here, Messrs. Lord and Goldberg, missionaries to the Jews, have showed us no small kindness. They are true yoke fellows in the Lord. From the beginning of brother Maynard's illness they were unremitting in their kindness, and during the last week took up their abode in our house, and, night and day, shared with us the labor of watching. They have bound themselves to us by tender ties. As fellow workmen in the field of our common Lord, we have sweet communion and many offices of mutual assistance.

Sandwich Islands.

DEATH OF MR. CHAMBERLAIN.

A LETTER from Rev. E. W. Clark, dated Honolulu, August 6th, announces the death of Mr. Chamberlain, the senior secular superintendent of the Sandwich Islands mission. His health had long been feeble and the intelligence of his death was not unexpected. Mr. Chamberlain was a man of no common worth of character, of eminently sound judgment, and of devoted piety, and his loss will be severely felt by the mission. The following obituary notice is taken from the Polynesian.

Died at his residence in this town, July 29th, Mr. LEVI CHAMBERLAIN, for twenty-seven years the senior secular superintendent of the Sandwich Islands mission, aged 56 years 11 months.

Seldom has one more universally, and more deservedly esteemed, been followed to the "house appointed for all living." Many in this community have long witnessed his manner of life, purpose, faith, long-suffering, gentleness, kindness, charity, patience. And those who have known him best, have most admired his disinterested spirit, his enlarged benevolence, his undeviating integrity, his unreserved consecration of time, talents, property, all to the cause of his Redeemer.

The following brief sketch is taken from the sermon preached at his funeral by Rev. E. W. Clark.

Mr. Chamberlain was born in Dover, Vt., August 28, 1792. He early removed to the family of an uncle in Boston, and was there trained to the mercantile profession.

He entertained from childhood a belief in the system of religion denominated evangelical, but he had arrived at full maturity of years before he ventured to indulge a hope of personal interest in the great salvation. He united with the Park-street church, Boston, September 6, 1818.

When of age, he commenced the mercantile business in Boston for himself. In a few years, by industry and economy, he acquired property to the amount of some thousands of dollars, with the almost sure prospect before him of wealth, and every comfort which heart could wish. But the Savior called him to a higher work, and "immediately he conferred not with flesh and blood." After advising with a few pious and judicious friends, his decision was formed, and although great obstacles lay before him, he was enabled to say, "none of these things move me."

He closed his business and commenced academical studies at Andover. After spending some months there, he was called to aid, for a season, in the labors of the Missionary Rooms, Boston. Here he was brought into close relation to that distinguished Christian philanthropist, Jeremiah Evarts, to whom our departed brother, in many traits of his character, bore a strong resemblance. The same "disinterestedness of spirit, enlarged philanthropy, soundness of judgment, accuracy of detail, laborious industry, undeviating integrity, uniform kindness, and habitual dependence on God," distinguished both these good men. The discerning eye of Evarts perceived in him qualities admirably fitted for an important post in this mission. And the result has abundantly justified the confidence reposed in him.

Feeling called, in providence, to this important work, he relinquished all thoughts of laboring directly in the gospel ministry. After placing his little property where its yearly avails would help forward the cause of missions, he embarked as secular superintendent of the Sandwich Islands mission, with the second company of missionaries sent to this field, and arrived at these Islands, April 27, 1823.

He entered upon his new labors with a self-devotion which has never wavered. He brought to his work a vigorous mind, a sagacious judgment, a body, slender, though exceedingly active and efficient, and a spirit supremely devoted to his Redeemer and the good of his fellow men. His toils were incessant and perplexing. But he shrunk from no sacrifice, no self-denial. He was ready to take the lowest place, the poorest fare and the hardest toil; ready to be a "hewer of wood and drawer of water," in building the temple of the Lord on these shores. To his judicious and economical management of the property committed to his trust, is to be attributed, in a large measure, the efficient and successful operations of this mission.

But his whole energies were not directed to the secular affairs of the mission. He early commenced teaching the art of penmanship, in which he so much excelled, to the more advanced of the native pupils. Among his first scholars was the late Haalilio,

afterwards the King's secretary and ambassador to the United States, England and France. Long and wearisome days he employed in examining native schools. And for a long time he superintended an adult Sabbath school, numbering many hundred pupils. He often expressed his deep interest in these labors, and his regret that he could not spend more time, in testifying directly the gospel of the grace of God to this ignorant and degraded people.

In these, and in the secular labors of his department, he was devotedly engaged, until a latent disease renewed its attacks and prostrated his strength. Since that time, the more laborious work of his department has devolved on others, but his labors have continued with little interruption, in the midst of great bodily infirmity. His deep interest in the work, and entire devotion to the cause of missions, would not suffer him to be idle. His extensive correspondence with his brethren in the mission and patrons at home, was continued until his strength was entirely prostrated. This correspondence, considering its quantity and its matter, its neatness and accuracy, was truly wonderful.

His long experience, mature judgment and devoted spirit, gave him great influence in our councils. His opinions were frankly and kindly expressed. In his general views and feelings, he leaned to the side of self-denial, of prudence, and of caution. If his advice was not always the best, it was always accompanied with weighty reasonings, with the purest motives and the kindest feelings.

Nearly four years ago, by the urgent advice of his brethren and physicians, he consented to try a voyage to China for his health. He subsequently decided to continue his voyage to the United States, when he was permitted to meet once more his two eldest sons, and impart to them a father's counsels. After a voyage around the world and an absence of eighteen months, he arrived again at the Islands, with health but little improved. While absent, he suffered much from hemorrhage at the lungs. Since his return, his bodily strength has been weakness, but his mind has been as vigorous and active as ever, and his soul has been soaring upwards.

Early in the present year, his disease assumed a more threatening aspect. A profuse hemorrhage brought him to the borders of the grave. For some weeks his end was looked upon as near, but his mind remained in full vigor, and he was able still to testify to all around him, the gospel of the grace of God. He did not himself, however, apprehend immediate death. He remarked, "I do not think I shall die now, but I must die soon. I have arrived almost to the banks of Jordan, I do not wish to go back. I dread new struggles with this wicked heart and with the great enemy. But the will of the Lord be done. Yes, the will of the Lord be done."

These struggles with his own heart were often severe. None, but his bosom companion, knew how severe. But his hope was as "an anchor to the soul, sure and steadfast." The enemy, as he remarked, would sometimes stare him in the face and grin his teeth, "but, I know," said he, "he is chained."

Speaking on one occasion, of the prospect of protracted suffering, he remarked, "If it is for my purification and preparation for heaven, why should I complain? No, I can rejoice in the flames. But if the death struggles are protracted for days, or weeks, it will be trying to the flesh. Not my will, O Lord, but thine be done. Yes, true submission is all I desire. The enemy sometimes tempts me to complain of God. Flesh and blood say, 'Let the time be shortened;' but the Lord's time is the best time. His will be done. What are my sufferings compared to the sufferings of the Savior. O, those six hours on the cross!"

When asked if he was tired of the missionary work, he replied, "O no, far from it, I should love to work longer. My prayer has always been, 'not less labor, not less care, not less responsibility, but more, *more* strength to bear them.' But the Lord has taken away my strength and given my work to others. Perhaps there was pride in that prayer; the Lord knew what was best. His will be done."

To a friend who visited his sick bed after a night attended with heavy thunder, he said, "Did you hear that sweet voice last night? That was the voice of the great I AM. O, how it rolled over our heads! It resounded like sweet music to my ears; yes, speak, Lord, for thy servant heareth."

But the Lord had not yet come to call his servant to himself. After this attack, he revived and lingered for six months on the verge of the grave. He was able at times to sit up and even walk about, but the destroyer was still doing the work of death. His mind was uniformly stayed on God. From the Bible, he derived unfailing support and consolation. With the psalmist, he was able to say, "My flesh and my heart faileth, but God is the strength of my heart and my portion forever." Yes, he repeated, with emphasis, "the strength of my heart, the strength of my heart, and my portion forever. What more can I ask?"

On the Sabbath before his death, he remarked, "One more precious Sabbath; I have to-day been comparatively free from pain, and my mind has been peaceful. Praise the Lord for his goodness, O my soul." On the following Saturday, July 28th, a return of hemorrhage warned his attending physician and friends, that his end was near. But he was ready, and only desired a safe and easy passage over Jordan, which request was fully granted. From this time, he was able to converse but little. His mind was peaceful, and he expressed a strong desire to go, but added as usual, "not my will but thine be done."

On Sabbath morning, he was able to bid a last adieu to his family. After taking a most affectionate leave of his companion, and

each of his five children who surrounded his bedside, and imparting to each his last word of exhortation and counsel, and bidding adieu to his physician and other attending friends, without a struggle or a groan, he quietly and calmly ceased to breathe, before the sun had reached its meridian.

This is not the place for an extended analysis of the character of the deceased. He adorned every relation he sustained. As a husband, as a father, as an agent intrusted with great responsibilities, as a member of this mission and of this foreign community, he was the same kind, conscientious, devoted Christian, seeking not his own, but the things which are Jesus Christ's. But he has gone from us, and what a void is left! Who will supply his place? Where will this nation find a more sincere, devoted friend, or this mission and this foreign community a better example of integrity, of kindness, of heavenly piety. Where will she, who for twenty-one years has shared all his joys and all his sorrows, look for counsel, for sympathy, for support. His intelligent countenance and kind voice will no longer cheer her dwelling. The dear children here present, and those in a far distant land, will no longer share his counsels, his love, his prayers. He rests from his labors and his works follow him. He desires no eulogy from us. He trusted to no works of righteousness, which he had done. His language ever was,

"Jesus, thy blood and righteousness,
My beauty are, my heavenly dress."

In these arrayed, his end was peace, and his hope full of immortality. "Blessed are the dead, who die in the Lord."

Sioux.

LETTER FROM THE MISSION, SEPTEMBER 12, 1849.

The success of this mission has not corresponded to its early promise. At first there seemed to be good reason for believing, that the gospel would have as free course among the Dakotas as most other tribes of North American Indians. Within the last few years, however, the labors of the missionaries have apparently yielded but very little fruit. Obstacles which our brethren had foreseen, did not give way as speedily as was anticipated; and others which had not been taken into the account, threw a formidable barrier across their line of operations.

In these circumstances, it has seemed desirable that they should draw up a brief statement, embracing the past history, the present condition, and the future prospects of their work among the Sioux. Such a statement will give the friends of missions a comprehensive view of the facts bearing upon the prosecution of the missionary enterprise in that field, and enable them to sympathize with these messengers of the churches in their labors and trials.

Events may hereafter occur which will make it expedient to discontinue the mission among the Sioux. Still it must be obvious that the time has not come for such a step. The effect of the expected treaty between the United States and this tribe of Indians should be ascertained, before so grave a question is formally entertained.

Hearing the Word.

To one who institutes an inquiry into the success of a mission, perhaps the first question which presents itself will be, "How much interest is felt in the preaching of the Word?" The following extract will show that the report of our brethren among the Dakotas is by no means encouraging.

The congregation at Lac-qui-Parle is usually considerably larger than any other; yet the average weekly attendance on public worship at that place, for several years past, has not exceeded thirty. The average weekly attendance at all our stations, during the past year, has been about sixty; and a large proportion of these were females and children. Indeed, the aggregate number of adult native males, who are in the habit of attending worship regularly, does not exceed nine at all our stations. As the men are so unwilling to frequent our meetings, we endeavor to communicate to them the truths of the gospel in a more private manner, and, with occasional exceptions, they listen to us without caviling; but they have no relish for serious conversation on religious subjects; and the fear of being drawn into such conversation keeps many of them from coming to our houses. We have often visited them at their lodges, for the purpose of making known unto them the glad tidings of salvation; but though we occasionally find one who appears to listen to us with satisfaction, they generally manifest indifference or dislike to the truth, and seem by their manner to say, "Though you may compel us to hear the gospel, we are determined not to obey it." Some of us have frequently preached in their tents; but we do not find this practice resulting in any particular advantage, except when they are too far from our houses to attend worship with us, as they are not more ready to assemble in an Indian lodge to hear preaching, than at our usual places of worship.

The Church.

But the preaching of the Word, even in these

discouraging circumstances, has not been altogether in vain.

While we lament that so few have believed our report, we have not been left to feel that our labors have been entirely disowned of God. We trust that some precious souls have been brought to the knowledge of the truth, through our instrumentality; but the number of our native converts who by patient continuance in well doing give satisfactory evidence of having been born of the Spirit, is very small. Since the commencement of our mission, we have admitted fifty-seven Indians to the privileges of church fellowship. Of these eight have died in regular standing; and there are now twenty-seven native members connected with our churches.

In passing from this topic the mission add, "We cannot doubt that the preaching of the gospel has had a salutary effect on the minds and character of many who have never been connected with our churches; and some such, we trust, have died in the faith."

Schools.

The efforts which have been made by the mission to introduce schools among the Dakotas, have generally proved unsuccessful. Very few have been willing to receive instruction, for any considerable length of time. "Of the whole number taught by us since we have been here," the brethren say, "not more than one hundred can read and understand the translation of the New Testament; and the number of those who can read fluently, is much smaller."

Parents care too little about the education of their children to compel them to attend school; and we have found it impossible to secure their presence, without offering some stronger inducement than the privilege of being instructed. At the same time, our hold on the children is so slight, and they are so unaccustomed to control, that it is extremely difficult to maintain order in our schools, and quite impossible to bring about the adoption of studious habits.

In fact, what we call schools would hardly be considered worthy of the name among civilized people. Our scholars come at any time during the day, as it best suits their own convenience; and they seldom think of studying their lessons even while in school. The labor of teaching is greatly increased by this irregularity; for as each one consults his own pleasure as to the time of his arrival, and the period of his continuance with us, the teacher is often kept eight or ten hours in attendance on twelve or fifteen pupils, though not one of them may remain more than an hour or two.

The mission next allude to the violent opposition which their schools have encountered, within the last few years; but there seems to be no necessity, after what has already been published, for enlarging upon this topic at the present time.

Loss of Mission Property.

The Sioux have never given their consent, as a people, to our residence among them. Many regard us as intruders, who ought to pay for the privilege of residing in their country; and when we refuse to yield to their exorbitant demands, they think themselves justified in making reprisals on our property, or forbidding their people to listen to our instructions.

No inconsiderable amount of property has been stolen or destroyed by them, especially at the remoter stations. About fifty head of cattle and horses, belonging to the Lac-qui-Parle station alone, have been killed or stolen by the Indians; and a large amount of other property has been lost at that station in a similar way. Though the other stations have suffered less from such depredations, this has been owing either to the fact of their having had less property exposed, or to their having been more under the protection of the garrison at Fort Snelling.

Though the Sioux have made the fact of our coming into their country without their permission a pretext for demanding presents and stealing our effects, it is not probable that our property would have been much more secure if we had obtained their unanimous and formal consent to reside among them. In seeking the gratification of their covetous desires, they show little regard for the rights of others; and if they had no pretext for seizing our property, many of them would not hesitate to take it without a pretext.

That we have not been harmed by them in our persons, has been owing to the watchful care of our heavenly Father; for though the Sioux as a people have generally treated us with greater respect than we could reasonably hope to meet with among lawless savages, we have often been made to feel that we were in the midst of bloody and deceitful men; and some of us have been repeatedly assaulted by them with deadly weapons.

War—Intemperance.

Passing to some of the chief hinderances to the missionary work among the Dakotas, our brethren first speak of their ferocious wars.

Ever since our arrival here, war in its most savage form has been raging, almost without intermission, between the Sioux and the surrounding tribes. Many have been killed near our houses, and some within sight of our doors; and the minds of the Indians have been kept in a state of excitement extremely unfavorable to serious reflection. At one time they have been trembling for fear; at another, enraged at the loss of their friends, and thirsting for revenge; and often, for weeks and months at a time, we have seen nearly the whole population of our villages engaged day and night in dancing around the scalps of their enemies.

In consequence of the war between the Sioux and Ojibwas, we were compelled to abandon one of our stations, where the Indians were the most favorably located for improvement, and were making the greatest advances towards a state of civilization. Not a year or a month passes by, in which we are not obliged to witness the evil effects of this war on the character of those engaged in it. Since this letter was commenced, the writer has been interrupted by an uproar among the Indians. On inquiring for the cause, he learns that eighteen Sioux who have been out on a hunting expedition, have just been killed by a war party of the enemy. The survivors have returned with four scalps; and every night the air resounds with the shouts of all, young and old, male and female, engaged in dancing that most demoralizing of all dances, the scalp dance.

We shall not attempt to describe the effect which this state of things has on the minds and character of the Indians. Suffice it to say, that war as carried on by savages, where every man is a soldier and every individual is immediately exposed to its disastrous influence, is an evil the magnitude of which can hardly be overrated.

The manifold evils entailed by intemperate habits upon the aborigines of North America are well known to all. It was not to be expected that the Dakotas would be exempt from these evils. For several years past, they have been able to obtain almost any quantity of whiskey, by crossing to the east side of the Mississippi. And those living in the vicinity of the white settlements have not only made a free use of intoxicating drinks themselves; they have become petty traders in the article, and carried it far to the west, to the manifest and very serious injury of the Indians residing in remoter districts.

Effect of Annuities.

Another obstacle to the improvement of the Sioux is described as follows:

Fifteen years ago the Sioux found it difficult to procure a living by hunting, and some of them were beginning to look about for other means of support. Had that state of things continued, we think that many of them, before this time, would have depended more on agriculture than the chase for subsistence. But in 1837, a part of the tribe sold a portion of their lands to the United States Government; and since that time the annuities which they have received, have enabled them to live in what they consider a state of affluence. With very little exertion on their part, they have an abundant supply of food and clothing; and they do not feel the need of any thing more.

Hitherto, almost all that the Sioux have received from the Government in exchange for their lands, in whatever shape it has come, has had a tendency to retard rather than to promote their civilization. We cannot reasonably expect that men who have never been accustomed to labor, and have been taught from their infancy that labor is degrading, will become industrious and laborious, when they see no need of it. Nothing but stern necessity will ever constrain them to adopt the habits of civilized life, and that necessity they do not now feel.

Though the Indians on the Upper St. Peters were not parties to the treaty of 1837, its influence has been hardly less pernicious on them than on those who were immediately concerned in it. The example of the Mdewakantonwans has shown them that men may eat, though they do not work; and instead of making any attempts to improve their condition by their own exertions, they are waiting the arrival of that happy period, when they too shall be able to live at ease on the bounty of the Government.

Dakota Society.

The mission do not by any means forget the power of Him who is able to bring forth streams in the desert, and cause the wilderness to bud and blossom as the rose. "But while," they say, "we are far from feeling satisfied that we have done all which we ought to have done, we think

that we are right in attributing our want of success, in some measure, to the unfavorable condition of our field of labor." And in this connection, they present a very affecting view of Dakota society.

Without the most extraordinary manifestations of divine grace, the gospel can never have free course and be glorified among this people, until a change takes place in their temporal circumstances; for Christianity cannot flourish among a people living in the lowest state of barbarism. It may be said that the civilization of the Indians would be the natural result of their conversion. And doubtless, if a majority of them were truly regenerated, they would soon make rapid advances in civilization; but, so long as the converts form a small minority, it is next to impossible for them, in existing circumstances, to rise much above the general level of the society in which they live. In the present state of things no Dakota can have in his possession a cow, or even a pig or chicken; and whatever the wishes of individuals may be, they are compelled, by the force of circumstances, to live with and like savages.

Those who are disposed to listen to our advice, we have persuaded to build houses, fence and plant fields, and try to live like white men; and when they have attempted to do so, we have aided them as far as was in our power; but both we and they have lost our labor. If they build comfortable houses, others occupy them; if they have a sufficiency of food, others eat it; and if they accumulate a little property, it is begged or stolen from them, until they become discouraged, and return to their skin tents, and to that poverty which is their only security from the attacks of thieves and beggars.

The Sioux can hardly be said to live in distinct families; but they are herded together like so many gregarious animals. Their tents are pitched in clusters, almost touching each other; and the dwelling of each is common to all. They can enjoy no moment of privacy or seclusion, either by day or by night; and our converts are compelled to hear continually the vilest conversation, and to witness the worst examples that human nature in its lowest state of degradation, can furnish. Every serious word exposes them to ridicule; and every attempt to stem the torrent of wickedness arouses a spirit of persecution. For them to refuse to conform to the example of the heathen excites against them the hatred of those with whom they must associate; and to speak openly against idolatry, is considered little better than high treason. Their situation is worse than that of Lot in Sodom; for they can extricate themselves from it only by going out of the world.

Fruit of Past Labors.

Sad and disheartening as is this picture, our missionary brethren do not relinquish the hope of seeing brighter days. Their past labors, they believe, have not been wholly in vain; and hence they would thank God and take courage.

It is extremely difficult to ascertain the extent of the impression which we have made on the minds of this people; but we believe that it is much greater than the low state of our schools and congregations would seem to indicate. Were the Indians delivered from the control of extraneous influences, and were the conduct of each individual governed by his own feelings, we are confident there would be no lack of scholars in our schools, and that we should no longer have reason to complain of want of listeners to our preaching. The manners and general conduct of many of those who reside near our stations, have certainly been greatly improved since our residence among them; and this improvement has doubtless been chiefly caused by our instruction and example.

That we have done much towards removing the prejudices of the Indians, dispelling their ignorance, and preparing their minds for a right estimation of the benefits of civilization, we think no candid person, acquainted with the facts in the case, will deny. Many of them have learned much from us concerning the doctrines of the gospel, as also the falsehood and absurdity of their own superstitions; and we believe that not a few are kept back from publicly expressing their preference for Christianity only by the fear of ridicule and persecution. Though idolatry still maintains its hold on the affections of the great mass of the people, many of them are evidently convinced that it is a system of falsehood which must soon pass away.

Reasons for Hope.

The mission next advert very briefly to the encouragement which they find in their work.

The rapid encroachments of the white population, and the contemplated removal of the tribes east of the Missis-

sippi into this region, must, in the course of a few years at the farthest, deprive these Indians of their hunting grounds, and force them to cultivate the soil for a subsistence. Such a change in their mode of living must necessarily be attended with many beneficial results. Indeed, the advantages which will certainly result from such a change in their habits, are too numerous to be enumerated; and many of them are so obvious that they need not be mentioned.

The system of idolatry which prevails among the Sioux is of such a nature, that it can flourish only among those who live by the chase; and many of them are aware of the fact, that it must be abandoned whenever they become an agricultural people.

The wars in which the Sioux have been so long engaged must soon cease. It is probable that in less than five years the state of this country will be such, that the Indians will be compelled to live in peace.

The annuities which they receive will have an injurious effect on them for some time to come; but a large portion of the annuities which the Mdewakantonwans now receive, will cease after a few years, and they have but little land remaining unsold. None of the Sioux will receive annuities enough for their support after their hunting fails; and if they once seriously turn their attention to farming, their annuities, now a source of so much evil, may be a help rather than a hinderance to their improvement.

Capacity for Improvement.

We do not flatter ourselves with the hope, that any change in the temporal condition of the Indians, however favorable it may be, will in itself produce any change in their spiritual condition. Doubtless the work of evangelizing the Sioux, so far as human agency is concerned, will be difficult in any circumstances, and one that will not be accomplished without hard and persevering labor; but we do not yet see why it should not continue to be prosecuted. After having so long contended with so many formidable obstacles, we are reluctant to give up the contest, just as many of them seem to be ready to disappear.

We see no reason why the Sioux on the Mississippi and St. Peters may not yet become a civilized and Christian people. In many respects they are not in so degraded a condition as some of the tribes around them; and there is a prospect of their being as favorably located for improvement as any Indians on our frontiers. As regards their natural disposition and talents, they will not suffer in a comparison with any Indians with whom we are acquainted; and when they see sufficient motives to arouse them to action, many of them are energetic and persevering.

Notwithstanding there is so much in their present circumstances to discourage the well disposed from making any attempts to adopt a better mode of living, we have had occasional examples of enterprise and perseverance, which show that much might be expected from them in more auspicious circumstances. That they are not all contented with their present condition, and determined to make no efforts to improve it, may be inferred from the fact that, excepting one family, the band at Oak Grove have lately, with the aid of their farmer, erected for themselves comfortable log-houses. Most of the labor of building was performed by the Indians themselves; and it is not probable that they will ever again be willing to dwell in such miserable hovels as they formerly inhabited.

In passing from this general subject, the mission add: "The time is near when the removal of the Indians will render it necessary for us to abandon all the stations which we now occupy, with the exception perhaps of Lac-qui-Parle; and when that period shall arrive, a combination of untoward events and unpropitious circumstances may render it expedient for us to abandon this mission altogether. But we do not anticipate any such state of things. On the contrary we think we may reasonably hope to labor for their benefit with greater advantage after their removal than we can now."

Dependence of the Mission.

In conclusion, these brethren cast themselves and their work upon the arm of the mighty God of Jacob. Their request for an interest in the supplications of Christians is earnestly commended to all who love the Lord Jesus Christ in sincerity.

The chief instrumentality that we would make use of, in seeking to bring back these wandering sheep to the fold of the Good Shepherd, is the truth as it is in Jesus, presented plainly, in a spirit of love, and illustrated by holy lives and a godly conversation; and the only power on which we rely to give efficacy to that instrumentality, is the Holy Ghost sent down from heaven, in answer to believing and fervent prayer. We believe that

we may hope, and ought to hope, that the gospel of Christ will, if faithfully exhibited to this people, prove the power of God to their salvation, notwithstanding the many things which combine to render it of no effect.

We are often oppressed with a sense of the responsibility resting on us; and we would solicit your prayers and the prayers of the churches, that our want of faith in God and fidelity in his service may not hinder the salvation of the perishing heathen around us.

Recent Intelligence.

NESTORIANS.—A letter from Mr. Breath, dated Trebizond, September 15th, gives information of the safe arrival, at that place, of the company which sailed in June, for the Nestorian mission. He says, "We are all in good health and spirits, and do not look at all with dread upon the mountains that lie before us." Arrangements had been made for their journey to Oroomiah, and they expected to leave Trebizond on Monday, September 17th.

AHMEDNUGGUR.—A letter from Mr. Wilder announces the death of an infant child of Mr. Fairbank. Several of the members of the mission are suffering from ill health.

MADURA.—Mr. Muzzy, in a letter dated July 1st, gives an interesting account of an aged native member of the church, who had recently deceased. This account, with some other extracts from Mr. Muzzy's letter, may appear in a future number of the Herald. He says, at the close of his letter, "Although we have not been permitted [of late] to witness any great movement in favor of our cause, we have not experienced any extensive reverse; and circumstances are frequently coming to our knowledge which convince us that the seed sown is germinating; that the leaven we have been, for so many years, casting into this mass is at work, and will, if we do not interrupt the process by our inaction or impatience, effect a glorious result."

Home Proceedings.

EMBARCATION OF MISSIONARIES.

REV. JACOB BEST, of Stuyvesant, Columbia County, N. Y., sailed from New York on the 3d of November, in the brig Lowder, Capt. Brown, for Cape Palmas; in company with missionaries of the General Assembly's Board, who go to form a new mission in that part of Africa.

Mr. Best is a graduate of Williams College, and of Union Theological Seminary; and is to join the mission at Gaboon.

DONATIONS,

RECEIVED IN OCTOBER.

MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.		
Hallowell, S. cong. ch. and so. (of wh. fr. Mrs. Sophia Bond, to cons. Rev. W. L. HYDE, of Gardiner, an H. M. 50,)		105 04
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.		
Bath, Winter-st. a. s. for *John O. Fiske*, Ceylon,	20 00	
E. Thomaston, Cong. so.	16 00	—36 00
Somerset co. Aux. So. C. Selden, Tr.		
Mercer, m. c.		2 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Limington, m. c.	15 00	
So. Berwick, for *Lynthia Ann Hanson*, and *Mary A. C. Norton*, Ceylon,	40 00	—55 00
		198 04
Camden, Fem. miss. so.		12 32
		210 36

NEW HAMPSHIRE.

Cheshire co. Aux. So. W. Lamson, Tr.		
Fitzwilliam, Gent. 80,03; la. 51,81; Mrs. P. Wright, 10; Mrs. M. Sabin, 10; m. c. 18,56; (of wh. to cons. Mrs. JANE S. KIMBALL an H. M. 100;)		170 40
Grafton co. Aux. So. W. W. Russell, Tr.		
Campton, Cong. ch. and so.	16 50	
Hanover, Dartmouth college ch. and so. m. c.	115 00	
Orfordville, A lady in Mr. Hodgman's cong.	5 00	
Plymouth, Cong. so. m. c.	88 00	—224 50
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Hollis, Benev. asso. to cons. Rev. M. D. GORDON an H. M.		100 00
Merrimack co. Aux. So. G. Hutchins, Tr.		
Boscawen, E. cong. so.	19 00	
Canterbury, Cong. ch. and so.	41 00	
Dunbarton, do.	42 47	
Hopkinton, 1st do. 33,41; m. c. 23,66; la. miss. so. 21,44; wh. cons. Rev. C. M. CORDLEY an H. M.	78 51	
Warner, Cong. ch. and so. 9,50; m. c. 8; F. E. 5;	22 50	
W. Boscawen,	33 52	—237 00
Strafford co. Conf. of chs. E. J. Lane, Tr.		
Alton, Mrs. K.	1 00	
Barrington, Ch. and so.	13 75	
Dover,	62	
Farmington, Ch. and so.	11 51	
Great Falls, m. c.	38 78	
Rochester, Ch. and so.	39 00	
Wolfboro', 18,10; a pastor's daughter, 20c.;	18 30	—122 96
Sullivan co. Aux. So. D. S. Dutton, Tr.		
East Plainfield, Cong. ch. and so. 15,33; s. s. 67c.;		16 00
		870 86

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.		
Cornwall, Juv. miss. so. of s. s.		5 00
Caledonia co. Conf. of chs. E. Jewett, Tr.		
St. Johnsbury, E. & T. Fairbanks & Co.		150 00
Chittenden co. Aux. So. M. A. Seymour, Tr.		
Burlington, m. c.	5 00	
Colchester, W. R.	2 00	
Essex, Cong. ch. m. c. 3,50; la. 11,22;	14 72	—21 72
Orange co. Aux. So. E. C. Redington, Tr.		
Wells River, m. c.		5 00
Orleans co. Conf. of chs. H. Hastings, Tr.		
Brownington, Cong. ch. m. c.	5 00	
Coventry, Cong. ch. 13,25; la. 2,76;	16 01	
Irasburg, Cong. ch. and so. 4,73; m. c. 4,17;	8 90	
Newport, Cong. ch. and so.	6 72	—36 63
Rutland co. Aux. So. J. Barrett, Jr. Tr.		
Castleton, Rev. U. M.	2 00	
Rutland, Joel Green,	100 00	—102 0[illegible]

Washington co. Aux. So. J. W. Howes, Tr.
Berlin, Rev. J. Hobart, 5 00
Windsor co. Aux. So. J. Steele, Tr.
Hartland, Juv. sew. so. 2 00
327 35

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Centreville, Ch. and so. 19 00
Berkshire co. Aux. So. Rev. J. J. Dana, Tr.
Custisville, A bal. 3 00
Pittsfield, 1st cong. s. s. 26 00
S. Adams, Ch. and cong. wh. cons. Rev. H. A. Wilder, S. Africa, an H. M. 53 20
Stockbridge, Ch. and cong. 43 80—126 00
Boston, S. A. Danforth, Agent, (Of wh. fr. Maverick juv. miss. so. for sup. of Mr. Schauffler, 25;) 769 18
Essex co. South, Aux. So. C. M. Richardson, Tr.
Essex, Cong. ch. and so. 68 00
Lynn, Ortho. so. 34 00
Marblehead, Two friends, 11 00
Rockport, Mr. Gale's so. la. sew. so. for debt, 20 00
Salem, A fem. mem. of Tab. ch. for debt, 10 00—143 00
Franklin co. Aux. So. L. Merriam, Tr.
Bernardston, Ortho. cong. so. 7 35
Conway, Burkville, m. c. 8 55
Gill, Cong. so. 20 00
Greenfield, 1st do. 20; Rev. Dr. C. 5; 25 00
Hawley, E. par. cong. ch. and so. 6,50; a friend, 1; do. 25c.; 7 75
Leverett, Cong. so. 9 72
Montague, Cong. so. 1; gent. 17,23; la. 11,11; m. c. 18,19; s. s. for chil. in sch. at Constantinople, 5,50; Trustee of estate of Esther White, dec'd, 7,50; 60 53
Northfield, Trin. so. 2 50
Rowe, Evan. cong. ch. 7,10; m. c. 24,13; 31 23
So. Deerfield, 1st cong. so. 62,35; s. s. for c. fund, 4; 66 35
Sunderland, Cong. so. 48 38
Warwick, Gent. 10,75; la. 18,65; m. c. 5,50; 34 90
West Charlemont, m. c. 26 15—348 41
Hampden co. Aux. So. C. Merriam, Tr.
Agawam, Contrib. 14,17; m. c. 27,16; 41 33
Cabotville, Mr. Clapp's so. m. c. 100; coll. 26; 126 00
Chester, Coll. 43,31; m. c. 59,41; 102 72
Chicopee, 1st par. 32,87; m. c. 8; Falls, coll. 89,16; 130 03
E. Longmeadow, m. c. 40 39
Feeding Hills, Cont. 28,63; m. c. 2,35; 30 98
Ireland Parish, Coll. 22,10; m. c. 17,75; 39 85
Long Meadow, Gent. 47,25; la. 27,15; m. c. 18,85; 93 25
Ludlow, Mr. Tuck's so. 54,71; m. c. 45,29; to cons. Mrs. Ann R. Tuck an H. M. 100 00
Monson, Union char. so. 64,81; la. 37,18; coll. 28,01; m. c. 24,37; A. Shaw, 5; gent. 43,60; Mrs. S. V. Norcross, 10; 212 97
N. Wilbraham, m. c. 33,25; coll. 34,57; 67 82
S. Wilbraham, Coll. 23; m. c. 12,50; 35 50
Southwick, 1st cong. so. 19,45; m. c. 21,72; 41 17
Springfield, Dr. Osgood's so. m. c. 432,39; S. ch. 268; m. c. 107,19; 807 58
W. Granville, Coll. and m. c. 30 26
W. Springfield, 1st cong. so. 101 76—2,001 61
Hampshire co. Aux. So. J. D. Whitney, Tr.
Amherst, Gent. 102,62; la. 71; 173 62
Plainfield, Cong. ch. and so. m. c. 20 00
South Hadley, m. c. 5 00
Williamsburg, A friend, 50 00—248 62
Harmony Conf. of chs. W. C. Capron, Tr.
Coll. at ann. meeting, 17 66
Millbury, S. W. 5; 2d ch. 83; 88 00
Upton, A friend, for debt, 2 00—107 66
Middlesex North and vic. J. S. Adams, Tr.
Groton, A friend, 25 00
Middlesex South Conf. of chs.
Concord, A lady, 10 00
Norfolk co. Aux. So. Rev. S. Harding, Tr.
Canton, Evan. cong. ch. and so. 13 82
Roxbury, Eliot ch. and so. m. c. 24 21—38 03
Old Colony Aux. So. H. Coggeshall, Tr.
N. Rochester, Rev. L. Briggs, 15 00
Taunton and vic. Aux. So.
Norton, Rev. W. Barrows's so. m. c. wh. cons. him an H. M. 50 00
Worcester co. Central Asso. A. D. Foster, Tr.
3,000 00
Worcester co. North, Aux. So. B. Hawkes, Tr.
353 00
Ded. countf. note, 2 00—351 00
7,945 51
A friend, 8; Andover, a student in theol. sem. 10,85; C. T. 2,15; Chelsea, Winnisimmet ch. and so. m. c. 47,16; E. Cambridge, evan. cong. ch. m. c. 8; Newton, E. par. m. c. 17,11; W. Dracut, a friend, 1; Woburn Centre, 5; 99 27
7,344 78
Legacies. — Abington, Edward Cobb, 1,000; Salem, Miss Hannah Glover, by J. Stone, Ex'r, 84; Yarmouth, Elisha Doane, by Rev. N. Cogswell, Ex'r, 500; 1,584 00
8,928 78

CONNECTICUT.

Fairfield co. East, Aux. So.
Danbury, 1st cong. ch. m. c. 116 33
Huntington, Mrs. B. Punderson, 10 00
Redding, Gent. and la. miss. asso. of cong. ch. 39 78—166 11
Fairfield co. West, Aux. So. C. Marvin, Tr.
Darien, Cong. ch. wh. and prev. dona. cons. Walter Whitney an H. M. 52 75
Easton, Coll. 21,25; m. c. 11,63; 32 88
Fairfield, 1st so. 94,69; m. c. 18,94; s. s. for *M. S. Fairfield*, Ceylon, 20; 133 63
Greenwich, A friend, 15; 2d cong. ch. (of wh. fr. Miss Hannah Mead, wh. and prev. dona. cons. Miss Mary H. Mead an H. M. 50; la. miss. so. and la. hea. sch. so. 35,) 292,50; 307 50
New Canaan, Gent. 63,48; la. 60,90; m. c. 15,62; 140 00
North Greenwich, Gent. 26; la. 67,18; m. c. 15,49; 108 67
North Stamford, Coll. 34 00
Ridgefield, Cong. ch. 52,19; m. c. 37; young people's miss. so. 26,95; 115 24
Stamford, 1st cong. ch. 221 62
Stanwich, Coll. 66 40
West Greenwich, m. c. 46 63
Weston, Coll. 24 25
Wilton, Coll. 57, 40; m. c. 50,20; 107 60—1,391 17
Hartford co. Aux. So. A. W. Butler, Tr.
Bristol, Gent. 86 68
East Avon, La. 26 12
Hartford, Centre ch. (of wh. fr. Loyal Wilcox, to cons. Philena W. Brooks, Oneida, N. Y. an H. M. 100,) 800; la. of Centre and North chs. to cons. Mrs. Maria Peabody Welch, Ceylon, an H. M. 100; 900 00
Simsbury, 26 49—1,039 29
Hartford co. South, Aux. So. H. S. Ward, Tr.
Kensington, Gent. and la. 32,33; m. c. 3,45; 35 78
Rocky Hill, 55 00
Southington, Gent. and la. 377 57—468 35
Litchfield co. Aux. So. C. L. Webb, Tr.
Bethlem, 83 81
Bridgewater, Coll. 47 00
Cornwall, S. so. 20 54
Goshen, Coll. 163,50; m. c. 25,31; 188 81
Harwinton, Coll. 91 93
Litchfield, 1st so. 291,74; m. c. 17,50; Northfield, so. coll. 52,25; South Farms, so. 100,17; m. c. 15,16; la. benev. so. 10; 486 82
New Preston, Coll. 168 46

Plymouth, 1st so. 90,85; m. c. 27,39; 118 24
Plymouth Hollow, Coll. (of wh. fr. E. Langdon, wh. and prev. dona. cons. HENRY L. BIDWELL, an H. M. 50,) 129,55; m. c. 24,75; 154 30
South Britain, Coll. 83 75
Torringford, 70 57
Torrington, wh. and prev. dona. cons. Mrs. MARY McKINSTRY an H. M. 52 91
Warren, Coll. 78 75
Washington, do. 136 76
Watertown, do. 90,96; m. c. 22,75; 113 71
Wolcottville, Coll. 38 38
Woodbury, North, 14 00
Woodbury, South, Coll. 95,64; m. c. 16; la. benev. so. 10,36; 122 00

2,070 74
Ded. for printing and unc. money, 9 84—2,060 90

Middlesex Asso. S. Silliman, Tr.
Essex, Cong. ch. gent. 88,66; la. 55,68; m. c. 55,66; 200 00

New Haven City, Aux. So. A. H. Maltby, Agent.
New Haven, Union m. c. 5,57; Yale coll. do. 4,94; young la. Madura so. for a child in Madura, 20; 30 51

New Haven co. East, Aux. So. A. H. Maltby, Agent.
Branford, Gent. 27,06; m. c. 2,45; 29 51
Madison, La. cent so. 20 00
Meriden, 1st cong. ch. 72,18; central cong. ch. 30; 102 18—151 69

New Haven co. West, Aux. So. A. Townsend, Tr.
Birmingham, m. c. 21 35
Hamden, Mt. Carmel, 24,89; m. c. 21,98; 46 87
Hamden Plains, 75 00
Milford, 1st so. gent. 99,81; la. 85,02; coll. 25,82; s. s. for sch. in Ceylon, 45,35; 1st and 2d so. m. c. 35,50; C. B. 3; D. S. 2; 296 50
Orange, 45 98
Oxford, 19 50
Prospect, 8 00
West Haven, Gent. 66,65; m. c. 25,40; 92 05
Woodbridge, Gent. 36,86; la. 51; m. c. 23,29; s. s. 3,64; 114 79—720 04

New London and vic. Aux. So. C. Chew, Tr.
East Lyme, Cong. ch. 10 00
Groton, Cong. ch. 6; m. c. 8; 14 00
New London, 2d cong. ch. m. c. 2,67; s. s. miss. asso. for *Artemas Boies*, Ceylon, 20; 22 67—46 67

6,274 73

RHODE ISLAND.

Kingston, cong. ch. and so. m. c. 13; Providence, benef. cong. ch. 40; 53 00

NEW YORK.

Auburn and vic. T. M. Hunt, Agent.
Auburn, 1st pres. ch. to cons. Rev. P. G. COOKE an H. M. 185,11; 2d do m. c. 12,08; J. Alling, 10; 207 19
Canada, E. Benedict, 10 00
Cayuga, Pres. ch. 25; fem. miss. asso. 26,94; 51 94
Genoa, 1st pres. ch. to cons. LEMI BRADLEY an H. M. 100; 1st cong. ch. m. c. 7; 107 00

376 13
Ded. disc. 87—375 26

Board of Foreign Missions in Ref. Dutch ch. C. S. Little, New York, Tr.
Canajoharie, R. D. ch. 11 00
Coeyman's Landing, do. 18 00
Nyack, R. D. ch. 35,17; av. of a gold ring, 38c.; 35 55
Tarrytown, m. c. 17 00
Tompkinsville, B. M. Van Buren, dec'd, 27 38
West Rotterdam, R. D. ch. 20 00—128 93

Buffalo and vic. J. Crocker, Agent.
Buffalo, 1st pres. ch. m. c. 52 00
W. Aurora, Cong. ch. 11 25—63 25

Chautauque co. Aux. So. J. D. Carlisle, Tr.
Carroll, Cong. ch. 8 53
Sherman, do. 6 12
Westfield, Pres. ch. m. c. 23 88—38 53

Geneva and vic. C. A. Cook, Agent.
Albion, Pres. ch. 11 00
Cortlandville, do. 62 76
Geneseo, Pres. ch. to cons. EPHRAIM CONE an H. M. 100 00
Geneva, Pres. ch. 71,53; C. A. Cook, 20; 91 53
Hammondsport, Pres. ch. 32 75
McGrawville, do. 15 00
Mount Morris, do. 83 91
Rushville, Cong. ch. 24,21; gift of a dying daughter, 10; do. of do. 3,37; 37 58

434 53
Ded. disc. 73—433 80

Greene co. Aux. So. J. Doane, Tr.
Catskill, Pres. ch. 110; m. c. 47,07; 157 07
Durham, Fem. cent so. 33 50—190 57

Monroe co. and vic. E. Ely, Agent.
Rochester, 1st pres. ch. 343,29; Brick do. 65,71; mon. fem. miss. prayer-meeting, 15; 424 00

New York City & Brooklyn Aux. So. J. W. Tracy, Tr.
(Of wh. fr. Scudder miss. so. of West pres. ch. 95,81; S. pres. ch. m. c. Brooklyn, 142,55;) 637 48

Otsego co. Aux. So. Rev. G. S. Boardman, Tr.
Cooperstown, Pres. ch. s. s. 14 86
Richfield Springs, Pres. ch. 12 57—27 43

Plattsburg and vic. L. Myers, Tr.
Plattsburg, Pres. ch. for debt, 74; m. c. 41; 115 00

St. Lawrence co. Aux. So. H. D. Smith, Tr.
Potsdam, L. Knowles, 5 09

Syracuse and vic. J. Hall, Agent.
Lenox, J. Bruce, 10 00

Washington co. Aux. So. M. Freeman, Tr.
Argyle, Mrs. Stiles, dec'd, by R. Stiles, 5; E. S. 3; S. W. 2; T. C. McC. 2; A. M. R. 1; L. H. 1; 14 00
Cambridge, Pres. ch. m. c. 30; J. Robinson, 10; 40 00
Salem, Pres. cong. 24; m. c. 30; a friend, 1; 55 00
Whitehall, 1st pres. so. m. c. 70; juv. miss. so. of s. s. in pres. ch. 60; 130 00
W. Greenville, m. c. 40 00—279 00

2,728 25

A friend, 100; do. 2; a lady, 2; Albany, 4th pres. ch. 100; Arcade, H. P. and wife, 1; Bainbridge, A. Robbins, 5; Canterbury, pres. ch. 20; Clinton, young la. sew. so. for *Daniel Poor*, Ceylon, 20; Conklin, m. c. 3; Constableville, S. M. 3; N. M. 50c.; Essex, pres. ch. m. c. 7; Galway, Rev. A. L. Chapin, 21; Jordan, 1st pres. ch. m. c. 20; Leyden, la. miss. asso. for schs. in Madura, 20; Little Falls, pres. ch. 9,38; Livingstonville, Rev. T. Williston and others, wh. and prev. dona. cons. SETH T. WILLISTON an H. M. 75; Malden, pres. ch. 1,50; C. Isham, wh. cons. SAMUEL ISHAM an H. M. 100; G. Isham, 50; T. Isham, 10; Marion, J. B. 4; E. M. 1; Mexico, 1st pres. ch. 20; Niagara Falls, pres. ch. and cong. 15; la. miss. so. 35; wh. and prev. dona. cons. JOHN McDONALD an H. M.; Preble, Mrs. S. Harris, dec'd, 4,83; Sand Bank, pres. ch. 2; Schaghticoke, s. s. for schs. in Madras, 4; Schenectady, Rev. J. P. Fisher, wh. and prev. dona. cons. N. D. FISHER, of Galt, Can. an H. M. 60; S. D. S. F. 1,10; Sidney Plains, cong. ch. m. c. 5; Troy, 1st pres. ch. s. s. for sup. of *Philip Karabet*, Syria, 30; Truxton, S. Hutchinson, 30; Winfield, cong. ch. m. c. 5,15; Windham Centre, pres. ch. 15,08; 802 54

3,530 79

Legacies.—Huntington, Asahel R. Gildersleeve, by T. W. Gildersleeve, Ex'r, 25; Southampton, Harriet Havens, by C. T. Dering, Ex'r, 15; int. 5,46; 45 46

3,576 25

NEW JERSEY.

Board of For. Miss. in Ref. D. ch. C. S. Little, New York, Tr.
Hackensack, R. D. ch. 37 00
New Brunswick, do. 51 18
Pompton, do. for debt, 4 50
92 68
Less postage, 06—92 62
Caldwell, pres. ch. 15; Madison, fem. juv. miss. so. to ed. a native female at Madras, 20; Newark, 3d pres. ch. m. c. 21,78; a bro. and sis. 1; N. Hardiston, coll. 30; W. Bloomfield, pres. ch. 20,66; juv. miss. so. 24,35; 132 79
225 41

PENNSYLVANIA.

Allentown, pres. ch. m. c. 6,35; Honesdale, S. Z. Lord, 10; Lawrenceville, pres. ch. 30; Philadelphia, a friend, 10; Shirleysburg, John Brewster, 100; 156 35

DELAWARE.

Newark, mite so. 12 00

MARYLAND.

Baltimore, 5th pres. ch. m. c. 300 00

VIRGINIA.

Strasburg, Pres. ch. 13; Woodstock, do. 50; 63 00

GEORGIA.

Greenfield, m. c. 5 00
Legacies.—Marchmont, John Fox, 2,732 25; less expenses, 386,97; 2,345 28
2,350 28

OHIO.

Western For. Miss. So. G. L. Weed, Tr.
Cincinnati, S. Clark, for debt, 20; Dayton, 2d-st. pres. ch. 60; a. s. for miss. in India, 21; mech's and manuf's s. s. 8,85; Pleasant Hill, Dr. Williams, for debt, 10; Troy, la. miss. asso. of 1st pres. ch. wh. cons. JOHN G. TELFORD and Mrs. NANCY ORBISON H. M. 201,61; 321 46
Western Reserve Aux. So. Rev. H. Coe, Agent.
Chagrin Falls, H. Peirce, 5; Kirtland, 9,50; A. C. Russell, 30; la. benev. so. 10,13; Streetsboro, Rev. J. Tracy, 10; 64 63
Hamilton, friends of Mr. Wilson, Syria, 17; Margaretta, pres. ch. 7; Norwalk, 1st pres. ch. to cons. JOHN R. OSBORN an H. M. 100; 124 00
510 09

INDIANA.

By G. L. Weed, Tr.
Crawfordsville, Wabash college, miss. asso. 5; Greenwood, L. L. T., Jr. 1; Lebanon, pres. ch. 7; New Albany, pres. ch. m. c. 28; Putnamville, do. 18; Salem, do. 22; Thorntown, do. 3,20; 84 20
South Bend, pres. ch. m. c. 28,47; W. H. 25c.; S. C. 53c.; E. C. 39c.; M. C. 56c.; 30 20
114 40

ILLINOIS.

By G. L. Weed, Tr.
Waverly, cong. ch. 41 30
Albany, cong. ch. 12,50; s. s. 4; Alton, pres. ch. 54,60; Chicago, 2d pres. ch. 290,60; Dover, pres. ch. 20; Jericho, T. Pierce, 10; Lisbon, cong. ch. 20; Pittsburg, A. W. H. 50; Rockford, N. N. Lord, 15; 476 70
518 00

MICHIGAN.

Michigan Aux. So. E. Bingham, Tr.
Ann Arbor, cong. ch. m. c. 2,75; W. S. S. 10; E. P. 3; Battle Creek, pres. ch. 15,63; Cassopolis, do. 21; Detroit, J. T. Joy, 11; Fentonville, pres. ch. 1,93; Hanover, Miss E. Page, 10; Jackson, cong. ch. 30,30; Lodi, pres. ch. 6,50; Lyons, S. A. W. 2; W. P. W. 1; Monroe, pres. ch. 20; Niles, do. 18,62; Romeo, cong. ch. 11; Saline, pres. ch. 6,78; Sumption's Prairie, do. 2; Troy, do. 3,04; Unadilla, do. m. c. 5; Webster, do. 25; White Lake, do. 11,23; Ded. disc. 1,50; 216 26
Adrian, 1st cong ch. 50 00
266 28

WISCONSIN.

General Convention of Wis., (of wh. to cons. Rev. ALEXANDER MONTGOMERY, of Beaver Dam, an H. M. 50,) 104,47; Beaver Dam, indiv. 4; Oshkosh, Mrs. W. dec'd, 1; White Creek, cong. ch. 5; 114 47

IOWA.

Dubuque, cong. ch. m. c. 53 82

TENNESSEE.

Maryville, New Providence ch. 25 00

IN FOREIGN LANDS, &c.

Doaksville and Pine Ridge, Choc. na. 21,13; do. col'd for African miss. 1,62; 22 75
Park Hill, Cher. na. m. c. 17 37
Tuscarora, fem. miss. so. 2 50
Bedwell Park, Eng., Sir Culling Eardley, 7,05; a friend, by do. 2,35; 9 40
Amoy, China, J. Milne, 50; Hongkong, indiv. for lamps, 90; 140 00
192 02

Donations received in October, (of which to liquidate the debt, $126; prev. rec'd, $45,296 69;) $21,167 71
Legacies, $3,974 74
$25,142 45
☞ TOTAL from August 1st to October 31st, $45,476 08

CHILDREN'S FUND FOR EDUCATING HEATHEN CHILDREN.

Amount received in October, $361 20

DONATIONS IN CLOTHING, &c.

Andover, Ms. 50 Well's Grammar and 50 Ely's do. fr. W. H. Wardwell.
Brooklyn, N. Y. A box, fr. Mrs. Hyde, for Mr. Shelton, Madura.
Clinton, N. Y. A box, fr. Mrs. A. Dibble, for S. N. Castle, Sandw. Isls.
Holliston, Ms. A box, fr. fem. read. so. for Rev. L. Spaulding, Ceylon.
Newark, N. J. A box, fr. Mrs. M. Riggs, for Miss Mary Riggs, Ceylon; do. from do. for Rev. E. Riggs, Smyrna.
New London, Ct. A box, fr. la. for Rev. J. Potter, Fort Snelling.
New York city, A box, for Mr. Mills, Ceylon; do. fr. Rev. W. Bannard, for Mr. Homes, Constantinople; do. fr. D. T. Blauvelt, for E. O. Hall, Sandw. Isls.; do. fr. B. T. How, for P. R. Hunt, Madras; do. fr. Peter Anna, for Mr. Dimond, Sandw. Isls.; do. fr. Bible House, for Mr. Riggs, Smyrna.
N. Danvers, Ms. A box fr. chil. miss. so in Mr. Braman's cong. for Mr. Wheeler, Ojibwa miss. 25 00
Philadelphia, Pa. 22 boxes of medicines, fr. D. Jayne, for Sandw. Isls. miss. 1,556 50
A box, fr. Miss Bayard, for J. L. Wilson, W. Africa.
Union Grove, Ill. 4 bbls. flour, and 2 bbls. pork, rec'd at Lac-qui-Parle.
Washington, D. C. A box, fr. Rev. J. R. Eckard, for Rev. J. L. Wilson, W. Africa.